



Book Four - kishkindha KkANDa

Caveat 1: In this UTF version of kishkindha kANDa proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in **pratipadArtha** and **tAtparya** sections will appear in **RED** colour, which has **NO** special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

sargas are being posted with verses in UTF as and when completed

1 : Sri Rama at Pampa Lake lamenting for Seetha	sarga / chapter
2 : The fearless Hanuma	sarga / chapter
3 : Hanuma meets Sri Rama	sarga / chapter
4 : Lakshmana's narration to Hanuma	sarga / chapter
5 : Oath of friendship	sarga / chapter
6 : Sugreeva's narration of the abduction	sarga / chapter
7 : Friendly discourse	sarga / chapter
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30 : Autumn [Sharad R^itu] eulogised	sarga / chapter
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33 : Lakshmana's fury, Tara's pacifying	sarga / chapter
34 : Lakshmana upbraids Sugreeva	sarga / chapter
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59 : Sampaaati details Angada about Seetha	sarga / chapter
60 : Sampaaati narrates his legend	sarga / chapter
61 : Sampaaati's legend [contd.]	sarga / chapter
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63 : Sampaaati gets new wings and flew away	sarga / chapter
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Here concludes the fourth book Kishkindha Kanda, The Empire of Holy Monkeys, in Valmiki Ramayana.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 1 Verses converted to UTF-8, Nov 09

Introduction

Rama in his pursuit to regain Seetha reaches Pampa Lake along with Lakshmana. Rama visualises Pampa Lake as a heavenly abode and narrates to Lakshmana the suffering he is undergoing due to the departure of Seetha, i.e., the departure of innate soul from the Supreme. Seetha is the alter ego of Rama, either in heaven or on earth. In heavens she is Goddess Lakshmi and she incarnates herself as Seetha on earth. In the first chapter of Kishkindha Kanda the elaborate description of Pampa Lake and its surroundings is to be taken as a two-fold narration, one pertaining to Divinity, the other to Rama, the human. The area of Pampa Lake metaphors with heavens, and its trees and birds with divine souls, and who incidentally are teachers too. The fragrant breeze metaphors with god's gift, flowers as pure knowers and knowledge, and the tranquil water as clear heart and so on. Rama as hero of the epic is in search of Seetha. Rama as god incarnate is also in search of true devotees who are entrapped in the bodies of living beings. The true devotees are the trees, birds, flowers, waters and other naturals except the humans who cherish the earthly comforts. Thus Rama's sorrowing over Seetha and Bharata is in similitude with the god's sorrowing for the true devotees, who needs salvation from the birth and death cycle. Hence the god incarnate Rama is in search of true devotee like Seetha, who is now in a distant place and needs some education about her release from the embodiment in Lanka. Later Rama finds Hanuma, the teacher, who will be deputed, to Seetha to enlighten her about her release. In the last two chapters of Aranya Kanda there will be some 61 verses detailing about Pampa Lake and Rama's love for Seetha. But in Gorakhpur and Eastern recessions there are 130 verses in this first canto of Kishkindha and some 20 verses in the fag end chapter of Aranya canto. In these many verses Rama expresses his deep-rooted emotion for Seetha, which the ancient commentators have interpreted to be the God's deep-seated love and anguish for the created souls. The comparison is, Rama to Vishnu, Seetha to the created soul, now captivated in the embodiment called Lanka, and Lakshmana as the true devout. God needs a messenger or a Messiah or as per Hindu tradition the Guru, the teacher. That is what Hanuma. Rama as a god incarnate is actually in search of a true teacher, for which the surroundings of Pampa Lake are exemplified as good surroundings for finding such a true teacher. As far as possible, the commentaries of ancients are given in comment section of those verses. At the fag end of this chapter, the mighty monkey hero Sugreeva, moving on the Rishyamuka Mountain sees Rama and Lakshmana entering into his territory, flees into deep forests, fearing them to be enemies.

[Verse Locator](#)

स ताम् पुष्करिणीम् गत्वा पद्म उत्पल झषाकुलाम् ।

रामः सौमित्रि सहितो विललाप अकुलेन्द्रियः ॥ ४-१-१

1. 1. saH = such as he is, [viz. he who took birth in Ayodhya, relegated from kingdom, exiled to forests, lost his wife, and who is searching for her in wilderness, such Rama]; taam puShkariNiim gatvaa = that, lotus lake [Pampa,] arriving at; padma utpala jhaSha aakulaam = lotuses, Costuses, fishes, full with; raamaH saumitri sahitaH = Rama, Sumitra's son,

[Lakshmana,] along with, vilalaapa = lamented; akulendriyaH = disturbed, senses [emotions disturbed.]

Rama, on arriving at that Lake of Lotuses called Pampa along with Lakshmana, which is full with lotuses, costuses, and fishes, lamented as his emotions are disturbed, on seeing the beauty of the Lake comparable with Seetha's face. [4-1-1]

In this very first verse itself the auspicious nature of the land of Kishkindha is implanted. Rama as hero of this epic identifies his heroine Seetha's face with the tranquil sheet of lake's water, her eyes with the lotuses, and her quick glances with the quick swims of the fishes in the lake. Rama as god incarnate observes the tranquil sheet of water as the quiescence of his creation. The red lotuses are meditatively standing, as the devotees ready to be taken away to the feet of their god. The swimming fishes are seen as the souls captivated in human bodies, rushing hither and thither for salvation, which is hindered by the banks of life [here the banks of the lake.] Thus on certain occasions we chance to meet with the different points of view of Rama, one as hero and the other as god incarnate, derived from the metaphors or similes by the ancient commentators.

[Verse Locator](#)

तत्र दृष्ट्वैवा ताम् हर्षात् इन्द्रियाणि चकम्पिरे ।
स कामवशम् आपन्नः सौमित्रिम् इदम् अब्रवीत् ॥ ४-१-२

2. tatra dR^iShTva eva taam = there, on seeing, at it [that lake]; harShaata indriyaaNi chakampire = by gladness, senses, quivered; saH kaamavasham aapannaH = he, by passion, overcame, engrossed; saumitrim idam abraviit = to Lakshmana, this way, spoke.

There, on seeing that Lake of Lotuses, thrilled are his senses with gladness, and he engrossed and overcame by passion spoke this way to Lakshmana. [4-1-2]

[Verse Locator](#)

सौमित्रे शोभते पम्पा वैदूर्य विमल उदका ।
फुल्ल पद्म उत्पलवती शोभिता विविधैः द्रुमैः ॥ ४-१-३

3. Soumitri! vaiduurya vimala udakaa = cat's-eye-gem [lapis lazuli] like, clear, with water; phulla padma utpala vatii = she who has bloomed lotuses [Lythrum fruticosum,] costuses [Saussurea hypoleuca]; vividhaiH drumaiH shobhitaa = with many, trees, beaming forth; shobhate pampaa = magnificent is, Pampa Lake.

"Oh! Soumitri, magnificent is Pampa Lake with its cat's-eye-gem like waters, and she with her fully bloomed lotuses and costuses is beaming forth, along with many trees around her. [3-1-3]

The clear water is devout-soul and the bloomed lotuses are the tranquil faces of the devotees. The water is like cat's eye gem. Cat's eye or Lapis Lazuli is ' a beautiful stone consisting of calcite and other minerals coloured ultramarine...' and a precious stone of Sri Lanka and the Malabar Coast...' thus say Chambers and Oxford dictionaries, and it is Indian, that too South Indian specific. It is one of the nine gems, in nava-ratna combination.

Secondly the usage of vaiduurya vimala udaka is an often-repeated expression, which may not be construed only that the waters are like cats-eye or Lapis Lazule, the precious gem in nava ratna/ nine-gem combination. In fine composition it is smaraNa alankaara , a metaphorical memorabilia. If it were said that the water is like vaiduurya or cat's-eye or Lapis, it reminds us of all other eight gems including a diamond. As such the waters are crystalline and pellucid in their look like priceless gems, for water is the invaluable gem-like gift of nature and flowing waters are the priceless possessions for livelihood as well.

[Verse Locator](#)

सौमित्रे पश्य पम्पायाः काननम् शुभ दर्शनम् ।
यत्र राजन्ति शैला वा द्रुमाः स शिखरा इव ॥ ४-१-४

4. Soumitri! pasya pampaayaaH kaananam = see, Pampa's, forest; shubha darshanam = auspicious one, in appearance; yatra raajanti shailaa = where, lustre, mountains; vaa = or; drumaa = trees; sa shikharaa = with peaks; iva = like.

"Oh! Soumitri, see the forest of Pampa, the auspicious one in its appearance... where the mountains or trees lustre with their mountainous peaks... [4-1-4]

The mountainous trees are teachers, and their mountainous branches are the taught, that depend on their teachers, and both of them depending upon the Pampa Lake, the divine tranquil water... and everything depends on waters, as per Vedic saying: **aapovaa idagam sarvam...** waters are everything...

[Verse Locator](#)

माम् तु शोकाभि सन्तप्तम् आधयः पीडयन्ति वै ॥
भरतस्य च दुःखेन वैदेह्या हरणेन च ॥ ४-१-५

5. **bharatasya duHkhena** = of Bharata, by anguish of; **vaidehyaa haraNena cha** = Vaidehi's [Seetha's,] abduction, also; **shoka abhisantaptam** = by anguish, well seethed; **maam tu** = me, but; **aaadhayaH** = sensibilities distress'; **piiDayanti vai** = distressing, indeed.

"But I, who am well seethed by the anguish of Bharata, and even by the abduction of Seetha, am indeed distressed by my sensibilities and their distresses... [4-1-5]

In some other version like Eastern version the word Maadhava i.e., Love God Manmadha used for **aaadhayaH** because the **alankaara** or the aesthetics demand the description of vasantha requires Manmadha. Then the compound is read as **santaptam maadhavaH piidayanniva** comes there, meaning that 'the Vasanta, the spring season, or the personified Manmadha, the Love God, is distressing me, besides the problems of anguished Bharata and abduction of Seetha.' It is said that Rama remembers Bharata too, along with Seetha at this juncture, because as a god incarnate He remembers the sufferance of these innate souls dedicated to Him. Bharata is another **kainkarya** /dedicatee of Rama, the divine, like Lakshmana.

[Verse Locator](#)

शोकार्तस्य अपि मे पम्पा शोभते चित्र कानना ।
व्यवकीर्णा बहु विधैः पुष्पैः शीतोदका शिवा ॥ ४-१-६

6. **chitra kaananaa** = with delightful, forests; **bahu vidhaiH puSpaiH vyavakiirNaa** = many, diverse, flowers, overspreading; **shiita udakaa** = cool, waters; **shoka aatrasya api** = by anguish, disquieted, even though; me to me; **shivaa pampa** = auspicious, Pampa Lake; **shobhate** = shining forth [appearing pleasantly.]

"This auspicious Pampa is pleasant to me with its delightful forests overspread with many diverse flowers, cool waters, though I am disquieted... [4-1-6]

In grief everything is disquieting, **duHkhite manasi sarvam asahyam...** but these pleasant floral environment of Pampa is admirable to Rama, because nature is divine.

[Verse Locator](#)

नलिनैः अपि संछन्ना हि अत्यर्थ शुभ दर्शना ।
सर्प व्याल अनुचरिता मृग द्विज समाकुला ॥ ४-१-७

7. **nalinaH api samChannaa** = by lotuses, even, enwreathed; **atyartha shubha darshanaa** = remarkably, sacred, its aspect; **sarpa vyaala anucharitaa** = snakes, elephants, rambling; **mR^iga dvija samaakulaa** = deer, birds, bustling with.

"Even enwreathed with lotuses this is remarkably sacred in its aspect... rambling snakes and elephants and restless are the deer and birds flocks, as well... [4-1-7]

Even though serpents etc., are there, the lake with its lotuses is pleasant. This suggests that if a wise-one contains a vice, he is not deplorable... **teSaam tejo visheSeNa pratyavaayo na vidyate...** smriti scriptures.

[Verse Locator](#)

अधिकम् प्रविभाति एतत् नील पीतम् तु शाद्वलम् ।
द्रुमाणाम् विविधैः पुष्पैः परिस्तोमैः इव अर्पितम् ॥ ४-१-८

8. **adhikam pra vibhaati** = much, very, shining; **etat niila piitam tu** = all this, bluish, yellowish, also; **shaadvalam** = grassland; **drumaaNaam vividhaiH puSpaiH** = of trees, variety of, with flowers; **paristomaiH iva arpitam** = blanket, like, covering.

"All this is shining very much with bluish, yellowish grassland with a variety of trees... and with flowers covering it like flowery bed-sheet with variegated colours... [4-1-8]

The green pasturelands have become colourful pastures with variegated flower-fall, means that the a mortal soul on receiving many a teaching from many teachers, where the teachers are trees and flowers are teachings, that mortal is becoming immortal, and becomes an abode to the Supreme soul.

[Verse Locator](#)

पुष्प भार समृद्धानि शिखराणि समन्ततः ।
लताभिः पुष्पित अग्राभिः उपगूढानि सर्वतः ॥ ४-१-९

9. **puSpa bhaara samR^iddhaani** = flower's, onus, on the rise; **shikharaaNi samantataH** = peaks [of trees,] everywhere; **lataabhiH puSpita agraabhiH** = by climbers, flowered, apices; **upa guuDhaani sarvataH** = well, embracing, wholly.

"Everywhere the treetops are fully flowered and the onus of those flowers is on the rise, though they are wholly embraced by climbers and their apices. [4-1-9]

A householder, though embraced by many flowery desires, will stand out, with his own flowers of wisdom, should he be true devotee.

[Verse Locator](#)

सुख अनिलोऽयम् सौमित्रे कालः प्रचुर मन्मथः ।
गन्धवान् सुरभिर् मासो जात पुष्प फल द्रुमः ॥ ४-१-१०

10. **sukha anilaH ayam saumitre** = pleasing, breeze, this one, Soumitri; **kaalaH prachura manmadhaH** = in this time of [season,] prevails, Manmadha, the Love God; **gandhavaan** = prideful [is this month]; **surabhiH** = fragrance; **maasaH** = this month; **jaata pushpa phala drumah** = born [anew,] flowers, fruits, trees.

"Pleasing is this breeze, oh! Soumitri, and Manmadha, the Love God, prevails at this time, and prideful is this month with its fragrance, flowers, fruits and trees... all anew... [4-1-10]

The appreciation of nature is said to be of divine nature, for the Divine creates the nature that itself is of Divine nature. The high crowned trees are the sessile teachers and the flowers and birds are mobile students, who always surround the teachers. Rama in search of some good teacher to convey his message to the captive Seetha finds some other great teachers of nature, but whom he cannot utilise for his purpose because they are sessile. He however praises them while remembering Seetha. The touch of Cupid is for the Rama, the Hero, and the touch of anguish in search of a good teacher is for the god incarnate.

[Verse Locator](#)

पश्य रूपाणि सौमित्रे वनानाम् पुष्प शालिनाम् ।
सृजताम् पुष्प वर्षाणि वर्षम् तोयमुचाम् इव ॥ ४-१-११

11. **pashya ruupaaNi** = see, the figuration; Soumitri; **vanaanaam puShpa shaalinaam** = of the forests, flowers, enriched ones; **sR^ijataam puShpa varShaaNi** = outpouring, flower, rains; **varSam toya muchaam iva** = rain, from watery, rain-clouds, like.

"See this figuration of these forests enriched with these flowers, Soumitri! Outpouring is the flower rain, like the rain from rain-clouds... [4-1-11]

प्रस्तरेषु च रम्येषु विविधाः कानन द्रुमाः ।
वायु वेग प्रचलिताः पुष्पैः अवकिरन्ति गाम् ॥ ४-१-१२

12. **prastareShu cha ramyeShu** = on slopes [of mountains,] also, appeasing ones; **vividhaaH kaanana drumaaH** = many a, forest, trees; **vaayu vega pra chalitaaH** = by air's, speed, well, swung; **puShpaiH avakiranti gaam** = flowers, showering, onto ground.

"Also on those appeasing terraces of mountains there are many forest trees... speed of winds are swinging them to shower flowers onto ground... [4-1-12]

पतितैः पतमानैः च पादपस्थैः च मारुतः ।
कुसुमैः पश्य सौमित्रे क्रीडतीव समन्ततः ॥ ४-१-१३

13. **patitaiH** = fallen; **patamaanaiH** = about to fall; **paadapasthaiH cha** = still on the trees, also; **kusumaiH** = with flowers; **pasya Soumitre** = see, Soumitri; **maarutaH** = wind; **kriiDati iva samantataH** = is playing, as though, everywhere.

"These are the flowers already fallen, about to fall, or still on the trees, but everywhere the air is playing with these flowers, see that Lakshmana... [4-1-13]

The word **patitaH** also synonyms with morally fallen. The three states of flowers viz., fallen, about to fall and yet to fall are not just for flowers but also for those who are in the same state morally. With all of them the god plays in his **kriida, liila** . Presently god's own attribute, namely the Air is playing with them, since air is the **suutra** , string, the thread of whole creation.

विक्षिपन् विविधाः शाखा नगानाम् कुसुमोत्कटाः ।
मारुतः चलित स्थानैः षट्पदैः अनुगीयते ॥ ४-१-१४

14. **nagaanaam kusumoutkaTaaH** = of trees, flowers, full of; **vividhaiH shaakhaa** = numerous, branches; **maarutaH** = wind; **vikshipan** = when rapidly moved; **chalithaH sthaanaiH** = moved, places [displaced]; **SaT padaiH anugiiyate** = by honeybees [six-footed bees,] in accompaniment, singing.

"The honeybees are displaced when the wind rapidly moved numerous branches of trees with full of flowers, and though displaced those bees are singing as though in accompaniment to the singing breeze... [4-1-14]

The singing of honeybees or of the air amounts to the chanting of Sama Veda hymns at the sight of Absolute, i.e., Rama who now appeared in this environ.

मत्त कोकिल सन्नादैः नर्तयन् इव पादपान् ।
शैल कन्दर निष्क्रान्तः प्रगीत इव च अनिलः ॥ ४-१-१५

15. **shaila kandara nishkraantaH** = from mountain, caves, emerging out; **anila** = breeze; **matta kokila sannaadaiH** = by lusty, black cuckoos, high callings of; **paadapaan nartayan iva** = trees, make them to dance, as though; **pragiita iva cha** = singing, as though [itself singing,] also, the breeze is.

"Breeze coming out from those mountain caves along with the high callings of lusty black cuckoos are making the trees to dance, and the air itself is as though singing as an accompaniment to that dancing... [4-1-15]

The kokila is not exactly a cuckoo, for cuckoo gives out a two note call whereas the kokila gives out a single lengthy call with up and down of its tone, and also replies its imitative cooing of the humans. However it belongs to the same species of cuckoo. Here the 'air itself is singing' has the similitude with singing of Sama Veda hymns, which here is coming out of mountain caves, where the caves themselves are the abode of the hermits and sages, who sing Sama hymns. Later in the canto the monkey heroes also dwell in caves, and are equated with the pre-eminent teaches who always sing in the praise of God, which will be as good as singing the Vedic Hymns. Now the air emerging from the caverns of yonder firmaments is singing Sama Veda applauding Rama, the Divine.

[Verse Locator](#)

तेन विक्षिपता अत्यर्थम् पवनेन समन्ततः ।
अमी संसक्त शाखाग्रा ग्रथिता इव पादपाः ॥ ४-१-१६

16. tena vi kshipataa atyartham = by him [air,] well moved, very much; pavanena samantataH = by air, all over; amii samsakta shaaka agra = these, mingling, branch, spires; gradhitaa iva paadapaaH = entwined, like, trees.

"Entwined are the spires of trees when muchly moved by the air, thus the trees themselves seem to be entwined one with the other... [4-1-16]

Entwined are the devotees in the devotion of their common Supreme.

[Verse Locator](#)

स एव सुख संस्पर्शो वाति चन्दन शीतलः ।
गन्धम् अभ्यवहन् पुण्यम् श्रम अपनयो अनिलः ॥ ४-१-१७

17. sa eva sukha samsparshaH = he [the breeze] thus, happy, for touch; vaati chandana shiitala = breezing, sandalwood like, coolant; gandham abhyavahan = fragrance, carrying; puNyam = merited; shrama apanayanaH anilaH = fatigue, removing, breeze.

"He, this breeze is thus a happy one for touch, carrying a coolant and the fragrance like that of the sandalwood, and this breezing is a merited one and a fatigue remover... [4-1-17]

The fragrance gandha always synonyms with puNya merit. A flower emits fragrance without anybody's request and it is its merit. The flowers of grass are forbidden for worship, for they have no scent. And God is said to be sarva gandhaH sarva rasaH 'He is all the fragrance, He is all the essence...' The appealing sounds of the birds are taken as the recitation of Sama Veda, the top of the trees is parama pada, the heavens, and the flowers are the knowledge-full seers, and the birds are the innate souls captivated in living beings. The flower is an essential item in the worship of any religion and in Maha Naarayana Upanishad we are told it to be carrier of moral merit unto god, like its fragrance that can be felt at a distance without any visible medium. According to; Maha Narayanopanishad Section Eleven, Hymn 1: yathaa vR^ikShasya sampuShpitasya duuraat gandhovaatievam karmaNo duuraadgandho vaati -- maha Narayanopanishad | |

Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds-- the good name that accrues from them -- spreads to a great distance [as far as heaven.]

Thus the corollary of the teacher and the taught is also applicable here. The flowers are the teachers and their knowledge is fragrance, where the taught are the birds whose cooing is the chanting of Sama Veda. The birds, as the captivated souls, are seeking salvation in their chanting around the teachers i.e., flowers to communicate the same to god, with their fragrant knowledge. This enthralls the god, now Rama.

[Verse Locator](#)

अमी पवन विक्षिप्ता विनन्दन्ती इव पादपाः । षट्पदैः अनुकूजद्भिः वनेषु मधु गन्धिषु ॥ ४-१-१८

18. amii paadapaaH = these, the trees; pavana viksiptaa = by air, vacillated; vi nandantii iva = well, enjoying, like; SaTpadaaiH anu kuujadbhiH = by honeybees, in accompaniment, humming; vaneSu madhu gandhiSu = in forest, with honey's, aroma.

"Air is vacillating these trees in this honey scented forest... and the trees appear to be enjoying their fluttering dance and seem to be swinging their treetops to appreciate the singing of honeybees that are humming in accompaniment to this dance... [4-1-18]

[Verse Locator](#)

गिरि प्रस्थेषु रम्येषु पुष्पवद्भिः मनोरमैः ।
संसक्त शिखरा शैला विराजन्ति महाद्रुमैः ॥ ४-१-१९

19. giri prastheSu ramyeSu = on mountain's, planes, beautiful ones; puSpavadbhiH manoramaiH = with flowered [trees,] pleasant ones; samsakta shikharaaH = entwined, high pinnacles; shailaaH = mountains; vi raajante mahaa drumaiH = indeed, liven up, with great, trees.

"On mountain-planes that are beautiful with fully flowered and pleasant tress that entwine the mountain peaks with their high treetops, and thus these mountains indeed liven up with these great trees...[4-1-19]

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पुष्प संछन्न शिखरा मारुतः उत्क्षेप चंचला ।
अमी मधुकरोत्तंसाः प्रगीत इव पादपाः ॥ ४-१-२०

20. puSpa samChanna shikharaa = by flowers, covered, apices; maarutaH utksepha chanchalaa = by wind, moved, swinging; amii madhukara uttamsaaH = these, with honeybees, coronet like; pra giita iva paadapaaH = well, singing and dancing, as though, the trees.

"Air is moving the treetops fully covered with flowers to swinging and the coronet like honeybees have to swing around those treetops, thus these trees themselves appear to be dancing to be dancing and singing... [4-1-20]

[Verse Locator](#)

सुपुष्पितास्तु पश्य एतान् कर्णिकारान् समन्ततः ।
हाटक प्रति संच्छन्नान् नरान् पीतांबरान् इव ॥ ४-१-२१

21. su puSipataam tu = fully, flowered, also; pashya etaan karNikaaraan samantataH = see, these, Karnikaara plants [Pentapetes acerifolia,] all over; haaTakaprati sam cChannaan = by golden ornaments, well covered with [wearing]; naraan iva = men like; piita ambaran iva = yellow, cloth, like.

"Fully flowered are these Karnikaara plants all over with golden colour flowers at top and yellow coloured stems, and they look like men wearing golden ornaments on their upper body, while their loin cloth is yellow... [4-1-21]

[Verse Locator](#)

अयम् वसन्तः सौमित्रे नाना विहग नादितः ।
सीतया विप्रहीणस्य शोक सन्दीपनो मम ॥ ४-१-२२

22. ayam vasantaH = this, spring; Soumitri; naanaa vihaga naaditaH = many, birds, sounded by; siithaayaa viprahiNasya = of Seetha, disunited; shoka sandiipanaH mama = grief, enkindled, in me.

"This spring with the soundings of many birds, oh! Soumitri, is enkindling grief in me, for Seetha is disunited...[4-1-22]

All the innate souls are required to be in unison with the Supreme Soul, and they are not to depart for the worldly illusions. Seetha's illusion to possess the Golden Deer chanced for her abduction, and thus disunited from Rama

माम् हि शोक समाक्रान्तम् संतापयति मन्मथः ।
हृष्टम् प्रवदमानश्च समाह्वयति कोकिलः ॥ ४-१-२३

23. shoka sam aakraantam = by grief, already pervaded; maam = me; manmadha santaapayati = Love God, is sweltering; hR^iSTam = happily; pra vadamaanaH = well, saying [calling]; kokilaH black cuckoo; samaahvayati = me, welcoming [rather derisively].

"I, who am already pervaded by grief, am now well sweltered by the Love God, and this cuckoo that has happy calls is rather calling me down... [4-1-23]

The hero hears the call of cuckoo as heroine's call. The God is listening to the same from the beings of nature, as a call for salvation. Rama, who has not heard any call of Seetha so far, which he will hear at the end of this canto, is in wait for such a call.

Verse Locator

एष दाअत्यूहको हृष्टो रम्ये माम् वन निझरि ।
प्रणदन् मन्मथाविष्टम् शोचयिष्यति लक्ष्मण ॥ ४-१-२४

24. Lakshmana; ramye = exquisite; vana nirjhare = in forest, brooks; hR^iSTaH praNadan = happily, calling; eSa daatyuuhaH = this, gallinule bird; maam = me; manmadhaH aavishtam = by Love God, made me awestricken; shochaiSyati = making me awesome.

"This gallinule bird happily calling in the forest brooks is making me awesome with its calls, as the Love-god has already made me awestricken... [4-1-24]

Verse Locator

श्रुत्वा एतस्य पुरा शब्दम् आश्रमस्था मम प्रिया ।
माम् आहूय प्रमुदिता परमम् प्रत्यनन्दत ॥ ४-१-२५

25. puraa = earlier; aashramasthaa = when in the hermitage; mama priyaa = my, dear one Seetha; etasya shabdham shrutva = this bird's, calling, on hearing; pra muditaa = well, gladdened; maam aahuuya = me, on calling; paramam = highly; pratymanandata = was highly cheerful.

"Earlier when we were in hermitage, on hearing this bird's call, dear Seetha used to call me to listen, and she herself was highly cheerful at this bird's calls... [4-1-25]

Verse Locator

एवम् विचित्राः पतगा नाना राव विराविणः ।
वृक्ष गुल्म लताः पश्य संपतन्ति समन्ततः ॥ ४-१-२६

26. evam vichitraaH patagaa = that kind of, very amusing, birds; naanaa raava viraaviNaH = very, many, sounds, emitting; vR^iksha gulama lataaH = on trees, bushes, creepers; pashya = see; sam patanti samantataH = well, falling [flitting,] all over.

"Very many amusing birds of that kind are flitting all over on trees, bushes, and creepers emitting very many sounds... see them, Lakshmana... [4-1-26]

Verse Locator

विमिश्रा विहगाः पुंभिः आत्म व्यूह अभिनन्दिताः ।
भृङ्गराज प्रमुदिताः सौमित्रे मधुर स्वराः ॥ ४-१-२७

27. vimishraa vihagaaH = well mingled, female birds; pumbhiH = with male ones; aatmavyuuha abhinanditaaH = their own flock, well admired; bhR^ingaraaja pramuditaaH = king-bees, well, gladdened; Soumitri; madhura swaraaH = pleasing, tunes [singing.]

"Well mingled are these female birds with their male ones, for which they are well admired by their own flock, oh! Soumitri, and such birds are calling gladsomely together with the pleasing humming of king-bees... [4-1-27]

[Verse Locator](#)

अस्याः कूले प्रमुदिताः सन्धशः शकुनास्त्विह ।
दात्यूहरति विक्रन्दैः पुंस्कोकिल रुतैः अपि । ४-१-२८
स्वनन्ति पादपाः च इमे माम् अनङ्ग प्रदीपकाः ।

28, 29a. iha = here; asyaaH kuule = at its, shore [of Pampa Lake]; sanghashaH = in groups; shakunaaH pramuditaaH = birds, are rejoicing; ime = these; paadapaaH ca = trees, also; daatyuuha rata vikrandaiH = with gallinule bird's, mating, sounds; pumskokila rutaiH api = male, black cuckoo's, callings, even; maam = in me; ana~Nga pradiipakaaH = love, while inspiring; svananti = calling [inciting.]

"At the shore of this Lake Pampa rejoicing are these birds in groups, and these trees loaded with the mating sounds of gallinule birds, and even loaded the callings of the male black cuckoos, are while inciting me they are inspiring love in me... [4-1-28, 29a]

Prof. R. D. Ranade, the eminent professor of Indian Philosophies said that "Translations are always bound to be uncouth; they are like a heavy cart-load which moves slowly along..." So also Ramayana, whose text itself is a cartload, and the translations become many more cartloads. Much can be said in Kishkindha Kanda, for it comprises of many a derivative, which cannot be compressed and put together. The hero-heroine and the god incarnate aspects, together with some Indian philosophies included, are sufficient to become some more cartloads. The Hindu Love-god, Manmadha, unlike his European counterpart Cupid, has no body. At one time, Shiva burned Him down physically, for arousing lasciviousness in Shiva Himself. But Shiva makes the Love-god Manmadha to thrive without a physical body, at the request of Love God's wife Rati. Hence Love God is also called an anga = without, body. The bodiless nature and only the emotive responses in love are symbolical with the formless activity of romancing aroused by ananga or Manmadha, i.e., Love God. Alternately the word Manmadha not necessarily be taken as a noun, denoting the Love God alone. As a phrasal verb it denotes, mind, churning. mann; manas; madhaH - mannamsi mathate iti manmathaH... to churn. There is a platform called manas, below the subconscious level, and above sensory organs, which receives all the input from the sensory organs, which the manas separates, categorises, analyses and so on, and then sends to databank at subconscious level. Amara Kosha defines it as cittantu cetto hR^idayam svaantam hR^in maanasam manaH | | dhii varga and the separation is chittam, chetaH, hridayam, svaantam, hrit, maanasam, manH and this is not the composite mind, but a faculty of reason, what we generally call, a heart, a mind, a thought etc. Hence the lamentation of Rama is more churned out of his manas for Seetha, not just for amorousness, but for real love. And love, as per good old saying, is togetherness. Having lost that togetherness, Rama is pouring out his heart churned agony. Yet again, Rama the god indulges in those that are indulged in Him, and here his thoughts are constantly indulged in Seetha, his alter ego in heavens and on earth. In the Vaishnava mythologies, Vishnu incarnating on earth always loses his consort, Goddess Lakshmi and roams over to find Her. It is the same situation in narasimha incarnation. Goddess Lakshmi is a treasure house that can be abducted by the greedy, after which Her consort Vishnu searches and retrieves Her, for no one on earth can amass heavenly wealth. In Lakshmi tantra, the Vaishnava agama text Lakshmi states that: aham naaraayanii naama saa sattaa vaiShNavii paraa " I am indeed Naaraayanees [i.e. Lakshmi] the supreme essence of Vishnu..." [Lakshmi Tantra 3.1.] Hence, Seetha may not be taken as yet another princess from this viewpoint.

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अशोक स्तबक अङ्गारः षट्पद स्वन निस्वनः ॥ ४-१-२९
माम् हि पल्लव ताम्रार्चिः वसन्ताग्निः प्रधक्ष्यति ।

29b, 30a. vasanta agniH = spring season's, fire; ashoka stabaka angaaraH = Hellebore trees', with clusters of red flower blossoms, that are like fireballs; SaTpada svana nisvanaH =

with honeybees, humming, rustles [like campfire sounds]; **pallava taamra archiH** = leaflets, coppery red coloured, fire-like; **maam hi pradhakshyati** = me, indeed, will burn.

"The fire called spring season will burn me down with its fiery paraphernalia like the clusters of red flowers of hellebore that are akin to fireballs, the humming of honeybees that is alike the rustle of campfires, and the coppery red colour of tender leaves just sprouted that is identical to burning fire... [4-1-29b, 30a]

Vasanta or spring is a friendly season, and Kishkindha is a friendly place, [and Rama gets more friends in this place later,] but Rama's lifetime friend and supreme essence is missing. For god, this burning is the sensation or perception of energy as warmth shown by the devout nature, and its blessed souls. Shaiva/Shakta traditions emphasises the power and majesty of the God, whereas the Vaishnava theory demands a heart pouring devotion to achieve the God's saving grace **anugraha**. Hence the lamentation of Rama as god is for the departure of his Shakti, i.e., Goddess Lakshmi, visualising all the nature and its component devotees he created, such as, trees, peacocks, birds, flowers, waters, mountains etc. All of this nature and its components are maddening Him for love from that Shakti.

This point of view requires some understanding of Vaishnava canons and some **paancharaatra agama** expositions. The readers may find them in a great essay of Prof. Samjukta Gupta on Pancharatra, in a 'worm's eye view', [for she calls it that way,] in a book called **Mantra**. It is a collection of essays on the Hindu hymns by eminent Indologists like Frits Staal, Ellison Banks Findly et al, published by the State University of New York Press, State University Plaza, Albany, N.Y., 12246. These are published under their SUNY Series in Religious Studies, and this one is under the editorship of Harvey P. Alper.

For the hero in the epic, it is the want of warmth from the heroine. It may please be noted that if Rama addresses Lakshmana in the verse, it is a dialogue. Otherwise it is to be treated as monologue or soliloquy or aside or the character's heartfelt feelings, aimed for communicating to us, but not to Lakshmana alone. Not all the verses are spoken to Lakshmana. It is a kind of commixture of dramatics and narration. Here the lovelorn Rama views Ashoka trees as the arrow of the Love god, **manmadha**. The Love God has five arrows and they are:

aravindam ashokam ca cuutam ca nava mallikaa
niilotpalam ca pa~Ncai te pa~Nca baaNaa asya saayakaaH ||

1. **aravinda**= a lotus [nelumbum speciosum], 2. **ashoka**= a flower of hellebore origin, 3. **chutam**= mango flower, 4. **nava mallika**= new jasmine, 5. **neela utpala**= blue costus, are the five arrows of Manmadha.

prathamam aravindam urasi pashcaat ashokam adharayoH |
cuuta~N shire navamallikaa~N nayanayoH antataH niilotpala~N yat ki~ncit

(1) Aravindam flower-arrow hits chest (2) Asoka flower-arrow lips (3) mango flower-arrow head (4) new jasmine flower-arrow eyes; (5) blue costuses hits anywhere.

Their functions are: -

unmaadanaH taapanaH ca shoShNa stambhanaH tadaa |
sammohanaH ca kaamasya pa~Nca baaNaaH prakiirtitaH ||

The five states associated with each arrow are: -1. **unmaada**= maniacal state, **tapana**= fervent state, 3. **shoshaNa**= wasting away, 4. **stambhana**= standstillness, 5. **sammohana**= stupifaction.

The Ashoka flower kills natural hunger, Jasmine desciccates, mango flower fades the colour, and lotusess causes criss-cross thinking, and the costuses incite the desire for suicide.

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न हि ताम् सूक्ष्मपक्षाक्षीम् सुकेशीम् मृदु भाषिणीम् ॥ ४-१-३०

अपश्यतो मे सौमित्रे जीवितेऽस्ति प्रयोजनम् ।

30b, 31a. **na hi taam** = not, indeed, her; **suukshma pakshma akshiim** = slender, eyelids, having eyes; **su keshiim** = with decent, hairdo; **mR^idu bhaaSiNiim** = soft, spoken one; **a pashyataH me** = [if] not, seen, for me; oh, Soumitri; **jiiivite asti prayojanam** = for life, [will there,] be, purposefulness.

"And if she with slender eyelids on her eyes, decent hairdo, and a soft spoken one, Oh! Soumitri, if she is unseen by me will there be any purposefulness of my life? [4-1-30b, 31a]

अयम् हि रुचिरः तस्याः कालो रुचिर काननः ॥ ४-१-३१

कोकिलाकुल सीमान्तः दयिताया मम अनघः ।

31b, 32a. **anagha** = faultless one, [Lakshmana]; **dayitaayaaH** = dear one [to Seetha]; **tasyaaH** = for her [Seetha]; **ruchira kaananaH** = she who has enchanting, woodlands [who liked the enchanting woodlands]; **kokila akula siima antaH** = with black cuckoos, bustling, boundaries, end of [far-flung]; **ayam kaalaH** = season; **hi ruchiraH** = indeed, appealing [to her.]

"My dear Seetha has an enchantment for these enchanting woodlands bustling with koels up to their horizons, and Lakshmana, similarly enchanting is this vernal season to her... [4-1-31b, 32a]

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मन्मथ आयास संभूतो वसन्त गुण वर्धितः ॥ ४-१-३२

अयम् माम् धक्ष्यति क्षिप्रम् शोकाग्निः न चिरादिव ।

32b, 33a. **ayam shoka agniH** = this, grief, fire of; **manmadhaH aayaasa sambhuutaH** = of love, throes, born out of; **vasanthaH guNa varthitaH** = spring's, by attributes, furthered; **maam kshipram** = me, swiftly; **na chiraat iva** = not, lately [in no time]; **dhakshyati** = burns down.

"This fire of grief born out of the throes of love, and furthered by the attributes of spring season will swiftly burn me down in no time... [4-1-32]

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अपश्यत ताम् वनिताम् पश्यतो रुचिर द्रुमान् ॥ ४-१-३३

मम अयम् आत्मप्रभवो भूयस्त्वम् उपयास्यति ।

33b, 34a. **taam vanitaatm** = at that, lady; **a pashyataH** = one not, seeing; **ruchira drumaan pashyataH** = one who is seeing beautiful trees; **mama ayam aatma prabhavaH** = me, this, in soul, arising one [Love God, in me]; **bhuuyastvam upayaasyati** = intensity, he gains.

"As the one unable to see that lady but able to see beautiful trees the Love-god in me gains intensity... [4-1-33b, 34a]

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अदृश्यमाना वैदेही शोकम् वर्धयती इह मे ॥ ४-१-३४

दृश्यमानो वसन्तः च स्वेद संसर्ग दूषकः ।

34b, 35a. **iha** = now; **a dR^ishyamaanaa** = invisible one; **vaidehii** = Seetha; **me shokam vardhayatii** = my, agony, intensifying; **sveda samsarga duushakaH** = sweat's, touch of, remover; **dR^ishyamaanaH vasantha cha** = visible one, spring-season, too [intensifying.]

"Now, that invisible Seetha is intensifying my agony, and this visible spring season, the remover of the touch of sweat too, is doing the same... [4-1-34b, 35a]

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माम् हि सा मृगशाबाक्षी चिन्ता शोक बलात्कृतम् ॥ ४-१-३५

सन्तापयति सौमित्रे कृडरः चैत्र वनानिलः ।

35b, 36a. **Soumitri**; **saa mR^igashaaba akshii** = she, that deer-eyed [Seetha]; **chintaa shoka balaatkR^itam** = in worry, by grief, overwhelmed one; **maam hi** = me, indeed; **kR^iiraH**

chaitra vana anilaH = cruel, Chaitra month's [April-May], forest, breeze; santaapayati = burning, down.

"Overwhelmed with the grief of worry about that deer eyed Seetha, such as I am, I am burnt down by this cruel vernal breeze of forests...[4-1-35b, 36a]

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अमी मयूराः शोभन्ते प्रनृत्यन्तः ततः ततः ॥ ४-१-३६

स्त्वैः पक्षैः पवन उद्धूतैः गवाक्षैः स्फाटिकैः इव ।

36b, 37a. tataH tataH = there, and there; pranR^ityantaH = beautifully dancing; amii mayuuraH = these, peacocks; pavana uddhuutaiH = by wind, shoved; sphaaTikaiH gavaakshaiH iva = crystal, windows, like; stvaiH pakshaiH their, wings, [plumage]; shobhante = are shining forth.

"And these peacocks that dance here and there are shining forth with crystal like windows on their plumage, when up-shoved by the wind...[4-1-36b, 37a]

The iridescent eye like spots on the back plumage of the peacock are said to be like a gavaaksha, go aksha cow, eye. There used to be cow-eye like ventilators on the walls of ancient house to permit the air to circulate. Even a single feather of peacock is called the eye of the peacock for its glittering eye like spot. Here the air is permeating these eyes on the plumage of peacock and making those eyes look like crystals. Thus the spring breeze is permeating anywhere, including Rama, causing a want for the togetherness with Seetha. Unlike other birds, the peacocks do not mate often and in open. It has some ritual like dancing and secret in its conduct of mating.

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शिखिनीभिः परिवृतास्त एते मद मूर्छिताः ॥ ४-१-३७

मन्मथ अभिपरीतस्य मम मन्मथ वर्धनाः ।

37b, 38a. shikhiniibhiH parivR^itaasta = by peahens, surrounded; mada mUrChitaaH = in lust, convulsed; [te] ete = such of those peacocks; manmadha abhi pariitasya = love, muffled in; mama manamadha vardhanaaH = in me, lovesickness, intensifying.

"Those peacocks that are surrounded by their peahens and convulsed in love are intensifying longing in me, who am already muffled in love-longing... [4-1-37b, 38a]

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पश्य लक्ष्मणम् नृत्यन्तम् मयूरम् उपनृत्यति ॥ ४-१-३८

शिखिनी मन्मथ आर्तैः एषा भर्तारम् गिरि सानुनि ।

38b, 39a. pashya lakshmaNa = see, Lakshmana; giri saanushu = on mountain, terraces; manmadha aartaiH = love, longingly; eSaa shikhinii = this, peahen; nR^ityantam bhartaaram mayuoram upa nR^ityanti = dancing, after husband, peacock, at nearby dancing.

"See Lakshmana, on that mountain terrace this peahen longing for love is dancing at the nearby of her husband, that peacock... [4-1-38b, 39a]

[Verse Locator](#)

ताम् एव मनसा रामाम् मयुरोऽपि अनुधावति ॥ ४-१-३९

वितत्य रुचिरौ पक्षौ रुतैः उपहसन् इव ।

39b, 40a. mayuuraH api = peacock, even; vitatya ruchirau pakshau = spreading, beautiful, wings; rutaiH upahasan iva = screams, jokingly, as though; manasaa taam raamaam eva = longingly, after her, female one, only; upadhaavati = running after.

"Spreading his beautiful wings and screaming as though joking, even that peacock is longingly running after his female... [4-1-39b, 40a]

[Verse Locator](#)

मयूरस्य वने नूनम् रक्षसा न हृता प्रिया ॥ ४-१-४०
तस्मात् नृत्यति रम्येषु वनेषु सह कान्तया ।

40b, 41a. nuunam = definitely; mayuurasya priyaa = peacock's, dear; rakshasaa na hR^itaa = by demon, not, abducted; tasmaat = therefore; nR^ityati ramyeSu vaneSu = dancing, in beautiful, forest; saha kaantayaa = with, female one.

"Definitely no demon has abducted that peacock's ladylove, hence he is dancing with her in beautiful forests... [4-1-40b, 41a]

[Verse Locator](#)

मम त्वयम् विना वासः पुष्पमासे सुदुःसहः ॥ ४-१-४१
पश्य लक्ष्मण संरागः तिर्यक् योनिगतेषु अपि ।
यदेषा शिखिनी कामात् भर्तारम् अभिवर्तते ॥ ४-१-४२

41b, 42. puSpa maase = in flowering, month; vinaa ayam = without, her; vaasaH = living; mama tu = for me; su duHsahaH = very, unbearable; pashya = see; Lakshmana; tiryak yoni gateSu api = animal, vaginal [originated,] came from, even; samraagaH = fondness; yadeSaa = like this; shikhinii kaamaat bhartaaram abhivartate = peahen, in passion, her husband, following.

"Living in this flowering month is unbearable for me... Lakshmana, see the fondness even in those originated in animals, thus that peahen in her passion is following her husband... [4-1-41b, 42]

[Verse Locator](#)

माम् अपि एवम् विशालाक्षी जानकी जात संभ्रमा ।
मदनेन अभिवर्तेत यदि न अपहृता भवेत् ॥ ४-१-४३

43. vishaalaakshii = broad-eyed; Jaanaki; yadi apahR^ita na bhavet = if, not, abducted, she is; madanena jaata sambhramaa = with love, born, ecstasy, haste; evam maam api = this way, me, even; abhivartate = would have followed.

"Had she, that broad eyed lady Seetha, not been abducted, she too would have followed me in this way with an ecstatic love... [4-1-43]

[Verse Locator](#)

पश्य लक्ष्मण पुष्पाणि निष्फलानि भवन्ति मे ।
पुष्प भार समृद्धानाम् वनानाम् शिशिरात्यये ॥ ४-१-४४

44. pashya = see; Lakshmana; shishiraaatyaye = in wintry season; puSpa bhaara samR^iddhaanaam = flowers, weighty, with abundance; vanaanaam = forests are; pushpaaNi niSphalaani bhavanti me = flowers, futile, are becoming, to me.

"See Lakshmana, while these forests are abundantly weighty with flowers in wintry season these flowers are becoming futile to me... [4-1-44]

[Verse Locator](#)

रुचिराणि अपि पुष्पाणि पादपानाम् अतिश्रिया ।
निष्फलानि महीम् यान्ति समम् मधुकरोत्करैः ॥ ४-१-४५

45. paadapaanaam = on the trees; pushpaaNi = flowers; atishriyaaH ruchiraaNi api = exceedingly, beautiful, though; niSphalaani mahiim yaanti = wastefully, onto earth, going; samam madhukara utkaraiH = well with, honeybee, swarms.

"Though these flowers on the trees are exceedingly beautiful they are falling onto the earth wastefully, along with the swarms of honeybees hovering over them... [4-1-45.]

[Verse Locator](#)

नदन्ति कावम् मुदिताः शकुना सङ्घशः कलम् ।

आह्वयन्त इव अन्योन्यम् काम उन्मादकरा मम ॥ ४-१-४६

46. muditaaH shakunaaH = blithesome, birds; mama kaama unmaada karaaH = to me, love, madness, causing; anyonyam aahvayanta iva = mutually, inviting, as though; sanghashaH kalam kaamam nadanti = in groups, melodiously, as they like, calling.

"These blithesome birds appear to be inviting each other in mutual consent, and they are melodious calling as they like, and this is causing love madness in me... [4-1-46]

The calling of the birds in-groups suggests the harmonious prayers by the devotees, which is maddening the god to accord salvation to so many of them.

[Verse Locator](#)

वसन्तो यदि तत्र अपि यत्र मे वसति प्रिया ।

नूनम् परवशा सीता सा अपि शोच्यति अहम् यथा ॥ ४-१-४७

47. vasantaH yadi tatra api [vartate] = spring season, if, is there, too [happens also to be there]; yatra me priyaa vasati = where, my, dear one, is living; nuunam paravashaa siita = definitely, in merriment, Seetha; saa api shochyati yathaa aham = she, also, saddens, like, me.

"Should this spring season be there too, where my dear one Seetha is living, she with her unrequited merriment will definitely be saddened like me... [4-1-47]

[Verse Locator](#)

नूनम् न तु वसन्तः तम् देशम् स्पृशति यत्र सा ।

कथम् हि असित पद्माक्षी वर्तयेत् सा मया विना ॥ ४-१-४८

48. yatra saa = where, she is; vasantam tam deshame na spR^ishati = spring season, that, place, does not, touch; nuunam = definite is that; asita padma akshii = black, lotus, eyed one - Seetha; saa mayaa vinaa = she, me, without; katham vartayet hi = how can, [she,] comport, indeed

"Definitely this spring season will not touch that place where she is... and even if this touches that place, how can that lady with black-lotus-eyes can possibly comport without me! [4-1-48]

[Verse Locator](#)

अथवा वर्तते तत्र वसन्तो यत्र मे प्रिया ।

किम् करिष्यति सुश्रोणी सा तु निर् भर्त्सिता परैः ॥ ४-१-४९

49. athavaa = otherwise; me priyaa yatra vartate = my, dear, where, she lives; tatra vasantaH vartate api = there, spring, happens to be there, even if; paraiH nirbhartsitaa = by others, threatened; saa su shroNii kim kariSyati = she, fine waisted one, what can, she do.

"Otherwise, even if the spring happens to be there where my dear is, what can that fine waisted lady do under threat by others? [4-1-49]

[Verse Locator](#)

श्यामा पद्म पलाशाक्षी मृदु भाषा च मेम् प्रिया ।

नूनम् वसन्तम् आसाद्य परित्यक्ष्यति जीवितम् ॥ ४-१-५०

50. shyaamaa padma palaasha akshii = in midst of her youth, lotus, petal, eyed one; mR^idu bhaashiNii cha = soft spoken, also; me priyaa = my dear one; nuunam vasantam aasaadya = definitely, by spring, taken by; parityakshyati jiivitam = completely leaves, life.

"She in midst of her youth, eyes like lotus petals, also soft-spoken one is my dear one... and definitely taken by the spring she leaves her life... [4-1-50]

[Verse Locator](#)

दृढम् हि हृदये बुधिः मम संप्रतिवर्तते ।

न अलम् वर्तयितुम् सीता साध्वी मत् विरहम् गता ॥ ४-१-५१

51. hR^idaye mama budhiH dhR^iDham samparivartate hi = in heart, mine, notion, strong, is prevailing; mat viraham gataa = my, separation, obtained [separated from me,] chaste woman; Seetha; vartayitum = to live; na alam = not, be able to.

"Indeed in my heart a strong notion is prevailing that the chaste lady Seetha will be unable to live separated from me... [4-1-51]

[Verse Locator](#)

मयि भावो हि वैदेह्याः तत्त्वतो विनिवेशितः ।

मम अपि भावः सीतायाम् सर्वथा विनिवेशितः ॥ ४-१-५२

52. mayi bhaavaH tu vaidehyaaH = my, thoughts, alone, of Vaidehi; vi niveshitaH = well, biding; mama api bhaavaH siithaayaam = of me, also, thoughts, in Seetha; sarvadhā vi niveshitaH = always, well, abide.

"My thoughts of Seetha alone are well biding in me, and in Seetha also thoughts about me will always be abiding... [4-1-52.]

[Verse Locator](#)

एष पुष्पवहो वायुः सुख स्पर्शो हिमावहः ।

ताम् विचिन्तयतः कान्ताम् पावक प्रतिमो मम ॥ ४-१-५३

53. eSa puSpa vahaH vaayuH = this, [fragrance of] flowers, carrying, breeze; sukaha sparshaH = pleasant, for touch; himaa vahaH = snowy [coolness,] carrying; taam vi chintayataH kaantaam = of her, very much, worried, of lady; paavaka pratimaH mama = fire, like, to me.

"This breeze carrying fragrance of flowers is though pleasant for touch and though coolish like snow, this alone is like fire to me as I am very much worried about that lady... [4-1-53]

[Verse Locator](#)

सदा सुखम् अहम् मन्ये यम् पुरा सह सीताया ।

मारुतः स विना सीताम् शोक संजनओ मम ॥ ४-१-५४

54. puraa siitaayaa saha = earlier, Seetha, along with; sadaa sukham aham manye = always, happiness, I, felt; yam = by which [breeze]; = saH maarutaH = that, breeze [alone]; vinaa siitaam = without, Seetha; shoka vardhayate mama = anguish, increasing, in me.

"By which breeze I always felt happiness earlier along with Seetha... that breeze alone is increasing anguish in me without Seetha... [4-1-54]

[Verse Locator](#)

ताम् विन अथ विहङ्गो असौ पक्षी प्रणदितः तदा ।

वायसः पादपगतः प्रहृष्टम् अभि कूजति ॥ ४-१-५५

55. tadaa = then; viha~NgaH = on going to sky; praNaditaH = cawed; asau = that; pakShii = bird - crow; vaayasaH = crow; atha = now; taam vina = she, without; paadapagataH = going on tree; prahR^iShTam abhi kuujati = agreeably, well, cawing.

"When Seetha was with me, then this crow flew into the sky and cawed much indicating Seetha's departure from me, and now sitting on a tree it is cawing agreeably indicating early arrival of Seetha... [4-1-55]

[Verse Locator](#)

एष वै तत्र वैदेह्या विहगः प्रतिहारकः ।

पक्षी माम् तु विशालाक्ष्याः समीपम् उपनेष्यति ॥ ४-१-५६

56. tatra = there [then]; vihagaH = gone into sky; vaidehyaaH = of Vaidehi; pratihaarakaH = apahaarak = one who made happen abduction, an indicator; eSa pakshii = this, bird; maam vishaala akshyaaH = me, at that broad eyed Seetha's; samiipam upaneshyati = near to, will lead.

"This bird alone, then roving in the sky indicated about the abduction of Seetha... and this very same bird will now lead me near to that broad eyed one... [4-1-56]

"The boons and curses in Ramayana" is an exclusive subject and there are a variety of books on these subjects. So also, the prognostications are another subject. Special attention will be paid to the cawing of the crow, for Rama blessed the crow. A crow is said to have requested Rama to remove its ugly look. Rama instead of blessing the crow to look like a white-swan blessed it to be proficient in foretelling. The crow's cawing is for both good and bad omens, which even now is an accepted belief. If the crow roves over in the sky continuously cawing, it is bad omen. If it sits on nearby tree or wall and caws incessantly, it is good omen to get desired things or to indicate the arrival of dear ones etc. Such prognostications are available by way of bad dreams etc., at many places in Ramayana.

[Verse Locator](#)

पश्य लक्ष्मण संनादम् वने मद विवर्धनम् ।

पुष्पित अग्रेषु वृक्षेषु द्विजानाम् अवकूजताम् ॥ ४-१-५७

57. pashya lakshmana = see, Lakshmana; vane = in forest; puSpita agreSu vR^iksheSu = flowered, atop, on the trees; dvijaanaam avakuujatam = of birds, callings; mada vi vardhanam = passion, indeed, furthering samnaadam = appealing, tonality.

"Lakshmana, observe the appealing tonality of birds in the forest that calling out atop the flowered trees, that which is indeed furthering one's passion♦ [4-1-57]

[Verse Locator](#)

विक्षिप्ताम् पवनेन एताम् असौ तिलक मञ्जरीम् ।

षट्पदः सहसा अभ्येति मद उद्धूताम् इव प्रियाम् ॥ ४-१-५८

58. asau SaTpadaH pavanena vikshiptaam = that, honeybee, by wind, up-shoved; etaam = to these; tilaka manjariim = tilaka flowers' [red flowers], bouquets; mada uddhuutam priyaam iva = by vigour, up-heaved, loved one, as though; sahasaa abhyeti = quickly, reaching;

"That honeybee is quickly reaching these red flowers bouquets of Tilaka that are like his loved ones that are raising their faces with vigour♦[4-1-58]

The true devotee quickly grasps the nectar of knowledge from the teacher like the honeybee that quickly grasps the nectar of the flower, however vagrant the flower may be.

कामिनाम् अयम् अत्यन्तम् अशोकः शोक वर्धनः ।
स्तबकैः पवन उत्क्षिप्तैः तर्जयन् इव माम् स्थितः ॥ ४-१-५९

59. kaaminaam = to the impassioned ones; atyantam shoka vardhanaH = very much, grief, enhancing; ayam ashokaH = that Ashoka tree; pavana utkshiptaiH = by wind, hustled up; stabakaiH maam tarjayan iva sthitaH = with, clusters of lowers, to daunt, as though, me, it is standing.

"To the impassioned ones that Ashoka tree is very much enhancing grief, and with its bouquets of flowers hustled up by the wind it is sanding as though to daunt me... [4-1-59]

[Verse Locator](#)

अमी लक्ष्मण दृश्यन्ते चूताः कुसुम शालिनः ।
विभ्रम उत्सिक्त मनसः स अङ्गरागा नरा इव ॥ ४-१-६०

60. Lakshmana; kushuma shaalinaH = flowers, bearing; amii chuutaaH = these, mango trees; vibhrama utsikta manasaa = flirtatiously, aroused, with heart; sa anga raaga = with, body, creamed; naraa iva dR^ishyante = men, like, appearing.

" Lakshmana, these mango trees bearing greenish yellow flower are appearing like men whose hearts are flirtatiously aroused, and who have creamed their bodies with greenish-yellow body cream♦ [4-1-60]

[Verse Locator](#)

सौमित्रे पश्य पम्पायाः चित्रासु वन राजिषु ।
किंनरा नरशार्दूल विचरन्ति ततः ततः ॥ ४-१-६१

61. nara shaarduula = manly tiger; Soumitri; pashya = see; pampaayaaH chitraasu vana raajiSu = Pampa's, amazing, forest, ranges; kinnaraa = nymphs; vicharanti tataH tataH = indeed moving, there, and there.

"Oh, tigerly man Soumitri, see these Pampa's amazing forests ranges... and therein the nymphs are moving, hither and yon... [4-1-61]

[Verse Locator](#)

इमानि शुभ गन्धीनि पश्य लक्ष्मण सर्वशः ।
नलिनानि प्रकाशन्ते जले तरुण सूर्य वत् ॥ ४-१-६२

62. pashya = see; Lakshmana; imaani nalinaani shubha gandhiini = these, blue lotuses, propitiously, fragrant; jale sarvashaH = in waters, everywhere; taruna suurya vat = tender, sun, like; prakaashante = glistening,

"See Lakshmana, these fragrant and propitious blue lotuses are everywhere in the waters, glistening like tender sun... [4-1-62]

[Verse Locator](#)

एषा प्रसन्न सलिला पद्म नील उत्पलायुता ।
हंस कारण्डव आकीर्णा पम्पा सौगन्धिका युता ॥ ४-१-६३

63. prasanna salilaa = with tranquil, waters; padma niilotpala yutaa = lotuses, costuses [blue water-lily's,] containing; eSaa this way, hamsa kaarandava akiirNaa = swans, marine birds, permeated with; sougandhikaa yutaa = with red lotuses, along with; eSaa pampaa [shobhate] = this, Pampa Lake, is shining forth.

"This Pampa Lake is shining forth with its tranquil waters, that contain lotuses, blue water-lily's, and red lotuses, along with swans and water-birds that permeate it ♦ [4-1-63]

[Verse Locator](#)

जले तरुण सूर्याभैः षट्पद आहत केसरैः ।
पन्कजैः शोभते पम्पा समन्तात् अभिसंवृता ॥ ४-१-६४

64. **pankajaiH** = with lotuses; **jale** = in water; **taruNa suurya aabhaiH** = tender, sun, with resplendence; **SaTpada ahata kesaraiH** = honeybees, pilfered, pollen grains; **samantaat abhi samvR^itaH** = all over, well wrapped up; **shobhate [eSaa pampaa]** = beams forth, Pampa.

"Lotuses with the resplendence of tender sun enwrapping its waters, pollen grain pilfered by honeybees enwrapping those lotuses ♦ with them this Pampa is beaming forth ♦

[Verse Locator](#)

चक्रवाक युता नित्यम् चित्र प्रस्थ वनान्तरा ।
मातंग मृग यूथैः च शोभते सलिल अर्थिभिः ॥ ४-१-६५

65. **chakravaaka yuta nityam** = ruddy geese, with, always; **chitra prastha vana antara** = amazing, areas, in forest, deeps; **maatanga mR^iga yuudhaiH cha** = elephants, deer, herds of, also; **shobhate** = bedecked; **salila arthibhi** = water, desiring ones [thirsty;][eSaa pampaa shobhate = this, Pampa. beams forth.]

"This Pampa is always bedecked with the ruddy geese, amazing deep areas of the forest, and with water thirsty herds of elephants and deer, and with them it gleams forth... [4-1-65]

There is a discussion whether Pampa is a lake or a river. There are two rivers in Karnataka State of India, one Tunga and the other Bhadra, at whose confluence it is called Tunga Bhadra. The Vijayanagara Empire built their capital Hampi at this place. The regional language Kannada uses ' ha ' for Sanskrit ' pa ' and hence Pampa is now called Hampi. Long before Vijayanagara dynasty, this place is ascribed to be Pampa, where the Kishkinda, the capital of monkey kings was situated. "The kingdom of Vanara or monkey race was in the north and west of Mysore, their chief city being Kishkindha near the village of Hampi on Tungabhadra..." Mysore and Conty Vol. I, page.178--Reie Vol. I pg. 146, and also in Bombay Gazetteer Vol. I pg. 142 of Dr. Bhandarkar. There are four copper plate inscriptions, dating around 3012 BC, at Shimoga District, Karnataka State, ascribing that Janamejaya, son of Parikshat makes grants to the Pampa area, because his great grand father Yudhishthara of Maha Bharata rested on the banks of Tungabhadra at this place. However there is a vast lake like formation at present day Hospet and Hampi in Karnataka State, where three rivers, namely Tungabhadra, Varada and Hagari and their tributaries etc., meet and disperse. This place is geographically at Long. 76♦--78♦, and Lat. 12♦--16♦.

[Verse Locator](#)

पवन आहत वेगाभिः ऊर्मिभिः विमले अंभसि ।
पन्कजानि विराजन्ते ताड्यमानानि लक्ष्मण ॥ ४-१-६६

66. **Lakshmana; vimale ambhasi** = in tranquil, waters; **pavana aahata vegaabhiH** = of wind, throbbed, by the speed; **uurmibhiH** = by ripples; **taaDyamaanaani** = pulsated; **pankajaani viraajante** = lotuses, appear beautifully.

"In the tranquil water the speed of wind is throbbing ripples, and the ripples throb the lotuses, thus the throbbing and rippling lotuses appear beautiful ♦ [4-1-66]

[Verse Locator](#)

पद्म पत्र विशालाक्षीम् सततम् प्रिय पन्कजाम् ।
अपश्यतो मे वैदेहीम् जीवितम् न अभिरोचते ॥ ४-१-६७

67. **padma patra vishhalaakshiim** = lotus, petal like, broad eyed; **satatam priya pankajaam** = always, holds dear, lotuses; **a pashyataH vaidehiim** = not, seeing [finding,]

Vaidehi; **me jiivitam na abhirochate** = to me, life, not, interesting.

"That one with lotus-petal-like broad eyes, who always holds the lotuses dear...without finding that Vaidehi... to me my life is uninteresting... [4-1-67]

Rama's tranquil heart is throbbing like the ripples in the waters, because the resident in that lotus like heart, Seetha is missing. Goddess Lakshmi sits in the lotus holding lotuses, like the pollen, and the vast lake of tranquil waters is the heart of Vishnu.

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अहो कामस्य वामत्वम् यो गताम् अपि दुर्लभाम् ।
स्मारयिष्यति कल्याणीम् कल्याण तर वादिनीम् ॥ ४-१-६८

68. **aho kaamasya vaamatvam** = Aha! Love God's, deviousness [is deplorable]; **yaH** = he who [that Manmadha]; **gataam dur labham api** = gone away [is Seetha,] can not, regain [her now,] even then; **kalyaaNataara vaadiniim** = graciously, articulating one; **kalyaaNiim** = about that graceful lady; **smaara yiSyati** = to reminisce, [love-god] wishes to.

"Aha! Deplorable is the deviousness of Love-god, for he is causing reminisces about that graceful lady who articulates that gracefully, even if she is gone away and cannot be regained now... [4-1-68]

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शक्यो धारयितुम् कामो भवेत् अभ्यागतो मया ।
यदि भूयो वसन्तो माम् न हन्यात् पुष्पित द्रुमः ॥ ४-१-६९

69. **puSpitaH drumaH** = with its flowered trees; **vasantaH** = this spring; **[yadi] na hanyaat** = [if,] not, going to deaden [me]; **bhuuyaH** = forcefully; **kaamaH** = Love-god; **adya aagataH** = now, came upon; **mayaa** = by me; **dhaarayitum** = to tolerate; **shakyaH** = possible one

"If this spring with its flowered trees is not going to deaden me... the Love-god is a possible one to tolerate, though now he came upon me forcefully...[4-1-69]

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यानि स्म रमणीयानि तया सह भवन्ति मे ।
तानि एव अरमणीयानि जायन्ते मे तया विना ॥ ४-१-७०

70. **tayaa saha** = her, along with; **yaani me ramNiiyaani bhavanti sma** = which, to me, exhilarating [places or objects,] becoming, they are; **taani eva tayaa vina a ramaNiiyaani jaayante** = they, alone, she, without, un-exhilarating, they are becoming.

"All those places or objects that were delightful ones to me when she was with me, and they alone are now becoming anguishing ones to me...for she parted from me♦ [4-1-70]

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पद्मकोश पलाशानि द्रष्टुम् दृष्टिः हि मन्यते ।
सीताया नेत्र कोशाभ्याम् सदृशान् इति लक्ष्मण ॥ ४-१-७१

71. **Lakshmana; siithaayaa netra koshaabhyaam** = Seetha's, eyes, pair of; **sadR^ishaan iti** = alike, thus; **dR^iShTiH** = my sight; **padma kosha palaashaani** = lotus, bud's, petals; **draShTum hi manyate** = to gaze, indeed, is fascinated.

"To gaze the petals of the lotus buds my sight is fascinated... and in them I perceive the pair of Seetha's bud-like eyes...Oh! Lakshmana...and they are alike thus... [4-1-71]

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72. padma = lotuses'; kesara = pollen; sam sR^iSTaH = well, carrying; vR^isksha = trees; antara = interior [in thickets]; vi nissR^ita = well, let out; niH shvaasaa = exhale; iva = like; siithaayaa = of Seetha; vaati = blowing; vaayuH = breeze; manaH = heart; haraH = stealing one.

"This breeze♦ let out from within the thickets of forests, breezing touching the pollen of lotuses, is reminding Seetha's exhale, as such it is heart-stealing♦ [4-1-72]

This verse is well explained by the ancient commentators in many derivatives. Some of them are:

1] Rama wanted to take comfort in the breeze, at least. But that breeze itself is troubling him, because it is carrying the fragrance of the pollen of lotuses, which is like the fragrance of Seetha's breath. surabhi nishvashite dadatahtrishaam as in laxana shaastra . Exhale of the beloved bears a kind of fragrance, which is known only to her lover. Seetha also holds the lotus dear and every aspect of Seetha is lotus oriented and thus Rama's remembering of Seetha by seeing lotuses. [Ibid. satatam priya pankajaam - 4-1-67.]

2] Goddess Lakshmi sits in the middle of the lotus, which will be in the heart of Vishnu. As of now She is stolen and Rama could not avert it. Hence the lotuses are angered at the loss of their resident Goddess Lakshmi, are taking the help of the breeze to carry the scent of the pollen, which is akin to Seetha's breath, and invade Rama's heart, to regain their tenant. Then a question arises as to why Rama confronts the invasion of this spring breeze without going away from there. In reply it is said that this breeze is like Seetha's breath, and it is coming from out of the thickets of the forests. So she must be around and appear to him any moment. Regaining Seetha is prime ordeal than the invasion of the cool spring breeze.

3] Another way of putting this is: -- padma = Goddess Lakshmi; kesara - or - kesaraiH = affection, like fragrant pollen; samshR^iSTaH = carrying; vR^iksha antara vi nissrutha = tree of the Universe, within it, emitted; nishvaasa iva = uninterrupted breathe, like; siithaayaa = of Nature [Seetha the feminine, is symbolised with the whole creative Universe,] vaayuH = all-pervading ether [mythical]; manaH = [sins of] heart; haraH = stealing/obliterating one.

This is based on the ashvattha structure of the Universe.

1 uurdhva muulo'vaak shaakha eSho ashvatthaH sanaatanaH || 2-6-1 - kaThopanishad
2 uurthvamuulam athaH shaakham ashvattha~N praahuravyaya~N || 15_1-3 - bhagavadgiita

The roots of Aswattha tree [the Holy fig tree, Ficus Religiosa, meaning that: shva = tomorrow; na stha = not there; the tree of the Universe that will not be there tomorrow, i.e., this Universe perishes, are in the firmament and its stem, branches, and leaves spread upside down as this Universe. This is similar to the Igdrasil of Scandinavian mythology. Goddess Lakshmi sitting in Her Divine Lotus in empyrean abode exhales Her uninterrupted affection as the all-pervading ether, within the tree i.e., Universe, which is the life principle. When the created being is endowed with Her affection, but becomes a sinner, She recommends even that sinner to the Almighty Vishnu for obliteration of his sins and to accord salvation. Hence Vaishnavites demand heart-pouring devotion to the Almighty, than indulging in earthly cherishing. This is termed as nirhetuka satata dyaa prasaara i.e., without any precondition the grace of Goddess Lakshmi always flows.

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सौमित्रे पश्य पम्पाया दक्षिणे गिरि सानुषु ।

पुष्पितान् कर्णिकारस्य यष्टिम् परम शोभिताम् ॥ ४-१-७३

73. Soumitri; pashya = see pampayaa = Pampa's; dakSiNe giri saanuSu = southern, hill, on terraces; puSpitaam karNikaarasya = flowered, karnikara trees [Pentepetes Acerifolia]; yaSTim parama shobhitaam = tree-trunks, highly, splendid.

"Soumitri, see those flowered Karnikara trees with their tree-trunks on those southern hill-terraces of Pampa, they are highly splendid... [4-1-73]

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अधिकम् शैल राजोऽयम् धातुभिः तु विभूषितः ।
विचित्रम् सृजते रेणुम् वायु वेग विघटितम् ॥ ४-१-७४

74. dhaatubhiH = minerals; vibhuuSitaH = ornamented with [impregnated with]; ayam shaila rajaH = this, mountain, kingly; vaayua vega nighaTTitam = by wind's, speed, drifted by; vichitram reNum adhikam sR^ijate = wondrous, dust, muchly, creating [exhausting.]

"That one, that kingly mountain which is ornamentally impregnated with ores and minerals is exhausting much mass of wondrous dust with the colour of its ores, that is drifted by the wind's speed... [4-1-74]

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गिरि प्रस्थास्तु सौमित्रे सर्वतः संप्रपुष्पितैः ।
निष्पत्रैः सर्वतो रम्यैः प्रदीप्ता इव किंशुकैः ॥ ४-१-७५

75. giri prasthaaH tu = mountain, sides, even; Soumitri; sarvataH sam pra pushpitaH = all over, fully, well, flowered; nisH patraiH sarvataH ramyaiH = without, leaves [hiding the leaves,] all over, exquisite; pradiipta iva kimshukaiH = aglow, like, with Kimshuka trees [Butea frondosa] trees.

"On the mountainsides, Soumitri, all over fully flowered are the exquisite Kimshuka trees, while their leaves are hidden under those reddish flowers, and with them that mountain is as though aglow... [4-1-75]

The mountains always have similitude with kings as they stand high and noble on the land. The Himalaya is King Himavant, the father of Goddess Parvati, Shiva's consort. So also here the Rishyamuka Mountain, where Sugreeva takes asylum, is termed as a kingly mountain and Rama has not yet known the name of this mountain. On this mountain there are coloured dust splashes hiding the greenery of leaves, and the flowers are luminous in red colour, all over. This is indicating that the Kingly Mountain Rishyamuka is inviting the other King Rama or Rama the divine, with an incensed camphor, that will be red in glow and emits coloured smoke. This is the mangala aarati , the auspicious camphor-torch deference offered to kings of deities.

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पम्पा तीर रुहाः च इमे संसक्ता मधु गन्धिनः ।
मालती मल्लिका पद्म करवीराः च पुष्पिताः ॥ ४-१-७६

76. pampaa tiira ruhaaH = on Pampa's, banks, grown up; ime samsikta madhu gandhinaH = these, wetted, with nectar, fragrance; malatii = Jasminum grandiflorum; mallikaa = jasmine; padma = water-lilies; karaviira = red oleanders; cha pushpitaH = also, flowered.

"On the banks of Pampa these jasmines, water-lilies, red oleanders have grown up and they are now flowered that is wetted with the fragrance of nectar...[4-1-76]

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केतक्यः सिन्धुवाराः च वासन्त्यः च सुपुष्पिताः ।
माधव्यो गन्धपूर्णाः च कुंदगुल्माः च सर्वशः ॥ ४-१-७७

77. ketakyaH = mogra bushes [Pandanus odra tissimus]; sindhuvaaraaH cha = sinduka [Vitex trifolia]; vaasantyaaH = [Gaertnera racemosa]; su pushpitaH = well, flowered; maadhavyaaH = [Gaertnera racemosa]; gandha puuraaH cha = fragrance, full of, also; kunda gulmaaH cha = jasmine multiflorum, bushes, also; sarvashaH = every where.

"The Mogra bushes, Sinduka, Vaasanti are well flowered. Maadhavi, flowers are also fully fragrant, and everywhere there are bushes of Jasmine... [4-1-77]

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चिरिबिल्वा मधूकाः च वज्जुला वकुलाः तथा ।

चम्पकाः तिलकाः च एव नागवृक्षाः च पुष्पिताः ॥ ४-१-७८

78. **chira bilwaaH** = saplings of bilva [Eagle marmelos]; **madhuukaaH cha** = [Bassia latifolia]; also; **manjulaaH** = charming are; **vakulaaH tathaa** = Mimusops elengi, like that; **champakaaH** = [Michelia champaca]; **tilkaaH** = tilaka; **cha eva** = also, like that; **naaga vrikshaa** = Mesualferrea trees; **pushpitaah** = well, flowered. [4-1-78]

"Charming are the saplings of Bilva, and Madhooka, and plants like Vakula, Champaka, Tilaka, Naaga trees are well flowered.... [4-1-78]

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पद्मकाः च एव शोभन्ते नील अशोकाः च पुष्पिताः

लोध्राः च गिरि पृष्ठेषु सिंह केसर पिन्जराः ॥ ४-१-७९

79. **padmakaaH** = Ovieda verticellata; **eva** = thus; **shobhante** = well, flourishing; **niila ashokaH cha** = blue ashoka, also; **pushpitaah** = flowered; **lodhraah cha** = Tynplocos racemosa, also; **griri pR^iSTeshu** = on mountain, terraces; **simha kesara pinjaraah** = lion's, mane, brownish.

"Padmaka plants are well flourishing, and like that Neela, Ashoka are also flowered... trees on the mountain terraces namely Lodhra trees are brownish like lion's mane... [4-1-79]

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अन्कोलाः च कुरण्टाः च पूर्णकाः पारिभद्रकाः ।

चूताः पाटलयः च अपि कोविदाराः च पुष्पिताः ॥ ४-१-८०

80. **ankolaaH cha** = Alangium trees, also; **kurantaH cha** = Kurntaka, also; **PoornakaaH** = Poornaka trees, also; **PaaribhadraakaaH** = devadaaru [Uvaria longifolia.] chootaaH = mango trees; **paatalayaH** = Bignonia suave olens; **cha eva** = also, like that; **kovidaaraah cha** = Mountain ebony [Bauhinia variegata]; **pushpitaah** = flowered.

"The trees of Alangium, Kurntaka, Poornaka, Devadaaru, and also the Mango trees, and like that Patala trees, and the trees of Mountain ebony are flowered...[4-1-80]

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मुचुकुन्द अर्जुनाः च एव दृश्यन्ते गिरिसानुषु

केतक उद्दालकाः च एव शिरीषाः शिंशुपा धवाः ॥ १-४-८१

81. **muchukunda** = muchulinda trees; **arjuana** = Terminalia Arjuna trees; **cha eva** = also, like that; **dR^ishyante** = are seen; **giri saanushu** = on mountain terraces; **ketaka** = date trees; **uddaalakaaH** = Gordia myxa trees; **cha eva** = also, like that; **shireesha** = Mimosa sirisha; **simshupa** = simshupa trees; **dhavaa** = dhava trees.

"Muchukunda trees, also Arjuna trees are seen on mountain terraces...Date palm trees, Uddaalaka trees also... like that the Shiriisha tree, simshupa trees, and dhava trees... [4-1-81]

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शाल्मल्यः किंशुकाः च एव रक्ताः कुरवकाः तथा ।

तिनिशा नक्तमालाः च चंदनाः स्यंदनाः तथा ॥ १-४-८२

82. **shaalmalyaH** = silk cotton trees; **kimshukaaH** = palaasha[Butea frondosa]; **cha eva** = also, like that; **raktaah kuravaka** = red, mehendi [Globe amaranat]; **tathaa** = thus; **tinishaaH** = Dalbergia Oujeinesis; **naktamaalaH** = Galedupa arborea trees; **cha** = also; **chandanaah** = sandalwood trees; **syandanaah** = syandanaa trees; **tathaa** = thus.

"Silk cotton trees, palaasha trees also, like that are red mehendi trees, thus are Tinisha and Naktamaala trees, sandalwood trees, spandana trees are all thus well flowered... [4-1-82]

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हिन्तालः तिलकाः च एव नाग वृक्षाः च पुष्पिताः ।
पुष्पितान् पुष्पित अग्राभिः लताभिः परिवेष्टितान् ॥ ४-१-८३

83. **hintaalaH** = hintaala trees; **ca eva** = also like that; **tilaka** = tilaka; **naaga vR^iksha** = naagaa trees also; **pushpitaan** = flowered; **pushpita agraabhiH** = flowered, apices; **lataabhiH** = by climber-plants; **pari vesSTitaan** = enfolded.

"Flowered are the trees like hintaala, tilaka, and naaga trees, and they are enfolded by the flowered climber-plants at their apices... [4-1-83]

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द्रुमान् पश्य इह सौमित्रे पम्पाया रुचिरान् बहून् ।
वात विक्षिप्त विटपान् यथा आसन्नान् द्रुमान् इमान् ॥ ४-१-८४
लताः समनुवर्तन्ते मत्ता इव वर स्त्रियः ।

84, 85a. **drumaan pashya iha** = trees, see, here; Soumitri; **pampaayaa ruchiraan bahuun** = of Pampa, splendid, very many; **vaata vikshipta viTapaan** = by wind, bestirred, branches; **yathaa aasannaan drumaan imaan** = as though, nearby, trees, these are; **lathaaH sam anuvartante** = climber-plants, well, bear upon; **matkaa iva vara striyaH** = passionate, like, doting, women.

"See the splendid trees of Pampa here, oh! Soumitri...their branches bestirred by wind and bend onto other trees, as though these trees are nearby and within the reach of climber-plants... thus the climber-plants passionately bear upon those trees, like the doting of passionate women... [4-1-84, 85a]

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पादपात् पादपम् गच्छन् शैलात् शैलम् वनात् वनम् ॥ ४-१-८५
वाति न एक रस आस्वाद सम्मोदित इव अनिलः ।

85b. **anila** = breeze; **na eka rasa aasvaada sammodita iva** = not, with one, aroma, on savouring, happy, as though; **paadapaat paadapam** = from tree to tree; **vanaat vanam** = from forest to forest shailaat shailam = from mountain to mountain; **gacchan** = while going; **vaati** = is gliding.

"And the breeze is perhaps unhappy by savouring only one kind of nectarine aroma, hence it appears to be gliding from tree to tree, forest to forest, mountain to mountain... while going from tree to tree, mountain to mountain, forest to forest... [4-1-85b, 86a]

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केचित् पर्याप्त कुसुमाः पादपा मधु गन्धिनः ॥ ४-१-८६
केचित् मुकुल संवीताः श्याम वर्णा इव आबभुः ।

86b 87a. **madhu gandhinaH** = with nectar, fragrance; **kechit paadapaa** = some, trees; **paryapta kusumaaH** = are full with, flowers; **kechit mukula samviitaa** = some, with buds, enveloped; **shyaamaa varNaa iva babhuH** = dark, in colour, thus, they shine forth.

"Some trees are full with flowers whose nectar is fragrant, and some shine forth with dark colour as they are enveloped with buds... [4-1-86b, 87a]

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इदम् मृष्टम् इदम् स्वादु प्रफुल्लम् इदम् इत्यपि ॥ ४-१-८७

राग युक्तो मधुकरः कुसुमेषु आवलीयते ॥

87b, 88a. raaga yuktaH = fondness, having; madhu karaH = honey, maker [honeybee]; idam mR^iSTam = this one, pure; idam svaadu = this one, delicious; idam prahullam iti = this one, well bloomed, thus [assessing]; kushumeSu eva liiyate = into flowers, thus, plunging.

"And the honeybee on assessing each of the flower as 'this one is pure... this one is delicious... and this one is well bloomed...' is plunging into them... [4-1-87b, 88a]

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निलीय पुनर् उत्पत्य सहसा अन्यत्र गच्छति ।

मधु लुब्धो मधुकरः पंपा तीर द्रुमेषु असौ ॥ ४-१-८८

88. niliyya = on plunging; punaH utpatya = again, coming up; sahasaa anyatra gacChati = quickly, somewhere else, going; madhu lubdhaH madhukaraH = nectar, avaricious, honeybee; pampa tiira drumeSu asau = Pampa, banks, among trees, those.

"On plunging into the flowers that nectar-avaricious honeybee is again coming up, and quickly going elsewhere in the trees on the banks of Pampa... [4-1-8]

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इयम् कुसुम सन्घातैः उपस्तीर्णा सुखा कृता ।

स्वयम् निपतितैः भूमिः शयन प्रस्तरैः इव ॥ ४-१-८९

89. svayam ni patitaiH = on their own, indeed, fallen; kusuma sanghaataiH = with flowers, clusters of; shayana prastharaiH iva = bed, laid on, like; upastiirNaa = spread out; iyam bhuumiH = this, ground is; sukhaa kR^iitaH = comfort, endowing;

"These clusters of flowers that have fallen on their own are spreading out like a bed of flowers laid on, with them the ground appears to endow comfort... [4-1-89]

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विविधा विविधैः पुष्पैः तैः एव नगसानुषु ।

विस्तेर्णाः पीत रक्ताभा सौमित्रे प्रस्तराः कृताः ॥ १-४-९०

90. naga saanuSu = on mountain, slopes; vividhaiH puSpaiH eva vistiirnaaH = with varied, flowers, only, spread out; vividhaa prastaraaH kR^itaa piita rakta aabhaaH = diverse, mountain, slabs, rendered into, yellow, red, hues.

"On mountain slopes varied flowers are spread out, with them the colour of diverse mountain slabs is rendered into yellow-red hue... [4-1-90]

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हिमान्ते पश्य सौमित्रे वृक्षाणाम् पुष्प संभवम् ।

पुष्प मासे हि तरवः संघर्षात् इव पुष्पिताः ॥ ४-१-९१

91. sauumitri = Soumitri; hima ante = winter, at end of; puSpa maase = flowering, month [Chaitra, April-May]; vrR^ikshaaNaam puSpa sambhavam = of trees, flowers, bloom; pashya = see; taravaH = trees; samgharSaat iva puSpitaaH hi = with competition, flowered, indeed, as though.

"Soumitri see the bloom of flowers in spring after winter, as if the trees have indeed bore the flowers in competition with one another... [4-1-91]

आह्वयन्त इव अन्योन्यम् नगाः षट्पद नादिताः ।
कुसुमोत्तंस विटपाः शोभन्ते बहु लक्ष्मण ॥ ४-१-९२

92. aahvaanyanta iva anyonyam = inviting, as though, mutually [with their swinging branches]; nagaaH = trees; SaTpada naaditaH; honeybee, droned with [where the drones appear to be the talk of trees]; kusuma uttamsa viTapaa = flowers, atop, trees; shobhante bahu = look attractive, highly; Lakshmana.

"The drones of honeybees among the trees with flowered treetops appear to be the talk of trees, and the swinging branches of trees appear to be their invitational gestures to one another, thus those trees look highly attractive... [4-1-92]

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एष कारण्डवः पक्षी विगाह्या सलिलम् शुभम् ।
रमते कान्ताया सार्थम् कामम् उद्दीपयन् इव ॥ ४-१-९३

93. eSha kaaraNDava pakshii = this, partridge, bird; vigaahya salilam shubham = entering, water, blessed; ramate kaantaayaa saartham = rejoicing, with female, together; kaamam uddiipayan mama = desire, kindling, in me.

"Entering the blessed waters this bird, partridge, is rejoicing together with his female, kindling desire in me too... [4-1-93]

The question of self-control of Rama in indulgence is discussed here. Rama's libido is not expressed after the abduction of Seetha, until his entry into the area of Pampa or its forests. Here, in these surroundings of Pampa, the spring season is at its height and the nature is adding fire to his fuelling desire. What anyone can do but to lament about his unconsummated desire? That too, when Manmadha, the Love God, assumes the charge of this particular Chaitra month, or spring season, it is impossible to play-act celibacy. For more details about such a condition, Gosvami Tulasi Das is perhaps the best poet to narrate in Ram Charita Manas, at Doha 73 to 76 of Baala Kaanda. Narrated in there is, that the saints and sages lost their loincloths, chastity belts peeled off on their own, and entire social order went topsy-turvy, when Manmadha took charge of the Universe for only a few moments, to kindle Shiva's love towards Parvati. As such the nature at Pampa itself has become a love god to Rama, to pour out his passion for Seetha.

Verse Locator

मंदकिन्यास्तु यदिदम् रूपम् एतन् मनोरम् ।
स्थाने जगति विख्याता गुणाः तस्या मनोरमाः ॥ ४-१-९४

94. etat manaoharam = this sort of, heart-stealing nature; yat idam ruupam = which, this, sort of [atmosphere of Pampa]; mandaakinyaaH tu = for River Ganga are there, but; tasyaa manaaH ramaa guNaaH = its [of Pampa,] heart, pleasing, attributes; jagati vikhyaataa sthaane = in world, renowned, it is reasonable.

"This sort of heart pleasing nature is also available with River Ganga, and that alone reasonably signifies the popularity of River Pampa in the world... [4-1-94]

Mahesvara Tirtha records the meaning of this verse in another way. "If this sort of love kindling atmosphere is there to River Ganga, it would have been the world's best environ..." But River Ganga is a Holy one and this environ cannot be there. This stanza signifies that Pampa is a river but not a vast lake, and all these narrations of longing epitomises the longing for a true friend like Sugreeva or Hanuma, or for Rama's life-mate Seetha.

Verse Locator

यदि दृश्येत सा साध्वी यदि च इह वसेम हि ।
स्पृहयेयम् न शक्राय न अयोध्यायै रघूत्तम ॥ ४-१-९५

95. Raghu **uttama** = Raghu's, best from - Lakshmana; **saadhvii** = devoted lady; **yadi dR^ishyeta** = if, she is seen [found]; **yadi cha iha vasema hi** = if, also, here only, we reside, indeed; **shakraaya** = not, Indra's [throne]; **na sprR^iha yeyam** = I think of, about that; **na ayodhyaayai** = not, of Ayodhya.

"If that devout lady Seetha is found, and also if we were to stay here only, I neither think about Indra's throne in Heavens nor Ayodhya's throne, which is like Indra's throne on the earth... [4-1-95]

The word **shakraaya** is in Dative case, meaning that the throne of Ayodhya is meant for an Indra-like ruler on earth, and qualifies for a demonstrative adjectival expression in its adjacency principle. As such Rama is pondering over negating the kingdom, i.e., the Rajya Lakshmi, in comparison with Seetha, who is his Bhaagya Lakshmi. Kalidasa, in Raghuvamsha, depicts what this Bhagya Lakshmi has to say, when Rama, basing on some satirical remarks of his lowly subject deserts Seetha.

upasthitaam puurvam apaasya lakShmiim vanam mayaa saarthamasi prapannaH |
tadaaspadam praapya tayaati roShaata soDhaa asmi na tad bhavane vasantii | |
raghuvamsha, XIV.63

"Earlier, you refused the kingdom-fortune, [Rajya Lakshmi,] and came to forests, where I was with you. Now that, that kingdom-fortune, Rajya Lakshmi winning your affection, is jealous of me i.e., Bhagya Lakshmi, and she does not let me live in your palace.

[Verse Locator](#)

न हि एवम् रमणीयेषु शाद्वलेषु तया सह ।
रमतो मे भवेत् चिन्ता न स्पृहा अन्येषु वा भवेत् ॥४-१-९६

96. **na** = nay; **hi evam** = indeed, this way; **ramaNiiyeSu shaadvaleSu** = in pleasant, green meadows; **tayaa saha** = with her, along; **ramataH bhavet** = delighting, happens to be; **na me bhavet chintaa** = not, to me, there will be, worry; **spR^ihaa anyeSu na bhavet** = interestedness, in other, there will not be; **vaa** = either.

"Nay... if I were to take delight this way in these pleasant green meadows along with her, there will be no worry to me... nor interest in other things... [4-1-96]

[Verse Locator](#)

अमी हि विविधैः पुष्पैः तरवो रुचिर च्छदाः ।
कानने अस्मिन् विना कान्ताम् चित्तम् उत्पादयन्ति मे ॥ ४-१-९७

97. **ruchiraH cChadaaH** = with beautiful, leaves; **amii taravaH** = these, trees; **hi vividhaiH puSpaiH** = indeed, with various, flowers; **asmin kaanane** = in this, forest; **vinaa kaantaam** = without, the lady; **chittam unmaadayanti me** = heart, maddening, to me.

"Indeed these beautifully leaved and variously flowered trees are maddening my heart as I am without that lady Seetha in this forest... [4-1-97]

[Verse Locator](#)

पश्य शीत जलाम् च इमाम् सौमित्रे पुष्कर आयुताम् ।
चक्रवाक अनुचरिताम् कारण्डव निषेविताम् ॥ ४-१-९८

98. **pashya** = see; **shiita jalaam cha imam** = cool, water, also, this one; Soumitri; **puSkara aayutam** = blue lotuses, [Nelembium speciosum,] filled with; **chakravaaka anu charitam** = ruddy geese, well, moving; **kaaranDava nishevitaam** = partridge birds, well, venerated.

"See the cool water of this Pampa Lake, Soumitri, filled with blue lotuses, and with ruddy geese well moving in, and well venerated by the partridge birds...[4-1-98]

[Verse Locator](#)

प्लवैः क्रौञ्चैः च संपूर्णाम् महा मृग निषेविताम् ।
अधिकम् शोभते पम्पा विकूजद्भिः विहङ्गमैः ॥ ४-१-९९

99. plavaiH krouncha cha sampuurNaam = waterfowls, curlew birds, also, filled with; mahaa mR^iga niSevitaam = by great animals, adored; adhi kam shobhate pampa = highly, glistens, is this Pampa; vi kuu jadbhiH vihangamaiH = with pleasantly calling, birds.

"Well filled with waterfowls, curlew birds, and adored by great animals, this Pampa glistens much with pleasantly calling birds...[4-1-99]

[Verse Locator](#)

दीपयन्ती इव मे कामम् विविधा मुदिता द्विजाः ।
श्यामाम् चन्द्र मुखीम् स्मृत्वा प्रियाम् पद्म निभ ईक्षणाम् ॥ ४-१-१००

100. diipayantii iva me kaamam = enkindling, as if, my, passion; vividhaa muditaa dvijaa = umpteen, gladdened, birds; shyaamaam chandra mukhiim = mid-in-youth, moon, faced; smR^itvaa priyam = reminding of, dear one; padma nibha iikshNaam = lotus, radiance, in her eyes.

"Enkindling passion in me, are these umpteen gladdened birds, reminding me of my dear one who is in the mid of her youth, moonfaced, and with the radiance of lotuses in her eyes... [4-1-100]

[Verse Locator](#)

पश्य सानुषु चित्रेषु मृगीभिः सहितान् मृगान् ।
माम् पुनः मृग शबाक्षी वैदेह्या विरहीकृतम् ।
व्यधयन्तीव मे चित्तम् संचरन्तः ततः ततः ॥ ४-१-१०१

101. pashya = see; chitreSu saanuSu = on wonderful, mountainsides; mR^igiibhiH sahitaan mR^igaan = with female deer, with, male deer; tataH tataH = there and there; sancharantaH = moving; mR^igashaaba akshyaa = with fawn-eyed one; vaidehyaa = with Vaidehi; virahii kR^itaam = weaned away; maam = me [such as I am]; punaH vyadhayanti iva = further, agonising, as though; me cittam = my, heart is [thus agonised.]

"See that female deer along with male deer moving there and there on those wonderful mountainsides... and at me, who am weaned away from such a fawn-eyed lady Seetha... and such as I am, my heart is further agonised on seeing these wide-eyed deer, and for not seeing her, the wide-eyed Seetha... [4-1-101]

[Verse Locator](#)

अस्मिन् सानुनि रम्ये हि मत्त द्विज गणाकुले ।
पश्य अयम् यदि ताम् कन्ताम् ततः स्वस्ति भवेत् मम ॥ ४-१-१०२

102. ramye = spectacular; matta dwija gaNa akule = [the place with] impassioned, birds, groups, with ado; asmin saanuni hi = on those, terraces; taam kaantaam pashya ayam yadi = her, that lady, if only I can see; tataH mama swasti bhavet = then, to me, peace, will be there.

"If only I can see that lady on those spectacular terraces filled with impassioned bird groups with much ado, then there shall be peace for me... [4-1-102]

[Verse Locator](#)

जीवेयम् खलु सौमित्रे मया सह सुमध्यमा ।
सेवेत यदि वैदेही पम्पायाः पवनम् शुभम् ॥ ४-१-१०३

103. su madhyama = slender-waisted one; vaidehii mayaa saha = Seetha, me, along with; pampaayaaH shubham pavanam = Pampa's, benignant, breeze; seveta yadi = adores, if; jiiveyam khalu = I will live along, surely.

"I live along for sure, Soumitri, if that slender-waisted Vaidehi basks in this benignant breeze of Pampa along with me... [4-1-103]

[Verse Locator](#)

पद्म सौगन्धिक वहम् शिवम् शोक विनाशनम् ।

धन्या लक्ष्मण सेवन्ते पम्पाया वन मरुतम् ॥ ४-१-१०४

104. Lakshmana; padma = lotuses; saugandhika vaham = red lotuses, fragrance carrying; shivam = auspicious one; shoka vinaashanam = melancholy, eliminating one; pampa upavana maarutam = Pampa's, greensward, breeze; dhanyaa = fortunate are; sevante = those that adore it.

""Lakshmana, the breeze from the greenswards of Pampa that carries the fragrance of lotuses including that of red lotuses is an auspicious one, an eliminator of melancholy, and those that adore such a breeze are fortunate ones... [4-1-104]

Another rendering is: padma red lotuses', saugandhika of costuses, vaham = fragrance carrying, i.e. carrying the fragrance of many flowers as though in a garland of flowers on its chest; shivam pure, uncontaminated breeze, i.e., the first breeze of the season. dhanyaaH fortunate, sevante those that await and adore. Those couples that await this first breeze, emerging from the gardens of Pampa Lake, carrying fragrance of many a flower, like that of a garland of flowers, are fortunate.

[Verse Locator](#)

श्यमा पद्म पलाशाक्षी प्रिया विरहिता मया ।

कथम् धरयति प्राणान् विवशा जनकात्मजा ॥ ४-१-१०५

105. shyamaa = youthful; padma palaasha akshii = lotus, petal, eyed; priyaa = my beloved; virahitaa mayaa = without, me; katham = how; dhaarayatii praaNaan = bears, her lives; vivashaa janaka aatmaja = helpless, Janaka's daughter.

"That youthful, lotus-petal eyed beloved of mine, that Janaka's daughter... how can that helpless lady bear her lives without me... [4-1-105]

[Verse Locator](#)

किम् नु वक्ष्यामि धर्मज्ञम् राजानम् सत्य वादिनम् ।

जनकम् पृष्ठ सीतम् तम् कुशलम् जन संसदि ॥ ४-१-१०६

106. jana samsadi = among people, host of; pR^iSTa siitam = [when he] questions about, Seetha; dharmaGYam satya vaadinam raajaanam = to virtuous one, truth speaking one, one who is a king; tam = to him; janakam = to king Janaka; kim nu kushalam vakshyaami = what can, indeed, about well-being, I can say.

"What sort of well-being can I say to that virtuous and truth speaking King Janaka, if he enquires about Seetha's well-being among hosts of people? [4-1-106]

Seetha is an unusual princess by birth. Winning her hand in marriage is unusually preconditioned by King Janaka with the lifting of Shiva's bow, which none else could do than Rama. Having won Seetha's hand in marriage, but lost her in the forest, will be ridiculous. Rama reflects here as to how his father-in-law King Janaka would lookdown Rama for not protecting his daughter Seetha.

[Verse Locator](#)

या मम् अनुगता मन्दम् पित्रा प्रस्थापितुम् वनम् ।

सीता धर्मम् समास्थय क्व नु सा वर्तते प्रिया ॥ ४-१-१०७

107. **pitraa prasthaapitam vanam** = ; by father [Dasharatha,] sent to, forest; **mandam maam yaa** = unfortunate one, me, she who; **dharmam samaasthaaya anugataa** = virtuous course, on taking up, accompanied; **saa priyaa kva nu vartate** = such as she is, ladylove, where, really, is staying.

"She who accompanied me, an unfortunate one whom his father sent to forests, taking up a virtuous course... now where will be she, that ladylove of mine, be abiding... [4-1-107]

[Verse Locator](#)

तया विहीनः कृपणः कथम् लक्ष्मण धारये ।
य माम् अनुगता रज्यात् भ्रष्टम् विहत चेतसम् ॥ ४-१-१०८

108. **lakshmaNa** = Lakshmana; **raajyaat bhraSTam vigata chetasam** = from kingdom, forfeited, with forfeited, quintessence; **maam yaa anugataa** = me, she who, accompanied; **tayaa vihiinaH kR^ipaNaaH** = her, without, desolated; **katham dhaaraye** = how, live on.

"Whose kingdom is forfeited, and whose soul succumbed to the circumstance at the time of exile, but she accompanied suchlike me, and Lakshmana, without her how I can I live on in desolation... [4-1-108]

[Verse Locator](#)

तत् चारु अञ्चित पद्माक्षम् सुगन्धि शुभम् अत्रणम् ।
अपश्यतो मुखम् तस्याः सीदति इव मतिः मम ॥ ४-१-१०९

109. **tasyaaH** = her; **chaaru** = pretty; **anchita** = beaming; **padmaaksham** = having lotus-like eyes; **sugandhi shubham** = fragrant, auspicious; **a vranam** = without, scars - scarless; **tat mukham** = that, face; **a pashyataH** = unable to see; **mama matiH siidati iva** = my, mind, is sinking, as though.

"She who has a pretty and beaming face with lotus-like eyes, that is fragrant, auspicious and scarless, and not seeing such a face my mind is as though sinking... [4-1-109]

[Verse Locator](#)

स्मित हास्यान्तर युतम् गुणवत् मधुरम् हितम् ।
वैदेह्याः वाक्यम् अतुलम् कदा श्रोष्यामि लक्ष्मण ॥ ४-१-११०

110. Lakshmana; **vaidehyaaH** = Vaidehi's; **smita haasya antara yutam** = smiling, witty, in between, having; **guNavat** = wisdom-wise; **madhuram** = pleasing; **hitam** = friendly; **atulam vaakyam** = incomparable [unique in its own way,] sentence [conversation]; **kadaa shroSyami** = when, can I hear.

"Lakshmana, when can I hear that conversation of Vaidehi that will have smiles and wits in between... wisdom wise pleasing, friendly and unique one in its own way... [4-1-110]

[Verse Locator](#)

प्राप्य दुःखम् वने श्यामा माम् मन्मथ विकर्षितम् ।
नष्ट दुःखेव हृष्टेव साध्वी साधु अभ्यभाषत ॥ ४-१-१११

111. **shyamaa** = youthful lady; **sadhvii** = decent lady; **praapya duHkham vane** = succumbed, to suffering, in forest; **naSTa duHkha iva** = got rid of, suffering, as though; **hR^iSTaa iva** = gladsome, as though; **maam manmadha vikarshitam** = me, by love, smitten; **saadhu abhyabhaashata** = [very] fondly, speaking.

"That youthful and decent lady though succumbed to suffering in forests used to look as though got rid of her sufferings, and as though gladsome woman, and she used to speak to me,

किम् नु वक्ष्यामि अयोध्यायाम् कौसल्याम् हि नृपात्मज ।
क्व सा स्नुषा इति पृच्छन्तीम् कथम् च अति मनस्विनीम् ॥ ४-१-११२

112. nR^ipa aatmaja = oh! Prince Lakshmana; ayodhyaam = in Ayodhya; saa kva suSnaa = she, where is, daughter-in-law [of mine]; katham api = how is she, even; iti pR^icChantiim = thus, questioning; manasviniim = kind hearted lady kausalyaam = to Kausalya; kim nu vakshyami = what, indeed, can I say.

"What can I say in Ayodhya to that kind hearted lady and my mother Kausalya, oh, prince Lakshmana, when she asks ♦where is she, my daughter-in-law? And how is she? ' [4-1-112]

गच्छ लक्ष्मण पश्य त्वम् भरतम् भ्रातृवत्सलम् ।
न हि अहम् जीवितुम् शक्तः ताम् ऋते जनकात्मजम् ॥ ४-१-११३

113. Lakshmana; tvam gacCha = you, begone; bhraatR^iu vatsalam = towards brothers, affectionate one; bharatam = Bharata; pashya = you may see; aham taam aatmajaam R^ite = I, her, janaka's, daughter, leaving off; jiivitum na shakataH hi = to live, not, be able to, isn't it.

"Begone! Lakshmana.... you may see Bharata, that affectionate one for his brothers... I may not be able to live on leaving off Seetha... isn't so!" [So said Rama to Lakshmana] [4-1-113]

इति रामम् महात्मानम् विलपन्तम् अनाथ वत् ।
उवाच लक्ष्मणो भ्राता वचनम् युक्तम् अव्ययम् ॥ ४-१-११४

114. iti = this way; anaatha vat vilapantam = waif, like, wailing; mahaatmaanam raamam = to great soul, Rama; bhraataa = his brother; Lakshmana; yuktam avyayam vachanam = appropriate, infallible, words; uvaacha = spoke.

To that great-souled Rama who is bewailing that way like a waif, his brother Lakshmana said these appropriate and infallible words. [4-1-114]

संस्थम्भ राम भद्रम् ते मा शुचः पुरुषोत्तम ।
न ईदृङ्शानाम् मतिः मन्दा भवति अकलुषात्मनाम् ॥ ४-१-११५

115. puruSottama = oh, best one among men; Rama; samsthambha = control yourself; bhadram te = let safety betide you; maa shuchaH = do not, lament; iidR^ishaanaam = this kind of; a kaluSa atmaanaam = un, blemished, souls; mandaa matiH na bhavati = languorous, intellect, not, become.

"Oh, best one among men, please control yourself Rama, let safety betide you, do not lament, the intellect of your kind of unblemished souls does not become languorous... [4-1-115]

स्मृत्वा वियोगजम् दुःखम् त्यज स्नेहम् प्रिये जने ।
अति स्नेह परिष्वङ्गात् वर्तिः अर्द्रा अपि दह्यते ॥ ४-१-११६

116. viyogajam duHkham = by departure-caused, sadness; smR^itvaa = on recollecting; sneham priya jane tyaja = fondness, for the loved ones, forsake [to some

extent]; **ati sneha parishvangaat** = too much, friendship, by the embrace of; **vartiH aadraa api dahyate** = wick, even, drenched [in water,] burns.

"Recollect the sadness caused by departure of loved ones, and it may please be forsaken for some extent, with the embrace of too much of friendship of the water-drenched wick with oil, even that water-drenched wick burns in the lamp... [4-1-116]

dur anvaya - wrong parsing of words in verse

The above is the wrong orientation of words used in above two verses. While the word-to-word translation of Ramayana is rare in print medium, the prose versions are giving meanings with such orientation, and they will be usually found in almost all printed books. The above suggests that Lakshmana is asking Rama to forget Seetha, which is meaningless. The following is said to be the reasonable orientation. Other words being same, the rest are:

priya jane= in dear, ones; **sneham smR^itvaa**= fondness, on remembering; **iidR^ishaanaam**= for this kind of; **a + kaluSa atmaanaam**= of un, blemished, souls; **matiH mandaa na bhavati**= intellect, languorous, will not, become; **viyogajam duHkham tyaja**= by separation, caused sadness, leave off.

"On remembering the fondness for dear ones, intellect of your kind of unblemished souls will not become languorous. Leave off the sadness caused by separation.

Such wrong orientations of words used in verses will be found in other verses also, because printed books are carrying them forward, and they need correction by some pundits who can kindly spare time and effort. The above correction is per courtesy of : Pt. Paturi Sitaramanjaneyulu

[Verse Locator](#)

यदि गच्छति पतालम् ततो अभ्यऽधिकम् एव वा ।

सर्वधा रावणः तात न भविष्यति राघव ॥ ४-१-११७

117. oh, Raghava; **raavanaH** = Ravana, the demon; **paataalam tataH adhikam eva vaa** = netherworlds, from there, still deeper, even; **yadi gacChati** = if he, goes to; **sarvadaha na bhavishyati taavat** = in any way, does not, live on, at all.

"If Ravana goes to the netherworlds, or still deeper worlds from there, oh my brother, still he will not live, Raghava... [4-1-117]

[Verse Locator](#)

प्रवृत्तिः लभ्यताम् तावत् तस्य पापस्य रक्षसः ।

ततः हास्यति वा सीताम् निधनम् वा गमिष्यति ॥ ४-१-११८

118. **paapasya tasya rakshasaH** = sinful one, that, demon's; **pravR^ittiH labhyataam** = emplacement, let it be obtained; **tataH siithaam vaa haasyati** = then, Seetha may be, left of by him; **nidhanam vaa gamiSyati** = doom, or, enter into.

"Let the emplacement of that sinning demon e obtained... and then he either cedes Seetha or enters into his own doom... [4-1-118]

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यदि याति दितेः गर्भम् रावणः सह सीताया ।

तत्र अपि एनम् हनिष्यामि न चेत् दास्यति मैथिलीम् ॥ ४-१-११९

119. **raavana saha siithaayaa** = Ravana, along with, Seetha; **yadi yaati diteH garbham** = if, enters, Diti's, womb; **na chet daasyati maithiliim** = if, give away, Maithili tatra api enam = there, even, him; **han ishyaami** = to slay, I wish to;

"Even if he enters the womb of Diti along with Seetha, and if he does not give away Seetha, even there I wish to slay him,...[4-1-119]

स्वास्थ्यम् भद्रम् भजस्व आर्यः त्यजताम् कृपणा मतिः ।
अर्थो हि नष्ट कार्यार्थैः न अयत्ने न अधिगम्यते ॥ ४-१-१२०

120. aaryaH = oh, revered one; svaasyatham bhadram bhajasva = rejuvenate, secure, you may attain; tyajataam kR^ipaNa matih = cast-off, pathetic, mood; naSTa kaarya arthaiH = having lost, endeavours, purpose of; arthaH = its results; na a yatne = not, without, try; na adhigamyate = not, regain.

"May you rejuvenate and be secure, oh, revered one, cast-off your pathetic mood... result of purpose will be lost indeed, for the endeavourers without a try, thus nothing can be regained by them... [4-1-120]

उत्साहो बलवान् आर्य नास्ति उत्साहात् परम् बलम् ।
सः उत्साहस्य हि लोकेषु न किञ्चित् अपि दुर्लभम् ॥ ४-१-१२१

121. aarya = oh, noble one; utsaahaH balavaan = vehemence, is a mighty one; utsaahaat param balam naasti = than vehemence, superior, might, is not there; saha utsaahsyaH hi = who, with vehemence, indeed; lokeSu kimchit api durlabham = in the world, slightest, even, impossible.

"Vehemence is might, oh, noble one, there is no superior might than vehemence and to him with vehemence there is no impossibility in the world,... even the slightest... [4-1-121]

उत्साहवन्तः पुरुषा न अवसीदन्ति कर्मसु ।
उत्साह मत्रम् आश्रित्य सीताम् प्रतिलप्स्याम् जनकीम् ॥ ४-१-१२२

122. utsaahavantaH puruSaa = vehement, men; na avasiidanti karmasu = do not, regress, in deeds; utsaaha maatram aashritya = with vehemence, alone, taking hold of; prati lapsyaam = in turn, we regain; jaanakiim = Janaki.

"Vehement men do not regress in deeds, and taking hold of vehemence alone we regain Seetha...[4-1-122]

त्यज्य काम वृत्तत्वम् शोकम् सम् न्यस्य पृष्टतः ।
महात्मानम् कृतात्मानम् आत्मानम् न अवबुध्यसे ॥ ४-१-१२३

123. tyajataam kaama vR^ittatvam = leave off, ardency, enclosure of; shokam sam nyasya pR^iTataH = compassion, let go, behind [pushback]; maha aatmaanam = your great soul; kR^ita aatmaanam = your controlled, soul; na ava budhyase = not, able to know [yourself]

"You leave off this enclosure of ardency and pushback that compassion ... you are not able to know your great and controlled soul...with these thoughts of self-pity and fondness... [4-1-123]

एवम् संबोधितः तेन शोकोपहत चेतनः ।
त्यज्य शोकम् च मोहम् च रामो धैर्यम् उपागमत् ॥ ४-१-१२४

124. **shoka upahata chetanaH** = by emotion, marred, conscience; Rama; **evam sambodhitaH** = thus, addressed [by Lakshmana]; tatra then; **nyasya shoka cha moham cha** = let off, pity, and, fondness, also; **tataH dhairyam upaagamat** = then, courage, he acquired.

Thus addressed by Lakshmana, then Rama whose conscience is marred by emotions, got rid of pity and fondness, and acquired courage, to perform the deed demanded of his incarnation. [4-1-124]

This reflects the saying of Bhagavad Gita **gataasun agataasuumsha naanu shochanti panditaH...** Lakshmana repeats the same words in Yuddha Kanda, the Book of War, chapter 83, verse 43, when Rama laments on receiving information that Indrajit, the son of Ravana killed Seetha. Here the word **shoka** ' stands for pity and **moha** stands for fondness, and god has these two basic attributes towards His creation. Thus the pity and fondness of god is now aimed at releasing the innate soul, namely Seetha, from the captivation.

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सोऽभ्य अतिक्रामत् अव्यग्रः ताम् अचिन्त्य पराक्रमः ।

रामः पम्पाम् सु रुचिराम् रम्याम् पारिप्लव द्रुमान् ॥ ४-१-१२५

125. **a chintya paraakramaH** = inestimable, valiant; Rama; **a vyagraH** = without, grieving; **su ruchiraam** = well, charming; **ramya paariplava drumaan** = with charm, flapped by winds, those trees are; **taam pampaam** = those, Pampa Lake [areas]; **saH abhyatikraamat** = he, strode forward.

He that inestimable valiant Rama strode forward those areas of charming Pampa Lake, with the charm of wind-flopped trees, getting rid of grief. [4-1-125]

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निरीक्षमाणः सहसा महात्मा सर्वम् वनम् निर्झर कन्दराम् च ।

उद्विग्न चेताः सह लक्ष्मणेन विचार्य दुःखोपहतः प्रतस्थे ॥ ४-१-१२६

126. **niriikshyamaaNaH sahasaa mahaatmaaa** = observing, quickly, the great one; **sarvam vanam** = all round, the forest; **nirjhara kandaram cha** = with brooks and caves, also; **udvigna chetaaH** = agonised at heart; **saha Lakshmana vichaarya** = with Lakshmana, reviewing; **duHkha upahata** = anguish, marred [anguished one]; **pratashte** = travelled on.

That great one Rama on observing all over quickly, all round the forest with its brooks and caves, and reviewing with Lakshmana, though agonised at heart that anguished one travelled on. [4-1-126]

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तम् मत्त मातङ्ग विलास गामी गच्छन्तम् अव्यग्र मनाः महात्मा ।

स लक्ष्मणो राघवम् अप्रमत्तो ररक्ष धर्मेण बलेन च एव ॥ ४-१-१२७

127. **matta maatanga vilaasa gaamii** = robust, with elephant, gait, he while striding; **mahaatma** = the great soul; **iSTa ceSTaH saH LakshmanaH** = agreeable, by his deeds [to Rama,] that, Lakshmana; **gacChantaam** = while [Rama is] walking ahead; **raaghavam** = Raghava is; **a vyagra manaa** = not, despaired, at mind; **apramattaH** = vigilantly; **dharmeNa balena cha eva** = of virtue, and strength, too, thus; **raraksha** = protected.

While that great soul Rama is walking ahead, that great souled Lakshmana whose stride is also like that of an elephant, and whose deeds are agreeable to Rama, vigilantly protected Rama with an un-despaired mind and even by his virtue and strength. [4-1-127]

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तौ ऋष्यमूकस्य समीप चारी चरन् ददर्श अद्भुत दर्शनीयौ ।

शाखा मृगाणाम् अधिपः तरस्वी वितत्रसे नैव चिचेष्ट चेष्टाम् ॥ ४-१-१२८

128. R^{^i}Syamuukasya sammepa chaarii = Rishyamuka mountain, nearby, one who moves about; tarasvii = mighty one; shaakhaa mR^{^i}igaaNaam adhipa = tree-branch, animals', chief [Sugreeva]; charan = meandering thereabout; adbhuta darshaniiyau = those who are amazing, in look; tau = at those two, Rama and Lakshmana; dadarsha = has seen; vitatrase = frightened; na eva cicheSTa ceSTaam = not, thus, gesticulated, any gestures - he is petrified.

He who is the chief of Vanara-s, who moves about Mt. Rishyamuka, while he is meandering thereabout he happened to see those two who are so amazing for a look, namely Rama and Lakshmana, by which he is so frightened that he is petrified. [4-1-128]

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स तौ महात्मा गज मन्द गामि शखा मृगः तत्र चिरन् चरन्तौ ।
दृष्ट्वा विषादम् परमम् जगाम चिन्ता परीतो भय भार मग्नः ॥ ४-१-१२९

129. tatra charan gaja manda gaami = there, moving about, elephant, gait like, in stride; mahaatmaa = great-soul [Sugreeva]; saH shaakhaa mR^{^i}igaH = he that [Sugreeva,] tree-branch, animal [Sugreeva]; charantau = those moving about [advancing]; tau = those two Rama, Lakshmana; dR^{^i}STva = having seen; chintaa pariitaH = worry, muffled with; bhaya bhaara magnaH = fear's, weight, engulfed; paramam viSaadam jagaama = profound, agony, derived.

On seeing those two Rama and Lakshmana who are advancing his way, he that great soul who is a tree-branch animal, and he who strides like an elephant, derived profound agony that muffled him in worry, and he is engulfed under the weight of his fear. [4-1-129]

Here Dharmaakuutam depicts this:

tatastu samastalokarakShaNakShamakShitipatilakShaNalakShitau
karakamalagR^{^i}hiitakanakamayasharaasanau parikupitaviShadharanikara-
sadR^{^i}ishanishitasharabharabharitasharadhivilasitavipulabhujashikharau
uddhR^{^i}utapR^{^i}iuthulamaa~NsalamasR^{^i}iuNaayatabhujadaNDamaNDitau
svaparigraheNajaTaavalkayorapisR^{^i}iuhaNiiyataasampadakau gandhasindhuramantharagaaminau
apraakR^{^i}iutalaavaNyaavala~NkR^{^i}itaaraNyau apaa~NgashobhitaaraNyausamupasthitakaaruNyau
sarvasattvasharaNau mahaaviiraagragaNyau sukumarau niriikShyaki~ncidapisa~ncalitahR^{^i}idayaH
sa~ncitaikamatyaiH sahacaturbhiramaatyaiH vipulabalaavaliptabaliimukham R^{^i}ishyamuukam adhivasan
samagraguNanidhaanam sugriivonaama vaanaralokaadhipo vilokayaamaasa

This is for the entrance of Rama and Lakshmana into the life of Sugreeva.

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तम् आश्रमम् पुण्य सुखम् शरण्यम् सदैव शाखा मृग सेवितान्तम् ।
त्रस्ताः च दृष्ट्वा हरयोः अभिजग्मुः महौजसौ राघव लक्ष्मणौ तौ ॥ ४-१-१३०

130. maha aujasau = highly, vigorous ones; tau = those two Raghava; Lakshmana; dR^{^i}ISTvaa = having seeing; trasthaaH = all [monkeys are] frightened; harayaoH = monkeys; puNya sukham = that is pious, consolatory; sharaNyam sadaiva = sheltering, always; shaakhaa mR^{^i}iga sevita antam = by tree-branch, animals, adored, inland; tam aashramam = towards that, hermitage; abhijagmuH = monkeys, fled.

On seeing those magnificent two, Rama and Lakshmana, the monkeys are frightened and fled towards the pious hermitage of Sage Matanga, which has an inland that is always adored by monkeys for it is consolatory and sheltering them. [4-1-130]

Endnote

This episode is a construct on the hymn at 1-4-3 inBrihadaraanyaka Upanishadic which is as below: --

savai na rame | tasmaat ekaakii na ramate | sa dvitiiyam aicchat |
sahaitaavaanaasayathaa strii pumaamsau sampariShvaktau |----tataH
patishca patniicaa bhavataam ---tatomanuShyo ajaayanta---
BR^ihadaaraNyakopaniShad 1-4-3

God is said to take no delight in Himself alone, and He desired another. He was like an embraced male and female. Man and wife. Hence He felled His body to become two... and from thereon humans originated... Brihadaraanya Upanishat 1-4-3.

The lustful words of Rama are to be construed as pure pleasure for having Seetha at his side, as a longing to have His first creation with himself. This is for deifying Rama as incarnation of Vishnu. All the Ramayana-s or Purana-s which deal with the episode of Rama's reaction on seeing Pampa Lake have the same import. In Skanda Purana there is yet another instance stating that Rama gave curses to such lusty components of nature, for his lust is not satiated. It is as below: -

vaimukhyam gandha phalyaastu bhramaraan ashapat prabhuH |
kokaan nishiidhevishlesham pikam anya vivardhanam |
candanam sarpa nilayam vaayum sarpa ashanam tathaa |
jyostnaam ka¹a~Nka sa~ncchannaanaam shashaasa raghu nandana |
skandapuraaNaa

"Champaka flowers [Hindi: Mogra; Telugu : Sampega; Botanical : Michelia champaka] are not to be touched by Honeybees, chakravaaka, [water-birds, ruddy geese, know for their inseparable swimming] be separated in midnight, Kokila birds [Blackcuckoos] be grownup in other's nests [i.e., in crow's nest] Sandalwood trees become shelters to snakes, the breeze [that is cool and incited Rama's thoughts about Seetha,] shall become food of snakes... thus cursed Rama, in his anguish about his separation from Seetha..." Skanda Purana.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे प्रथमः सर्गः

Thus, this is the 1st chapter in Kishkindha Kanda of Valmiki Ramayana the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 2 Verses converted to UTF-8, Nov 09

Introduction

Hanuma, the Marvellous Monkey of Ramayana is entered in this chapter. The very first assurance given by Sage Valmiki through Hanuma, to one and all is, "Be Fearless..." Even today that assurance of Hanuma is ruling high on the Hindu psyche and Hanuma is to be remembered in any event of fright.

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तौ तु दृष्ट्वा महात्मानौ भ्रातरौ राम लक्ष्मणौ ।
वर आयुध धरौ वीरौ सुग्रीवः शङ्कितोऽभवत् ॥ ४-२-१

1. vara aayudha dhara viirau mahaatmanau bhraatarau = best, weapons, wielders, audacious ones, great souls, the two brothers - Rama and Lakshmana; tau tu dR^iSTva = them, on seeing; sugriivaH sha~NkitaH abhavat = Sugreeva, ambiguous, he became.

On seeing them the wielders of best weapons and audacious ones, two brothers and great souls, namely Rama and Lakshmana, Sugreeva became ambiguous. [4-2-1]

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उद्विग्न हृदयः सर्वा दिशः समवलोकयन् ।
न व्यतिष्ठत कस्मिन् चित् देशे वानर पुङ्गवः ॥ ४-२-२

2. vaanara pungavaH = monkey, the foremost; udvigna hR^idayaH = distressed, at heart; sarvaa dishaH sam samavalokayan = in all, directions, well, gazed [blankly]; na vyatiSTata = not, remained; kasmin chit deshe = at any, one place.

Distressed at heart that foremost monkey gazed blankly in all directions and he did not remain at any one place. [4-2-2]

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नैव चक्रे मनः स्थातुम् वीक्षमाणो महाबलौ ।
कपेः परम भीतस्य चित्तम् व्यवससाद ह ॥ ४-२-३

3. viikshmaaNaH mahaabalau = on seeing, the great mighty ones; na eva chakre manaH sthaatum = not, even, made-up, his mind, steadfast; kapeH parama bhiitasya = the monkey, very much, frightened; chittam vyavasasaada ha = his heart, sunken, really.

On seeing those two great mighty ones that monkey has not even made-up his mind steadfast as he is very much frightened, and his heart is really sunken. [4- 2- 3]

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चिन्तयित्वा स धर्मात्मा विमृश्य गुरु लाघवम् ।
सुग्रीवः परम उद्विग्नः सर्वैः तैः वानरैः सह ॥ ४-२-४

4. chintayitvaa saH dharmaatmaa = thought over, he, righteous one; vimR^ishya guru laaghavam = considering, [about his own] strength and weakness; Sugreeva; parama udvignaH = much, agitated; sarvaiH taiH vanaraiH saha = with all, those, monkeys, along with.
He that righteous Sugreeva considering his own strength and weakness is much agitated, and along with all the other monkeys too are frightened. [4-2-4]

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ततः स सचिवेभ्यः तु सुग्रीवः प्लवगाधिपः ।
शशंस परम उद्विग्नः पश्यन् तौ राम लक्ष्मणौ ॥ ४-२-५

5. tataH sa sachiebhyaH tu = then, he, to his ministers, even; Sugreeva; plavagaaH adhipaH = monkey's, chief of; shashamsa parama udvignaH = said to, much, in dreadfulness; pashyan tau rama lakshmaNau = on seeing, those, Rama and Lakshmana.
On seeing Rama and Lakshmana then that chief of monkeys Sugreeva with much dreadfulness said this to his ministers. [4- 2- 5]

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एतौ वनम् इदम् दुर्गम् वालि प्रणिहितौ ध्रुवम् ।
छद्मना चीर वसनौ प्रचरन्तौ इह आगतौ ॥ ४-२-६

6. chiira vasanau = jute cloths, wearers of; chadmanaa = deceitfully; idam durgam vanam pracharantau = this, in forest, impassable one, moving about; etau vali praNihitaun dhruvam = by Vali, dispatched, definitely; iha aagatau = here, they have come.
"Here they come wearing jute cloths and move about in this impassable forest deceitfully, definitely Vali must have dispatched them... [4-2-6]

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ततः सुग्रीव सचिवा दृष्ट्वा परम धन्विनौ ।
जग्मुः गिरि तटात् तस्माद् अन्यत् शिखरम् उत्तमम् ॥ ४-२-७

7. tataH sugriiva sachivaa = then, Sugreeva's ministers; dR^iSTvaa parama dhanvinau = on seeing, great, archers; giri taTaata tasmaat = mountain's, terrace, from that; anyat shikharam uttamam = to another peak, higher ones; jagmuH = they went away.
Then on seeing the great archers Rama and Lakshmana the ministers of Sugreeva have gone from that mountain terrace to another high-peaked mountain. [4- 2- 7]

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ते क्षिप्रम् अभिगम्य अथ यूथपा यूथपर्षभम् ।
हरयो वानर श्रेष्ठम् परिवार्य उपतस्थिरे ॥ ४-२-८

8. atha = then; yuudhapaa = group leaders [of monkeys]; te harayaH = those, monkeys; kSipram abhigamya yuudhapa R^ishabham = quickly, [returned and] approached, group-leader [Sugreeva]; vaanar shreSTam parivaarya = monkey's, chieftain, gathered around; upataH sthire = nearby, stood.

Then the group-leaders of monkeys quickly arrived as they fled, at that lofty monkey group-leader Sugreeva, the chieftain of monkeys, gathering around him there they stood at his nearby. [4-2-8]

एवम् एक आयन गताः प्लवमाना गिरेः गिरिम् ।
प्रकंपयन्तो वेगेन गिरीणाम् शिखराणि च ॥ ४-२-९

9. **evam eka aayana gataaH** = thus, to one, course, reached out; **plavamaanaaH** = hopping; **gireH girim** = mountain, to mountain; **pra kampayantaH vegena** = well, shuddering, by [their] hastiness; **giriiNaam shikaharaaNi api** = mountain's, and their peak's, even.

Thus they reached to one course of return, after hopping from one mountain to the other, shuddering mountains and even their peaks by their trample in hastiness. [4-2-9]

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ततः शाखा मृगाः सर्वे प्लवमाना महाबलाः ।
बभञ्जुः च नगान् तत्र पुष्पितान् दुर्गम् आश्रितान् ॥ ४-२-१०

10. **tataH shaakhaa mR^igaaH** = then, tree-branch, animals [monkeys]; **sarve plavamaanaa** = all of them, swinging; **mahaa balaaH** = great, in strength; **bhabhanjuH cha** = wrecked down, also; **nagaan tatra puSpitaan** = trees, there, flowered; **durgam aashritaan** = forest, clumped.

Then all of the tree-branch animals, who are great in their strength, have wrecked down the well-flowered trees that are clumped in that forest on that mountain by their swinging. [4- 2- 10]

[Verse Locator](#)

आप्लवन्तो हरिवराः सर्वतः तम् महागिरिम् ।
मृग मार्जार शार्दूलान् त्रासयन्तो ययुः तदा ॥ ४-२-११

11. **hari varaH** = monkeys, the best; **tam mahaagirim** = on that, great mountain; **aaplavantaH sarvataH** = with their hopping, everywhere; **tadaa** = thus; **yuyuH** = they hopped; **traasyantaH** = frightening; **mR^iga maarjaara sharduulaan** = deer, wildcats, tigers.

While those best monkeys hopped everywhere they have frightened deer, wildcats and tigers on that great mountain. [4-2-11]

[Verse Locator](#)

ततः सुग्रीव सचिवाः पर्वतेन्द्रे समाहिताः ।
संगम्य कपि मुख्येन सर्वे प्रांजलयः स्थिताः ॥ ४-२-१२

12. **tataH sugriiva sachivaaH** = then, Sugreeva's, ministers; **parvata indre samaahitaaH** = on the mountain, the best, on assembling; **sangamya kapi mukhyena** = gathering around, monkey's chief; **sarve praanjalayoH sthitaH** = all, with adjoined palms, stood.

Then the ministers of Sugreeva, assembled on that best mountain and gathered around the chief of monkeys Sugreeva, and all stood with their adjoined palms. [4-2-12]

[Verse Locator](#)

ततः तु भय संत्रस्तम् वालि किल्बिष शङ्कितम् ।
उवाच हनुमान् वाक्यम् सुग्रीवम् वाक्य कोविदः ॥ ४-२-१३

13. **tataH** = then; **vaakya kovidaH** = sentence-maker, the ablest hanumaan = Hanuma; **bhaya samtrastam** = then, but, with fear, dismayed; **vaali kilbiSa shankitam** = Vali's, mischief, doubting; **sugriivam** = to Sugreeva; **uvaacha vaakyam** = said, sentence.

Then Hanuma, the ablest sentence-maker, said this sentence to Sugreeva who is dismayed with fear doubting Vali's mischief. [4-2-13]

[Verse Locator](#)

संभ्रमः त्यजताम् एष सर्वैः वालि कृते महान् ।
मलयोऽयम् गिरिवरो भयम् न इह अस्ति वालिनः ॥ ४-२-१४

14. sambhramaH tyajataam eSa = perplexity, ward-off, this sort of; sarvaiH = all of you; vali kR^ite mahaan = by Vali, owing to, great [fear]; malayaH ayam giri varaH = Malaya mountain, this one, mountain, the best; bhayam na iha asti = scare, not, here, is there; VaalinaH = from Vali.

"Perplexity be warded off... all of you discarded that great fear from Vali or his cruelty... there is no scare from Vali here on this best mountain, for it is Mt. Malaya... [4-2-14]

This opening assurance by Hanuma to 'ward off any perplexity...' may be noticed. These statements and deeds are befitting to the fame of Hanuma to ward off any evil force. The sanctity of this mountain and a no-entry to Vali at this place is explained in next few chapters. This vaali kR^itaH and vaalikR^ite are two renderings, where, valikR^itaH is in the present context is for the arrival of Rama and Lakshmana, and vaalikR^ite, is for that which Vali has done previously. In either case, there is no fear on this Mt. Rishyamuka or also called Mt. Malaya, because Vali cannot step on this mountain due to a curse.

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यस्मात् उद्विग्न चेताः त्वम् विद्रुतो हरिपुंगव ।
तम् क्रूर दर्शनम् क्रूरम् न इह पश्यामि वालिनम् ॥ ४-२-१५

15. hari pungavaH = monkey, the best - oh, Sugreeva; tvam yasmaat udvigna chetaaH = you, by whom, bewildered, at heart; vi drutaH = you ran away; tam = that one; kruura darshanam kruuram vaalinam = ferocious one for sight, atrocious one, Vali; na iha pashyaami = not, here, I see.

"By whom you are bewildered at heart and running away, oh, the best monkey Sugreeva, I do not see that cruel-looking, cruel Vali here... [4- 2-15]

[Verse Locator](#)

यस्मात् तव भयम् सौम्य पूर्वजात् पाप कर्मणः ।
स न इह वाली दुष्टात्मा न ते पश्यामि अहम् भयम् ॥ ४-२-१६

16. yasmaat tava bhayam = from whom, your, fear; saumya = oh gentle one; puurva jaat papa karmaNaH = earlier born one [elder brother,] evildoer; sa na iha = he, not, here; vaalii duStaa atmaa = Vali, harmful, in intent; na te pashyaami aham bhayam = not, by him, perceive, I, fear.

"From whom your fear is spurted, oh, gentle Sugreeva, that elder brother of yours, who is an evildoer and the one with harmful intent... that Vali is not here. Therefore I perceive no fear from him...[4-2-16]

[Verse Locator](#)

अहो शाखा मृगत्वम् ते व्यक्तम् एव प्लवंगम् ।
लघु चित्ततया आत्मानम् न स्थापयसि यो मतौ ॥ ४-२-१७

17. aho = aho; plavangamaH = oh, monkey; yaH = you who are; laghu chittatayaa atmaanam = least-minded [felt small,] yurself; matau na sthaapayasi = not, able to stay firm in mind; te shakhaa mrigatvam vyaktavam eva = your, monkeyshines, is clear, thus.

"Aha! You made a monkey of yourself, oh, monkey, and you feel small, thus you are not able to stay firm in your mind by that fickleness, and your monkeyshines is clear by it... [4-2-17]

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बुद्धि विज्ञान संपन्न इङ्गितैः सर्वम् आचर ।
न हि अबुद्धिम् गतो राजा सर्व भूतानि शास्ति हि ॥ ४-२-१८

18. **buddhi viGYaana sampannaH** = intellect, wisdom, be possessed with; **i~NgitaiH** = intent expressed [in body language]; **sarvam aachara** = all, you undertake; **a buddhim gataH rajaa** = lacking, ideas, king; **sarva bhuutaani na shaasti hi** = all, his subjects; cannot, control, certainly.

"Keep your intellect and wisdom firm, and express all your intents rightly in your body language in all your undertakings... certainly, a king getting into unintelligence cannot command all his subjects..." So said Hanuma to Sugreeva. [4-2-18]

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सुग्रीवः तु शुभम् वाक्यम् श्रुत्वा सर्वम् हनूमतः ।
ततः शुभतरम् वाक्यम् हनूमन्तम् उवाच ह ॥ ४-२-१९

19. **sugriiH tu subham vaakyam** = Sugreeva, but, propitious, sentence; **shrutvaa sarvam** = on hearing, entirely; **hanuumataH** = from Hanuma; **tataH** = then; **subhataram vaakyam** = opportune, sentence; **hanuumantam uvaacha ha** = to Hanuma, spoke, indeed.

Sugreeva thus hearing entirely to all the propitious words of Hanuma spoke to Hanuma this opportune sentence, positively. [4-2-19]

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दीर्घ बाहू विशालाक्षौ शर चाप असि धारिणौ ।
कस्य न स्यात् भयम् दृष्ट्वा हि एतौ सुर सुत उपमौ ॥ ४-२-२०

20. **diirgha baahuu vishaala akshau** = lengthy arms, broad eyed ones; **shara chaapa asi dhaariNau** = arrow, bow, sword, wielders of; **kasya na syaat bhayam** = to whom, will not, be there, scare; **dR^iSTvaa etau** = on seeing, these two; **sura suta upamau** = Divinity's, sons, in simile.

"Lengthy are their arms, broad are their eyes and they are the wielders of arrows, bows and swords... and on seeing them, to whom there will be no scare? These two are like the sons of some divinity..." Sugreeva thus spoke to Hanuma. [4-2-20]

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वालि प्रणिहितौ एव शन्के अहम् पुरुषोत्तमौ ।
राजानो बहु मित्राः च विश्वासो न अत्र हि क्षमः ॥ ४-२-२१

21. **vaali praNihitau eva** = from Vali, abetted, thus; **shanke aham** = presume, I; **puruSottamau** = best among men [Rama, Lakshmana]; **raajaanaH bahu mitraaH cha** = to kings, many, friends, also; **vishvaasha na atra hi** = trust, not, there, verily; **[na] kshamaH** = not, pardonable [mistake.]

"I presume these two... those best of men are abetted by Vali to assault me... for, the kings like Vali do have many friends and trusting them absolutely is an unpardonable mistake... [4-2-21]

[Verse Locator](#)

अरयः च मनुष्येण विज्ञेयाः छद्म चारिणः ।

विश्वस्तानाम् अविश्वस्ताः छिद्रेषु प्रहरन्ति अपि ॥ ४-२-२२

22. arayaH cha manushyeNa viGYeyaa = enemies, also, by men, to be assessed; chadma chaariNaH = disguised, movers; vishvastaanam = trustful ones are; a vishvastaanam = by distrustful ones [enemies]; chidreSu = on any possible occasion; praharanti = be trounced.

"By men the enemies are to be assessed... for, they move in disguise and distrustful enemies will trounce the complacently self-assured ones that relax in their own self-confidence on any possible occasion... [4-2-22]

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कृत्येषु वाली मेधावी राजानो बहु दर्शनः ।

भवन्ति पर हन्तारः ते ज्ञेयाः प्राकृतैः नरैः ॥ ४-२-२३

23. kR^ityeSu vaalii medhaavii = in exploits, Vali, is ingenious; raajaanaH bahu darshanaaH = kings, many, observing; bhavanti para hantaaraH = they will be, others [enemies,] eliminators of; te GYeyaaH = they, knowable; praakR^itaiH janaiH = by ordinary, people.

"In exploits Vali is an ingenious one... and the kings will be observing many aspects of their enemies to eliminate them... and they the kings are to be known even by ordinary people... [4- 2-23]

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तौ त्वया प्राकृतेन एव गत्वा ज्ञेयौ प्लवंगम ।

इङ्गितानाम् प्रकारैः च रूपव्या भाषणेन च ॥ ४-२-२४

24. plavangamaH = oh, monkey Hanuma; tvayaa praakR^itena eva gatvaa = by you, in commoner's form [undistinguished form] alone, on going; tau = their; i~Ngitaanaam = their intentions; prakaaraiH cha = by their conduct; ruupa vyaabhashaNena cha = by semblance, conversation, as well; GYeyau = is to be known

"Begone to them oh, monkey Hanuma, in a commoner's form, for your monkey-hood is distinguishable by Vali's agents, and know the intentions of those two by their conduct, by their semblance, and by their conversation, as well...[4-2-24]

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लक्षयस्व तयोः भावम् प्रहृष्ट मनसौ यदि ।

विश्वासयन् प्रशंसाभिः इङ्गितैः च पुनः पुनः ॥ ४-२-२५

मम एव अभिमुखम् स्थित्वा पृच्छ त्वम् हरि पुंगव ।

प्रयोजनम् प्रवेशस्य वनस्य अस्य धनुर् धरौ ॥ ४-२-२६

25, 26. haripungavaH = oh, best monkey, Hanuma; lakSayasva tayoH bhaavam = aim at, their, concepts; pra hR^iSTa manasau yadi = well, pleasant, hearted, if; i~NgitaiH cha = conducting yourself, also; prashamshaabhi = commending them; punaH punaH = again and again; vishvaasayan = creating confidence in them; mama abhimukham eva sthitvaa = to me, companionate, alone, facing them; dhanur dharau = those, bow, wielders; asya vanasya praveshsya prayojanam [kim] = in this, forest, entrance's, purposefulness [what is]; tvam pR^icCha = you , ask, inquire.

"Aim at their concepts and if they are pleasant-hearted, duly create confidence in them by conducting yourself, and also commending them again and again... oh, best of monkeys, Hanuma, set their face towards me alone in a compassionate manner, and you inquire about the reason of their entering this forest alone... of those bows wielders... [4-2-25, 26]

For this prahR^iSTa manau yadi, this is said to be the text of Govindaraja, whereas the still ancient manuscripts read this as duSTa manasau yadi, evil-minded if... because Sugreeva's suspicion is not yet ameliorated, and he still views them as evildoers. For the first compound, mama abhimukham eva sthitvaa some said the meaning that Hanuma should stand with his face facing Sugreeva while talking to Rama and Lakshmana. Sugreeva is now on Mt. Rishyamuka and Rama is somewhere at a distant place to where Hanuma takes a flight later. Then keeping Hanuma's face towards Sugreeva, rather than towards Rama and Lakshmana, is appearing to be an uncomfortable position. For this some old translations say, shitvaa keep them, position them towards my friendship and me.

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शुद्ध आत्मानौ यदि एतौ जानीहि त्वम् प्लवंगम् ।
व्याभाषितैः वा रूपैः वा विज्ञेया दुष्टता अनयोः ॥ ४-२-२७

27. plavangama = oh, monkey; etau shuddha aatmanau yadi = these two, clean, at heart, if; tvam jaanihi = you ,shall know; anayoH duSTataa vaa = their, evil-mindedness, or [otherwise]; vyabhaaSitaiH viGYeyaa = by conversation, be known.

"You shall know whether those two are clean at heart or otherwise, or about their evil-mindedness or otherwise by conversation..." Thus Sugreeva said to Hanuma. [4-2-27]

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इति एवम् कपिराजेन संदिष्टो मारुतात्मजः ।
चकार गमने बुद्धिम् यत्र तौ राम लक्ष्मणौ ॥ ४-२-२८

28. iti evam kapi raajena sandiSTaH = thus, this way, by monkeys king, ordered; maaruta aatmajaH = Air-god's son, Hanuma; chakaara gamane buddhim = made-up, to go, his mind; yatra tau raama lakshmaNu = where, those two, Rama and Lakshmana [are there.]

Thus this way ordered by Sugreeva, the king of monkeys, Hanuma, the son of Air-god made up his mind to go there, where Rama and Lakshmana are. [4-2-28]

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तथा इति संपूज्य वचः तु तस्य
कपेः सुभीतस्य दुरासदस्य ।
महानुभावो हनुमान् ययौ तदा
स यत्र रामो अतिबली स लक्ष्मणः ॥ ४-२-२९

29. mahaanubhaavaH = the marvellous one; kapeH hanumaan = monkey, Hanuma; duraasadasya = inaccessible one; su bhiitasya = very much frightened one[Sugreeva]; tasya vachaH tathaa iti = his, words, like that [I will do,] thus; sampuujya = on paying respects; ati balii sa lakshmaNaH saH raamaH = highly mighty one, he, who is with Lakshmana; yatra = where he is; tadaa yayau = then, proceeded.

That marvellous monkey Hanuma agreeing for the words of that inaccessible and very much frightened Sugreeva, and on respectfully replying him saying that, 'I will do accordingly...' proceeded there where that highly mighty Rama is there along with Lakshmana. [4-2-29]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वितीयः सर्गः ॥

Thus, this is the 2nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 3 Verses converted to UTF-8, Nov 09

Introduction

Hanuma, at the behest of Sugreeva, approaches Rama and Lakshmana in the guise of an ascetic. The reason to change his original form to that of a sanyasi is that, the intruders in this area Rama and Lakshmana appear in a self-contradictory personage. By their body built, striking features, wielding armoury they look like kings or emperors. But when it comes to their dress and hairdo, they are almost like hermits. Sugreeva is well aware of political milieu and enemy's tactics, and thus asked Hanuma not to approach them in his original monkey form in earlier chapter. Equally well, Rama and Lakshmana doubt the entry of an ascetic i.e., Hanuma in that guise, into this uninhabited place, and they wait cautiously till Hanuma reveals himself. From here up to Sundara Kanda, Hanuma's words and actions are weighted, and need an in-depth study. In this episode, what all Hanuma says is drawn from scriptures and political science, and what all Rama analyses Hanuma, by way of Hanuma's expressiveness, is relevant to scriptures, i.e., Veda-s. In mythology, Hanuma is taken as the **veda vedaanga paarangataH**, knower of all Vedas, and their subsidiary scriptures, **nava vyaakarana panditaH**, scholar in nine schools of grammars, **buddhimata variSTaH**, cleverest of the clever. He is the supreme scholar, teacher, and the cleverest.

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वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः ।
पर्वतात् ऋष्यमूकात् तु पुप्लुवे यत्र राघवौ ॥ ४-३-१

1. Hanumaan; **surgiivasya mahaatmanaH** = of Sugreeva, noble soul; **vachaH vij~naaya** = words, mindful of; **puplave** = took his flight; **parvataat R^iSyamuukaat** = from Mt. Rishyamuka; **yatra Raaghavau** = where, the Raghava-s are.

Mindful of the words of noble-souled Sugreeva, Hanuma took his flight from Mt. Rishyamuka to where Raghavaa-s are. [4-3-1]

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कपि रूपम् परित्यज्य हनुमान् मारुतात्मजः ।
भिक्षु रूपम् ततो भेजे शठबुद्धितया कपिः ॥ ४-३-२

2. **kapi ruupam parityajya** = monkey's, semblance, cast-off; Hanumaan; **maaruta aatmajaH** = Air's son; **bhikshu ruupam tataH bheje** = ascetic's, persona, then, attained; **kapiH shaTha buddhitayaa** = monkey, with incredulousness, in mind,.

Casting off his monkey's semblance Air-god's son Hanuma attained the persona of an ascetic, for that monkey is incredulous in mind about Raghava-s. [4-3-2]

Sugreeva doubted Rama and Lakshmana to be the mercenaries sent by his elder brother Vali, for kings of that nature will always be on hunt for their enemies. Hence he ordered Hanuma not to approach them in his

original persona that is of a mighty monkey, c.f. 4-2-24. This is the reason why he chose the form of ascetic, thinking that nobody tells a lie to an ascetic, and thus he wanted to gain information in an ascetic's form, but futile is his effort. Rama or Lakshmana will go on listening to what Hanuma says, without any reply. Hanuma himself is vexed at their silence and he has to come out of his guise to reveal his original form, as at 4-3-19.

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ततः च हनुमान् वाचा श्लक्षण्या सुमनोज्ञया ।
विनीतवत् उपागम्य राघवौ प्रणिपत्य च ॥ ४-३-३
अबभाषे च तौ वीरौ यथावत् प्रशशंस च ।

3, 4a. tataH = then; Hanuma; vaachaa = with a voice; shlakSNayaa su manoj~nayaa = softly, well, pleasingly; viniita vat upaagamyaa raaghavau = obedient one, like, nearing, Raaghava-s; praNipatya = on hailing them; ababhaaSe ca tau viirau = greeted them [not talking exactly,] also, to those two, valiant ones; yathaa vat prashashamsa ca = befittingly, praising, also.

Then on nearing Raghava-s that Hanuma voicing softly and well pleasingly like an obedient one, that best monkey befittingly hailed, greeted and praised those two valiant ones. [4-3-3, 4a]

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संपूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः ॥ ४-३-४
उवाच कामतो वाक्यम् मृदु सत्य पराक्रमौ ।

4b, 5a. vaanara uttamaH = monkey, the best; Hanumaan; sampuujya = on making reverent obeisance; satya paraakramau viirau = to both candid, resolutely, valorous ones; vidhivat = customarily; kaamataH = as desired [by Sugreeva]; mR^idu vaakyam uvaacha = soft, words, spoke.

The best Vanara Hanuma spoke soft-wordily, as desired by Sugreeva, to those candidly resolute ones, on making reverent obeisance to both of them. [4-3-4b, 5a]

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राजर्षि देव प्रतिमौ तापसौ संशित व्रतौ ॥ ४-३-५
देशम् कथम् इमम् प्राप्तौ भवन्तौ वर वर्णिनौ ।
त्रासयन्तौ मृग गणान् अन्याम् च वन चारिणः ॥ ४-३-६

5. raaja R^iSi deva pratimau = kingly, saints, deity-like, similar to; samshrita vratau = with blest, vows; vara vanaariNau = ideally, complexioned ones; taapasau = ascetics; bhavantau = you two; mR^iga gaNaan anyaaam traasayantau = animal, herds of, other inhabitants, scaring; imam deshah katham praaptau = this, country-side, how you arrived.

"You two look like kingly saints, or deities by your build, ascetics with blest vows, but with ideal complexions... how come you arrived at this countryside scaring the herds of animals and other inhabitants of this forest... [4-3-5b, 6]

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पम्पा तीर रुहान् वृक्षान् वीक्षमाणौ समन्ततः ।
इमाम् नदीम् शुभ जलाम् शोभयन्तौ तरस्विनौ ॥ ४-३-७
धैर्यवन्तौ सुवर्णाभौ कौ युवाम् चीर वाससौ ।
निःश्वसन्तौ वर भुजौ पीडयन्तौ इमाः प्रजाः ॥ ४-३-८

7, 8. pampaa tiira ruhaan vR^ikshaan = on Pampa, banks, grown-on, trees; samantataH viikshamaaNau = all over, watching at; shubha jalaam = having propitious, waters; imaam

nadiim shobhayantau = this one, the river, make to shine; **tarasvinau** = mighty ones8. **dhairyavantau** = courageous ones; **suvarNa aabhau** = golden, in hue; **chiira vaasasau** = jute-cloth, wearers of; **niHshvasantau** = sighing over [repeatedly]; **vara bhuja** = mighty shouldered ones; **imaaH prajaaH piiDayantau** = distressing, these, beings [of this forest]; **kau yuvaam** = who, you are.

"You mighty ones you are watching the trees grown on the banks of Pampa from all over, and owing to your presence on these banks you make this river Pampa with its propitious waters to shine forth... but you with your golden hue appear as courageous ones, yet you sigh over repeatedly, you wear jute-cloths, yet you look mighty shouldered... who are you that distress all the beings in this forest... [4-3-7, 8]

[Verse Locator](#)

सिंह विप्रेक्षितौ वीरौ महाबल पराक्रमौ ।
 शक्र चाप निभे चापे गृहीत्वा शत्रु नाशनौ ॥ ४-३-९
 श्रीमन्तौ रूप संपन्नौ वृषभ श्रेष्ठ विक्रमौ ।
 हस्ति हस्त उपम भुजौ द्युतिमन्तौ नरर्षभौ ॥ ४-३- १०

9, 10. **simha vi prekSitau** = lion-like, sharply, glancing; **viirau** = dauntless ones; **mahaa bala paraakramau** = greatly, bold, brave; **shakra caapa nibhaH** = Indra's, bow, like; **chaape gR^ihiitvaa** = bows, on taking [on wielding]; **shatru naashanau** = enemy, destroyers; **shriimantau** = glorious ones; **ruupa sampannau** = appearance, splendid in; **vR^iSabha shreSTa vikramau** = sacred-bull like, best, impetuous; **asti hasta upama bhuja** = elephant's, trunk, like, arms; **dyutimantau nara R^ishabhau** = self-resplendent ones, of men, foremost..

"Dauntless, bold and brave are you with sharp glances of lions, wielding bows like that of Indra's bow you are the real enemy destroyers... glorious, splendid, and even impetuous you appear like Sacred Bulls... elephant's trunks are your arms... and you foremost among men are self-resplendent... [4-3-9, 10]

[Verse Locator](#)

प्रभया पर्वत इन्द्रः असौ युवयोः अवभासितः ।
 राज्य अर्हौ अमर प्रख्यौ कथम् देशम् इह आगतौ ॥ ४-३-११

11. **asau parvata indraH** = this, mountain, lord-like; **yuvayoH prabhayaa avabhaasitaH** = by your, effulgence, effulgent; **raajya arhau** = kingdom-worthy; **amara prakhyau** = divinities-like; **iha deshama katham aagatau** = now, to country-side, how, you reached.

"This lord-like mountain is effulgent with your effulgence, you two look as kingdom-worthy, or worthy divinities, but how you have reached this countryside now... [4-3-11]

[Verse Locator](#)

पद्म पत्र ईक्षणौ वीरौ जटा मण्डल धारिणौ ।
 अन्योन्य सदृशौ वीरौ देव लोकात् इह आगतौ ॥ ४-३-१२
 यदृच्छयेव संप्राप्तौ चन्द्र सूर्यौ वसुंधराम् ।
 विशाल वक्षसौ वीरौ मानुषौ देव रूपिणौ ॥ ४-३-१३
 सिंह स्कन्धौ महा उत्साहौ समदौ इव गोवृषौ ।

12, 13, 14a. **padma patra iikshaNau** = with lotus, petal-like, eyes; **viirau** = undaunted ones; **jaTaa mandala dhaariNnau** = braided, tufts, wearers; **anyonya sadR^ishau** = to each, identical [look-a-like, cloned beings]; **viirau deva lokaat iha aagatau** = steadfast ones, from gods', world, hither, arrived; **yadricChayeva** = by fortune; **sampraapta** = attained; **vasundharaam** = by earth; **indra suurya iva** = moon, sun, as it were; **vishaala**

vakshasau = broad, chests; viirau = resolute ones; maanuShau deva ruupiNau = humans, deities, form; siMha skandhau = lion-shouldered; mahaa utsaahau = very, vehement; sa madau iva govR^iShau = with, vigour, like, sacred bulls.

"Eyes of yours are like fine lotus petals, are you superhuman... nay, you wear tufts and braids, are you some undaunted human ascetics... nay, you look clonal, are you from some world of gods... nay, you are on earth, does this earth have a chance to receive Sun and Moon on her by her fortune... nay, are you some broad-chested deities in human form... lion-shouldered, very vehement and vigorous like Sacred Bulls... who you might be... [4-3-12, 13, 14a]

[Verse Locator](#)

आयताः च सुवृत्ताः च बाहवः परिघोपमाः ॥ ४-३-१४

सर्व भूषण भूषार्हाः किम् अर्थम् न विभूषिताः ।

14b, 15a. aayataaH su vR^ittaaH baahavaH = lengthy, spherical, too, are arms; parighaH upamaH = clubs, in similarity; sarva bhuuSaNa bhuuSa arhaaH = for all kinds of, ornaments, decor-worthy; kim artham = for what, reason; na vibhuuSitaaH = not decorated.

"Also lengthy are your hands, and spherical are your shoulders similar to clubs... they are worthy for decoration with every kind of ornament, for what reason they are undecorated... [4-3-14b, 15a]

Here in the verse plural number is used for hands, aayataaH, baahavaH, parighaaH, whereas so far, dual number, dvivachana is used to describe any two. The ancient commentators take this as many hands, more than two, as opposite to other dual numbered wording. For this it is said that since Lakshmana is a right hand to Rama, Hanuma sees a three-handed god in Rama. But Hanuma is talking to both Rama and Lakshmana; there shall be two deities with two hands each. The accepted phenomenon is that, Hanuma as a true devotee has seen the fourhanded Vishnu in Rama. This is according to Govindaraja. Next, the arms of Rama are of protective nature to the friendly ones. aayaataaH, lengthily ones - they can be stretched to any extent, and on the other hand, anything can depend on them, as in yopaam aayatanaM veda... and this su vrittaaH, round like the serpent's hoods, or body builder's clubs, is to tell that no one can near them. Thus, the spherical universe can depend on the spherical shoulders of Rama. Thus Hanuma is reminding Rama of his wild-boar incarnation where the whole world is lifted on his snout from waters. The word parighaH, is to say that those spherical shoulders can remove difficulties of those who adore them. The parighaH in simple terms means, clubs, bludgeon, or ancient dumbbell unlike the present day dumbbells of gym, but the word is deciphered to be pari gha fully, removing, or fully, falling to one's lot. That is, here these shoulders are mighty to eliminate Vali and these hands if shook by Sugreeva in friendship, Sugreeva's miseries will be removed completely.

[Verse Locator](#)

उभौ योग्यौ अहम् मन्ये रक्षितुम् पृथिवीम् इमाम् ॥ ४-३-१५

स सागर वनाम् कृत्स्नाम् विन्ध्य मेरु विभूषिताम् ।

15b, 16a. ubhau = reg. you two; aham manye = I, deem; imam sa saagara vanaam = with, oceans, forests; vindhya meru vi bhuushitaam = Mt. Vindhya, Mt. Meru, adorned with; kR^itsnaam pR^ithiivm rakshitum yogyau = entire, earth, to protect, choicest one.

"I deem that each of you are the choicest one to protect the earth adorned with Mt Meru and Vindhya range, and with all her oceans and forests... [4-3-15b, 16a]

[Verse Locator](#)

इमे च धनुषी चित्रे श्लक्ष्णे चित्र अनुलेपने ॥ ४-३-१६

प्रकाशेते यथा इन्द्रस्य वज्रे हेम विभूषिते ।

16b, 17a. ime dhanuSii = these, bows; chitre = awesome; shlakSNe = smooth; chitra anulepane = with odd things, polished; prakaashete yathaa indrasya = brightening, like, Indra's; hema vibhuuSite = in gold, decorated; vajre iva = Thunderbolt, like.

"And these awesome bows are polished with odd things are smooth, and they are brightening like the gilded Thunderbolt of Indra. [4-3-16]

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संपूर्णाः च शितैः बाणैः तूणाः च शुभ दर्शनाः ॥ ४-३-१७
जीवित अन्तकरैः घोरैः ज्वलद्भिः इव पन्नगैः ।

17b,18a. *subha darshanaaH* = admirable, in appearance; *tuNaaH ca* = quivers, also; *jiivita antakaraiH* = life, terminators; *ghoraiH* = hazardous; *jvladbhiH pannagaiH iva* = fiery, snakes, like; *shitaiH baaNaiH* = sharp, arrows; *sampuurNaaH ca* = full with, also.

"Full with hazardous, life terminating, fiery snake like sharp arrows are these quivers, admirable in their appearance... [4-3-17b, 18a]

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महा प्रमाणौ विपुलौ तप्त हाटक भूषणौ ॥ ४-३-१८
खड्गौ एतौ विराजेते निर्मुक्त भुजगौ इव ।

18b, 19a. *mahaa pramaaNau vipulau* = amply, broad, wide; *tapta haaTaka bhuuSitau* = burnt [refined,] gold, decorated with; *khaDagau etau viraajete* = swords, these two, are dazzling; *nirmukta bhujagau iva* = released [from moulted skin,] snakes like.

"Dazzling are these amply wide, broad and gilded swords like the snakes just released from their moults... [4-3-18b, 19a]

[Verse Locator](#)

एवम् माम् परिभाषन्तम् कस्माद् वै न अभि भाषतः ॥ ४-३-१९
सुग्रीवो नाम धर्मात्मा कश्चित् वानर पुंगवः ।
वीरो विनिकृतो भ्रात्रा जगत् भ्रमति दुःखितः ॥ ४-३-२०

19b, 20. *evam maam paribhaaSantam* = this way, to me, talking; *kasmaat vai* = what for; verily; *na abhibhaaSathaH* = [you] do not, speak to [me]; *sugriiva naama dharmaatmaa* = Sugreeva, named, virtuous one; *kaschit vaanara pungavaH viiraH* = somebody, among monkeys, worthily one; *vi nikR^itaH bhraatraa* = verily, expelled, by brother; *jagat bhramati duHkhitaH* = over world, roaming, sorrowfully.

"When I have been talking to you this way, what for you don't speak up... one named Sugreeva, somebody virtuous and worthily one among monkeys is expelled by his brother Vali, and he is roaming all over the world sorrowfully... [4-3-19b, 20]

A monkey cannot be teased this far, for it will show its teeth, if exceeded. Hanuma is vexed with their silence. So far he has been talking all flattering words, which he has drawn from many scriptures, i.e., scriptures. Their apparels and hair tufts are like those of sages and hermits, along with their self-contradictory resemblance as would-have-been emperors, and their mighty weaponry, and every other thing he said are the quotes from lakshana shaatra, the scripture that prescribes the qualities of great emperors. This is what the other two listeners are assessing about the questioner also. In the midst of this unpopulated thick forest, some ascetic comes in, talks at length, that too without offence to the scriptures, is the doubt of those two brothers. This particular questioner is not definitely any ascetic or sage, because he is roaming in deep forests, rather than around some villages where he may get some charities. And also that, generally ascetics will talk, only when they are talked to, but this one with some purpose behind, is almost pestering to reveal the identity of the intruders. Hence the brothers took Hanuma to be another demon or anyone sent by somebody, for they already knew about the Vali-Sugreeva episode. Apart from this, Rama is following his own Imperial protocol of assessing the person approaching on his own, who is talking like this one, and who has high knowledge of all the scriptures. This analysis, Rama gives to Lakshmana after a few more verses. For now, Hanuma had to yield to high resistance from those two brothers, and is going to reveal himself, with a come-what-may attitude.

[Verse Locator](#)

प्राप्तः अहम् प्रेषितः तेन सुग्रीवेण महात्मना ।

राजा वानर मुख्यानाम् हनुमान् नाम वानरः ॥ ४-३-२१

21. **mahaatmanaa** = by that great soul; **vaanara mukhyaanaam raaj~naa** = monkeys, of important ones, by king; **tena SugreeveNa** = by him, by that Sugreeva; **preSitaH** = delegated; **praaptaH aham** = come, I have; **hanumaan naama vaanaraH** = Hanumaan, named, monkey.

"Delegated by that great soul and the king of important monkeys Sugreeva, I have come here and by name I am Hanuma, another Vanara... [4-3-21]

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युवाभ्याम् स हि धर्मात्मा सुग्रीवः सख्यम् इच्छति ।

तस्य माम् सचिवम् वित्तम् वानरम् पवनात्मजम् ॥ ४-३-२२

भिक्षु रूप प्रति च्छन्नम् सुग्रीव प्रिय कारणात् ।

ऋश्यमूकात् इह प्राप्तम् कामगम् कामचारिणम् ॥ ४-३-२३

22. **saH dharmatmaa sugriivaH** = he, that righteous one, Sugreeva; **yuvaabhyaam sakhyam icChatI hi** = with you two, friendship, desiring, indeed; **maam vittam** = me, you know; **sugriiva priya kaaraNaat** = Sugreeva, to appease, by reason of; **bhikshu ruupa praticChannam** = ascetic's, form, undercover of; **tasya sachivaH** = his, minister; **R^iSyamuukaat iha praaptam** = from Mt. Rishyamuka, here, I reached; **kaama gam kaama ruupinam** = by wish, wend, by wish, guise alter; **pavana aatmajam vaanaram** = son of, Air-god, a monkey [thus you may know me.]

"He that righteous Sugreeva is desiring friendship with you two, and know me as a monkey and his minister, the son of Air-god... I had to come here from Mt. Rishyamuka in an ascetic's form only to appease that Sugreeva, and I can wend my way by my will, and wear any guise as I wish..." Hanuma said so to those brothers. [4-3-22, 23]

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एवम् उक्त्वा तु हनुमाम् तौ वीरौ राम लक्ष्मणौ ।

वाक्यज्ञो वाक्य कुशलः पुनः न उवाच किञ्चन ॥ ४-३-२४

24. **vaakya j~naH** = sentence, knower [wordsmith]; **vaakya kushalaH** = sententiousness, expert in; Hanumaan; **tau viirau** = to those, valorous ones; Rama; Lakshmana; **evam utkvaa tu** = thus, saying, only; **punaH kinchanaH na uvaacha** = further, anything, not said.

Saying thus to those valorous Rama and Lakshmana, Hanumaan, the sententious wordsmith, spoke nothing further. [4-3-24]

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एतत् श्रुत्वा वचः तस्य रामो लक्ष्मणम् अब्रवीत् ।

प्रहृष्ट वदनः श्रीमान् भ्रातरम् पार्श्वतः स्थितम् ॥ ४-३-२५

25. **shriimaan** = illustrious one; **ramaH** = Rama; **tasya etat vachaH shrutvaa** = his, all those, words, on hearing; **pra hR^iSTta vadana** = well, pleased, facially; **paarshvataH sthitaH** = at his side, standing; **bhraataram lakshmanam abraviit** = to his brother, to Lakshmana, spoke.

Hearing all those words said by Hanuma, that illustrious Rama is well pleased facially, spoke to his brother Lakshmana who is standing at his side. [4-3-25]

Again Rama is following his imperial protocol. As an emperor he does not enter into any direct conversation with envoys or ambassadors. Later Rama asks Lakshmana to conduct the dialogue with Hanuma. This is said to have another reason. Because Lakshmana is another wordsmith, equalling Hanuma by way of his

knowledge in scriptures, Rama assigns that duty to Lakshmana. Now Rama's analysis of this envoy's knowledge, thereby gauging his master's virtuousness, is made know to Lakshmana in the following verses.

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सचिवो अयम् कपीन्द्रस्य सुग्रीवस्य महात्मनः ।
तम् एव काङ्क्षमाणस्य मम अन्तिकम् इह आगतः ॥ ४-३-२६

26. **ayam** = he is; **kapiindrasya mahaaatmanaH sugriivasya sachivaH** = monkey's king's, noteworthy soul, Sugreeva's, minister; **tam eva kaankshamaaNasya mama antikam upaagataH** = him, alone, [I am] cherishing, at my, near, he arrived.

"He is the minister of that noteworthy soul and king of monkeys, Sugreeva... whom alone I cherish, but he himself has drew nigh of me, on his own... [4-3-26]

[Verse Locator](#)

तम् अभ्यभाष सौमित्रे सुग्रीव सचिवम् कपिम् ।
वाक्यज्ञम् मधुरैः वाक्यैः स्नेह युक्तम् अरिन्दम ॥ ४-३-२७

27. Soumitri; **vaakya j~nam** = sententious one; **sneha yuktam** = friendliness, withal; **arindamam** = with enemy destroyer [Hanuma]; **sugriiva sachivam kapim** = Sugreeva's, minister, the monkey; **madhuraiH vaakyaiH** = with pleasing, words; **tam abhyabhaaSaa** = to him, you exchange pleasantries.

"Soumitri, with this minister of Sugreeva, the knower of sententiousness and a pleasant worded one, and one with friendliness you exchange pleasantries with that enemy destroyer Hanuma... [4-3-27]

The word **arindamam** meaning 'to the enemy destroyer' is to pertain to Lakshmana as oh, enemy destroyer, because Rama has not yet concluded on Hanuma's epithets. In Chaukambha version, in Gorakhpur version and in Eastern versions it is **arindama**, in vocative case only, but Baroda and Tokunaga versions and some more have this as **arindamam**, objective case. Similar usage can be found in this chapter at 4-3-36, **vaajyaj~naH, vaakyaj~nam** etc.

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न अन् ऋग्वेद विनीतस्य न अ\-\-यजुर्वेद धारिणः ।
न अ\-\-साम वेद विदुषः शक्यम् एवम् विभाषितुम् ॥ ४-३-२८

28. **na** = not; **an R^igveda viniitasya** = non, Rig Veda, knower of; **na** = not; **a yajurveda dhaariNaH** = non, Yajur Veda, remembering; **na** = not; **a saamaveda viduSaH** = non, Saama Veda, scholar; **shakyam** = possible; **evam vi bhaaSitum** = this way, truly, to speak.

"Nay...the non-knower of Rig Veda, or the non-rememberer of Yajur Veda, or the non-scholar of Saama Veda... can possibly, or truly speak this way... [4-3-28]

From hereon Rama's analysis of Hanuma is depicted. In Rig Veda every letter has too many phonetically deflected variations, in many ways to mean many things. It is practically impossible to contain that knowledge, unless the recitalist has complete control over it. Hence the word, **viniita**, 'well trained' is used. In Yajurveda many **anuvaaka**-s or passages occur recursively, with different utilisation. Remembering not to mix one with the other is a difficult process. Hence the recitalist has to have enormous remembrance. In Saamaveda the pitch and duration of the rendering is of high importance, as such it requires a scholarly bent to control vocal notes. The three words, **vinaya**, schooling; **dhaaraNa**, remembrance and **vedana** knowledge are required to each of the above Veda-s. Atharva Veda, on the other hand, has no recital performance other than the above. Hence, it is said, is not quoted by Rama. Hanuma said 'you two are eligible to rule the earth' as at 4-3-15, which tantamount to the quote **brhamaa vaa idam ekaeva agra aasiit...** from Rigveda aitereya. Next he said that you are deities inhuman form at 4-3-13, which has its bearing on the Yajurveda quote **ajaayamaano bahudhaa vijaayate...** Then Rama is said having lotus-petal like eyes, at 4-3-11, taking clue from cChandogya of Saamaveda, **myathaakapyaasam punDariikam evaakshiNii....** Hence these utterances of Hanuman are said to have direct base in the Veda-s.

नूनम् व्यकरणम् कृत्स्नम् अनेन बहुधा श्रुतम् ।
बहु व्याहरता अनेन न किञ्चित् अप शब्दितम् ॥ ४-३-२९

29. nuunam definitely; **anena** = by him; **vyaakaraNam kR^istsnam** = grammar, comprehensively; **bahudhaa shrutam** = severally, heard [learnt]; **bahu vyaaharataa anena** = much, said, by him; **na kimchit** = not, a single word; **apa shabditam** = amiss, verbiage.

"Definitely grammar is severally and comprehensively learnt by him... and though much is said by him not a single word has gone amiss of verbiage... [4-3-29]

Earlier Vedic knowledge of Hanuma is analysed. Now his knowledge of grammar, the essential part of Vedic learning is analysed. Without the knowledge of subsidiary scriptures of Veda-s, like, **vyaakarana**, **nirukta**, **sikhsha**, **chandaa**, the study of Vedas and its ancillaries itself is futile. Reading and reciting the Vedic hymns is of no use in practical life, for the knowledge learnt thereon is to be implemented in society. A simple recitalist is known as **chaa.ndasa** orthodox fellow, while the user of that knowledge for the good of society is **vyavahaarta** practical fellow. Hence Hanuma is implementing the grammar and training received originally as a Vedic scholar, because he is a practical one.

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न मुखे नेत्रयोः च अपि ललाटे च भ्रुवोः तथा ।
अन्येषु अपि च सर्वेषु दोषः संविदितः क्वचित् ॥ ४-३-३०

30. **mukhe netrayaoH vaa api** = on face, in eyes, or even; **lalaaTe** = on forehead; **tathaa bhruvoH** = like that, on eyebrows; **anyeSu api ca** = other parts [of face,] even, also; **sarveSu kvachit doSaH na samviditaH** = in all [faculties,] at the least, fault, is not, found.

"On his face or eyes, or on forehead or brows, or on other faculties of expression no fault is found...even at the least... [4-3-30]

Now the behavioural niceties of a Vedic scholar are being analysed. The **siksha** part of Veda-s imposes certain rules while reciting the hymns. There will be some **paaTaka athama-s**, Reciters, the worst. The following verse elucidates the skills of such worst reciters.

giitii shiighrii shiraH kampii tathaa likhita paaThakaH |
anarthaj~no'lpaa kanNThaH ca ShaT ete paaThakaadhamaa | |

giitii= stretching; **shiighrii**= quickening the pace; **shiraH kampii**= head, one who nods; **tathaa**= thus; **likhita paaThakaH**= written-text readers; **anartha j~naH**= unknowing the meaning; **alpaa kanNThaaH**= weak-voiced; **Sat ete**= six, of these; **paaThaka athamaH**= reciters, the worst.

1] Undue stretching, 2] quickening the pace, 3] nodding the head 4] reading by seeing written texts without memorising 5] unknowing the meaning, 6] weak-voiced, are thus the six sorts of worst reciters of Vedic hymns.

Verse Locator

अविस्तरम् असंदिग्धम् अविलम्बितम् अव्यथम् ।
उरःस्थम् कण्ठगम् वाक्यम् वर्तते मध्यमे स्वरम् ॥ ४-३-३१

31. **vaakyam** = [his] sentence; **a vistaram** = un, expanded; **a sandighdham** = un, doubtful; **a vilambitam** = un, delaying; **a vyatham** = non, dissonant; **urastham kanThagam** = in chest, in throat; **vartate madhyame svare** = comports, [speech,] in medium, tone.

"Unexpanded, un-doubtful, un-delaying and non-dissonant is the tenor of his speech, and it comports in his chest or throat in a medium tone...[4-3-31]

After elucidating the reciters, the worst, now the recitation, the worst is being analysed.

shankitam bhiitam udghuShTam avyaktam anunaasikam |
kaaku svaram shiirShagatam tathaa sthaana varjitam |
visvaram virasam caiva vishliShTam viShamaanvitam |
vyaakulam taalu bhinnam ca paaTha doShaaH cartur dashaH ||

shankitam= doubting; bhiitam= fearing; udghuSTam = shouting; avyaktam= unclear; anunaasikam= nasal; kaaku svaram= shrieking; shiirsha gatam=high-pitched; tathaa= like that; sthaana varjitam= placed, improper; vi svaram=melody-less; virasam= rude; eva= also, like; vishlishtam= torn apart; vishama anvitam= negatively meaning; vyaakulam= chaotic; taalu bhinnam=labiovelar; paaTha doshaaH= all, reading, mistakes.

Reading scriptures with 1] doubting, 2] fearing, 3] shouting, 4] unclear, 5] nasal, 6] shrieking, 7] high-pitched, and like with 8]improper sounds placement, 9] melody-less, 10] rudely, and also 11] letters torn apart, 12] rendering negative meaning, 13] chaotic, 14] labiovelar, are the fourteen reciting mistakes.

[Verse Locator](#)

संस्कार क्रम संपन्नाम् अब्हुताम् अविलम्बिताम् ।
उच्चारयति कल्याणीम् वाचम् हृदय हर्षिणीम् ॥ ४-३-३२

32. samskaara krama sampannaanaam = refinement, orderly, he has; adbhutam = remarkable; a vilambitam = un-delaying; uccaarayati kalyaaNiim vaacha = speaks, propitious, words; hrR^idaya harSiNiim = heart-pleasing ones.

"He has orderly refinement in speech that is remarkable and un-delaying, and he speaks propitious words that are heart-pleasing...[4-3-32]

Best reciters will render phonetics as below, as contained in siikhsha of Veda-s:

maadhuryam akSharavyaktiH pada cchedaH tadaa tvaraa
dhairyam laya samanvitam ca ShaT ete paaThakaaH guNaaH

maadhuryam= sweet-voiced; akshara vyaktiH= syllables, enunciated; pada cChedaH= parting of words; tathaa= likewise; tvaraa= quickness; dhairyam= confidently; laya samanvitam= rhythm included; SaT ete paaTHagaa gunNaH= are the six abilities of the reciters.

With sweet voice, enunciated syllables, properly parting the words, quick and confident, and rhythm included are the six best qualities of best reciters.

[Verse Locator](#)

अनया चित्रया वाचा त्रिस्थान व्यंजनस्थयाः ।
कस्य न आराध्यते चित्तम् उद्यत् असे अरेः अपि ॥ ४-३-३३

33. anayaa chitrayaa vaachaa = by his, enthralling, speech; tri sthaana vyanjanasthayaa = in three, places, generated; kasya na aaraadhyate chittam = who, not, adores, by heart [whose heart does not become enchanted]; udyat aseareH api = raised, sword, of enemy, even [even an enemy, after raising his sword.]

"His speech is generated in three places is enthralling... and whose heart is it that is disenchanted, even that of an enemy after raising his sword at him, on hearing his speech...[4-3-33]

Three places to generate speech are urashi at chest, shirashi at head, kanTha at throat. A real speaker of his mind has to generate his speech in these three areas, without rendering any lip service. Again this is the rule of Vedic siksha namely the training.

[Verse Locator](#)

एवम् विधो यस्य दूतो न भवेत् पार्थिवस्य तु ।
सिद्ध्यन्ति हि कथम् तस्य कार्याणाम् गतयोऽनघ ॥ ४-३-३४

34. anagha = oh, the faultless Lakshmana; yasya paarthivasya = to which, king's; duutaH evam vidhaH na bhavet = emissary, this kind of, not, going to be; tasya gatayaH kaaryaaNaam katham siddhyanti = his, works [means,] ways, how, they will accomplish.

"Oh, faultless Lakshmana, if this sort of envoy is not there to a king, really how can that king accomplishes his ways and means... [4-3-34]

[Verse Locator](#)

एवम् गुण गणैर् युक्ता यस्य स्युः कार्य साधकाः ।
तस्य सिद्ध्यन्ति सर्वेऽर्था दूत वाक्य प्रचोदिताः ॥ ४-३-३५

35. yasya = to whom; evam guNa gaNaiH yuktvaa = this kind of, virtue, varieties of, having; kaarya saadhakaaH = work, accomplishes; syuH = will be there; tasya sarve arthaaH = to him, all, objectives; duuta vaakya prachoditaaH = envoy's, words, impelled by; siddhyanti = are achieved;

"Should a king have this kind of work accomplishes with a variety of virtues, all his objectives will be achieved impelled by such an envoy's words..." Rama thus said to Lakshmana. [4-3-35]

[Verse Locator](#)

एवम् उक्तः तु सौमित्रिः सुग्रीव सचिवम् कपिम् ।
अभ्यभाषत वाक्यज्ञो वाक्यज्ञम् पवनात्मजम् ॥ ४-३-३६

36. evam uktaH tu = thus, said [by Rama,] only; saumitriH = Lakshmana; sugriiva sachivam kapim = to Sugreeva's minister, that monkey; abhya bhaaSata = spoke to; vaakya j~naH = wise-worded one; vaakyaj~nam = to [another] wise-worded one; pavamaana atmajam = Air's, son.

When said thus by Rama, wise-worded Lakshmana spoke to that monkey and the minister of Sugreeva, namely Hanuma, the son of Air-god, who is equally a wise-worded one. [4-3-36]

[Verse Locator](#)

विदिता नौ गुणा विद्वन् सुग्रीवस्य महात्मनः ।
तम् एव च अवाम् मार्गावः सुग्रीवम् प्लवगेश्वरम् ॥ ४-३-३७

37. vidvan = oh scholar; sugriivasya mahaatmanaH = of Sugreeva, great-soul; guNaaH viditaa nau = virtues, are known, to both of us; avaam = we; maargaavaH = are searching for; tam plavanga iishvaram sugriivam eva = him, that fly-jumpers, lord of, Sugreeva, alone.

"The virtues of that great soul Sugreeva are known to us, oh, scholarly monkey, we for our part are in search of that lord of fly-jumpers Sugreeva alone... [4-3-37]

[Verse Locator](#)

यथा ब्रवीषि हनुमान् सुग्रीव वचनाद् इह ।
तत् तथा हि करिष्यावो वचनात् तव सत्तम ॥ ४-३-३८

38. sattama hanumaan = oh gentle one, Hanuma; iha sugriiva vachanaat = now, by Sugreeva's, words; yathaa braviiSi = as, you speak [as you communicated]; tat = that; tava vacanaat = according, to your words; tathaa hi kariSyaavaH = like that, we wish to do, indeed.

"As you communicated the words of Sugreeva, oh, gentle Hanuma, by them and by your words we indeed wish to do accordingly... [4-3-38]

[Verse Locator](#)

तत् तस्य वाक्यम् निपुणम् निशम्य
प्रहृष्ट रूपः पवनात्मजः कपिः ।
मनः समाधाय जय उपपत्तौ
सख्यम् तदा कर्तुम् इयेष ताभ्याम् ॥ ४-३-३९

39. kapiH = that monkey, Hanuma; tasya nipuNam tat vakyam nishmya = his [Lakshmana's,] operative, that, sentence, on observing; prahR^iStTa ruupaH = gladdened, in composure; jaya upapattau = victory, in resulting; manaH samaadhaaya = mind, kept at ease; tadaa taabhyaam sakhyam kartum iyeSa = then, to them, friendship, to materialise [at the earliest,] he wished to.

On observing that operative sentence of Lakshmana the monkey Hanuma is gladdened, as seen from his composure, and kept his mind at ease at the prospective victory, and then he wished to materialise the pact of friendship between Rama ad Sugreeva, at the earliest. [4-3-39]

A Note on Verses

The research scholars point out that these many verses are not there in some ancient manuscripts and only the following verses are available. Even the tailor-made Baroda edition ends at verse 4-3-27. The above aspects of Rama's analysis etc., is available in the Eastern and Gorakhpur and other untailored manuscripts. There is an extensive commentary on these so-called extra verses, rendered in a rare commentary Dharmaakuutam dating back to 1600's, and even in earlier commentaries. The verses found in ancient manuscripts are said to be this one and half stanzas:

tataH sa~ncintya manasaa raamo lakShmanam abraviit |
sacivo'yam kapiindrasya sugriivasya mahaatmanaH ||
tam aabhaaShasva soumitre mat samiipam uupaagamat |
vaakyaj~nam madhuraiH vaakyaiH satyaj~nam pavanaatmajam ||

Taking clue of the last foot, namely vaakyajnam etc., and to glorify Hanuma through the tongue of Rama, these verses from 4-3-28 to 4-3-35, are said to be crafted later, without throwing light on when and where. Rama is going to give aachaarya, Teacher status to Hanuma to educate the innate soul - Seetha in Lanka - about the Almighty. So, to receive that status, according to Vaishnavaites stipulates, a guru should possess certain qualities like:

aacaaryo veda sampanno viShNu bhakto vimatsaraH |
mantraj~no mantra bhaktaH ca sadaa mantraarthaH shuciH |
guru bhakti samaayuktaH puraaNaj~no visheShataH |
evam lakShaNa sampanno guru ityabhi dhiiyate ||

A teacher is to be well-equipped with all Veda-s, a devotee of Vishnu, always purified by hymnal purity, devotion to his own teacher, knower of mythologies, in particular, and one who is endowed with these qualities alone is called the Guru.

And Hanuma is one such according to popular belief, though not from the viewpoints of researches. It is therefore unclear whether the modern day researchers are right or the ancient commentators.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे तृतीयः सर्गः

Thus, this is the 3rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda -The Empire of Holy Monkeys

Chapter [Sarga] 4 Verses converted to UTF-8, Nov 09

Introduction

Lakshmana explains about Seetha's abduction and their inability to trace her whereabouts. As informed earlier by a demon freed from his curse and who became a celestial, Lakshmana says that they are searching for one Sugreeva, King of Vanmara-s, to befriend him in order to take help in searching for Seetha. Hanuma who is on a similar mission to befriend these two warriors, as instructed by Sugreeva in the earlier chapter, comes to a conclusion that the needs of both the friends would be fulfilled. Then Hanuma takes the two bothers on his back to the place where Sugreeva is hiding from Vali.

[Verse Locator](#)

ततः प्रहृष्टो हनुमान् कृत्यवान् इति तत् वचः ।
श्रुत्वा मधुर भावम् च सुग्रीवम् मनसा गतः ॥ ४-४-१

1. **tataH** = then; **kR^ityavaan** = one who does good deeds; Hanuma; **iti** = thus; **tat vacaH** = that, words [of Lakshmana]; **shrutvaa** = having heard; **madhura bhaavam ca** = finely meaningful, also [on knowing]; **prahR^iSTaH** = rejoicing; **manasaa** = by mind; **sugriivam** = about Sugreeva; **gataH** = reached [recalled Sugreeva in mind.]

Then that Hanuma, who has good deeds for his credit, on hearing the words of Lakshmana, and even knowing that they are finely meaningful, he rejoicingly recalled in his mind that Sugreeva's effort is going to fructify. [4-4-1]

[Verse Locator](#)

भाव्यो राज्यागमः तस्य सुग्रीवस्य महात्मनः ।
यत् अयम् कृत्यवान् प्राप्तः कृत्यम् च एतत् उपागतम् ॥ ४-४-२

2. **mahaatmanaH** = the great soul; **tasya sugriivasya** = of that Sugreeva's; **raajya aagama** = kingdom, coming [retrieval of kingdom]; **bhaavyaH** = is conceivable; **yat** = because; **kR^ityavaan** = purposive one ayam = he [Rama]; **praaptaH** = has come; **etat** = all this; **kR^ityam cha** = deed, also [desired by Rama]; 'upa aagatam = came by.

"Conceivable is the retrieval of the kingdom by that great souled Sugreeva...and for which deed, this purposive Rama has come, and that deed desired by Rama is also achievable by Sugreeva, and thus all this has come by..." thus thought Hanuma. [4-4-2]

[Verse Locator](#)

ततः परम संहृष्टः हनुमान् प्लवगोत्तमः ।
प्रति उवाच ततो वाक्यम् रामम् वाक्य विशारदः ॥ ४-४-३

3. **tataH** = then; **parama samhR^iSTaH** = very, gladdened; Hanuma; **plvaga uttama** = flyer, the ablest; **prati uvaacha tataH** = in turn, spoke, then; **Ramam** = to Rama; **vaakya**

vishhaaradaH = sentence, maker [learned one.]

Then Hanuma, the ablest flyer is thus very gladdened...and in turn then spoke to that very learned one, namely Rama. [4- 4-3]

Ramayana is said to have been composed basing on the letters of Gayatri Hymn. The letter **ga** in **plavagottama** is the 10th letter in Gayatri hymn, and up to now 9,000 verses are over, out of 24,000 of the total epic.

[Verse Locator](#)

किम् अर्थम् त्वम् वनम् घोरम् पम्पा कानन मण्डितम् ।
आगतः सानुजो दुर्गम् नाना व्याल मृग आयुतम् ॥ ४-४-४

4. **sa anujaH** = with, brother; **pampaa kaanana maNDitam** = Pampa, forests, hemmed in; **dur gam** = impenetrable; **naanaa vyaala mR^iga aayutam** = many a, serpents, animals, abound with; **ghoram vanam** = perilous forest; **kim artham** = what, for; **tvam** = you; **aagataH** = have come.

"What for you have come into these perilous forests hemming in Pampa Lake along with your brother, for these are impenetrable forests abounding with many a serpent and animal?" Thus Hanuma asked Rama. [4-4-4]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा लक्ष्मणो राम चोदितः ।
आचक्षे महात्मानम् रामम् दशरथात्मजम् ॥ ४-४-५

5. **tasya tat vachanam shrutvaa** = his [Hanuma's,] that, sentence, on hearing; Lakshmana; **rama choditaH** = by Rama, motivated; **aachachakSe** = narrated; **maha aatmaanam** = of that great soul; **raamam** = of Rama [about Rama]; **dasharatha atmajam** = son of Dasharatha.

On hearing the words of Hanuma, Lakshmana motivated by Rama, narrated about the great soul Rama, the son of Dasharatha. [4-4-5]

[Verse Locator](#)

राजा दशरथो नाम द्युतिमान् धर्म वत्सलः ।
चातुर् वर्ण्यम् स्व धर्मेण नित्यम् एव अभिपालयन् ॥ ४-४-६

6. **raajaa dasharathaH naama** = king, Dasharatha, named; **dyutimaan** = resplendent one; **dharma vatsala** = virtue, patron of; **chaatur varNyam** = four caste system [and its rectitude]; **sva dharmeNa** = by his own rectitude; **nityam eva** = always, thus; **abhipaalaayan** = ruling.

"The king named Dasharatha, a resplendent one and the patron of virtue was ruling the four-caste system with its, and by his own rectitude, for he is also bound within that four-caste system... [4-4-6]

[Verse Locator](#)

न द्वेष्टा विद्यते तस्य स तु द्वेष्टि न कंचन ।
स तु सर्वेषु भूतेषु पितामह इव अपरः ॥ ४-४-७

7. **tasya dvesSTaa na vidyate** = his, despiser, not to seen; **sa tu na dveSTi kancha** = he, also, despised, none; **saH sarva bhuuteSu** = he, but, for all, living beings; **pitaamaH iva aparaH** = Grandparent Brahma, like, on earth.

There is none despising him, nor he despised any and for all the living beings he is like the Grandparent Brahma on earth... [4-4-7]

अग्निष्टोमादिभिः यज्ञैः इष्टवान् आप्त दक्षिणैः ।

तस्य अयम् पूर्वजः पुत्रो रामो नाम जनैः श्रुतः ॥ ४-४-८

8. agniSToma aadibhiH = agniStoma, and the like; yaj~naiH = with rituals; iSTavaan = performed; aapta dakshiNaiH = given are, the charities [liberal charities are given in rituals by him]; tasya = his; ayam = this one; puurvajaH putraH = eldest, son; Rama; naama janaiH shrutaH = by name, by people, heard [known.]

"And he, King Dasharatha who performed rituals agniSToma and the like Vedic rituals wherein he donated liberally, and this one is his eldest son, and he is renowned among people by the name of Rama... [4-4-8]

[Verse Locator](#)

शरण्यः सर्व भूतानाम् पितुः निर्देश पारगः ।

ज्येष्ठो दशरथस्य अयम् पुत्राणाम् गुणवत्तरः ॥ ४-४-९

राज लक्षण संयुक्तः संयुक्तो राज्य सम्पदा ॥

राजात् भ्रष्टो मया वस्तुम् वने सार्धम् इह आगतः ॥ ४-४-१०

9, 10. sharaNyaH = protector; sarva bhuutaanaam = of all beings; pituH nirdesha paaragaH = father's, directives, follower; jyeSTaH = eldest one; putraaNaam = among the sons; dasharathasya = of Dasharatha; guNavat taraH = has high virtues; raja lakshaNa samyuktaH = king's, qualities, possessing; samyuktaH raajya sampadaa = possessing, royal, fortune; ayam = he is; raajyaat bhraSTaH = from kingdom, deprived; vastum vane = to live, in forest; saardham = along with; maya = with me; iha aagataH = hither, he came.

"He is the protector of all beings and the follower of father's directives, he is the eldest one among the sons of King Dasharatha... possessor of high virtues, qualities and royal fortune befitting to a king... but he is deprived of his kingdom, and came hither to dwell in the forests... nevertheless, followed by me...[4-4-9, 10]

[Verse Locator](#)

भार्यया च महाभाग सीतया अनुगतो वशी ।

दिन क्षये महातेजाः प्रभ एव दिवाकरः ॥ ४-४-११

11. mahaabhaagaa = oh highly fortunate [Hanuma]; [Rama being] vashii = self-controlled one; mahaatejaa = highly resplendent one; dina kshaye = day, abating; divaakaraH m = Sun's; prabhayaa eva = with resplendence / Sun's consort Prabha, like; bhaaryaayaa cha = with his wife, also; siitaayaa anugataH = with Seetha, following him.

"With his wife Seetha following him, oh, highly fortunate Hanuma, this self-controlled and highly resplendent Rama came to forests like the Sun followed by his consort Prabha, who vanishes when the day is abated...

Or

With his wife Seetha following him, oh, highly fortunate Hanuma, this self-controlled and highly resplendent Rama came to forests like sun with his dwindling resplendence when the day is abated... [4-4-11]

[Verse Locator](#)

अहम् अस्य अवरः भ्राता गुणैः दास्यम् उपागतः ।

कृतज्ञस्य बहुज्ञस्य लक्ष्मणो नाम नामतः ॥ ४-४०-१२

12. aham = I am; kR^itaj~nasya bahu~nasya = of this faithful one, knowledgeable one; asya gunaiH = by his, justness; daasyam upaagataH = servitude, one who obtained; avaraH bhraataa = younger, brother; Lakshmana; naama naamathaH = named, by name.

"I am the one who obtained servitude by the justness of this faithful and knowledgeable one, and his younger brother, by name I am named as Lakshmana... [4-4-12]

[Verse Locator](#)

सुखार्हस्य महार्हस्य सर्वभूत हितात्मनः ।
ऐश्वर्येण विहीनस्य वनवासे रतस्य च ॥ ४-४-१३
रक्षस अपहृता भार्या रहिते काम रूपिणा ।
तत् च न ज्ञायते रक्षः पत्नी येन अस्य वा हृता ॥ ४-४-१४

13, 14. sukha arhasya = for comforts, one who is eligible; mahaa arhasya = for respectability, one who is eligible; sarva bhuuta hita aatmanaH = for all, beings, well-being, he who aspires to; aishvaryeNa vi hiinasya = of prosperousness, one who is devoid of; vana vaase ratasya cha = forests, dwelling, predisposed, also; [tasya bhaaryaa = such as he is, his wife is]; rahite = in lonely place; kaama ruupiNaH = by guise-changing; rakshasaa apahR^itaa bhaaryaa = by demon, abducted, is his wife; yena vaa = by whom, either; asya patnii hR^itaa = his, wife, is stolen; tat raksha cha = that, demon, even; na j~naayate = not, known.

"He who aspires to keep up the well-being of all the beings, and he who is merited for all comforts and respectability is now devoid of his prosperity and predisposed to forest dwelling... such as he is, his wife is abducted by a guise changing demon in a lonely place, of whom we know not... we know not which demon stole his wife... [4-4-13, 14]

The aspect of ♦helping the destitute' is retold here. Though Rama could have rejoiced in the nearby forests bordering Ayodhya for fourteen years without a bother, and could have regained his comforts and respectability, his mission to help the piteous sages and saints, and other god-forsaken creatures had to trigger off somewhere in the deep of woods. So while in woods his wife is stolen, paving a way for him to embark on his above mission.

[Verse Locator](#)

दनुः नाम दितेः पुत्रः शापात् राक्षसताम् गतः ।
आख्यातः तेन सुग्रीवः समर्थो वानराधिपः ॥ ४-४-१५
स ज्ञास्यति महावीर्यः तव भार्या अपहारिणम् ।
एवम् उक्त्वा दनुः स्वर्गम् भ्राजमानो दिवम् गतः ॥ ४-४-१६

15, 16. danuH naama = Danu, named; diteH putraH = Diti's, son; shaapaat = by curse; raakshasataam gataH = demon-hood, obtained; aakhyaataH tena = said, by him; Sugreeva; vaanara adhipaH = monkey's, chief; samarthaH = is capable one; saH = he; mahaa viiryaH = that great valorous one; j~naasyasi = can know; tava bhaaryaa = your wife's; apahaaNinam = abductor; evam uktvaa danuH = thus, saying, Danu; bhraajamanaH svargam = while becoming self-luminous to heavens; divam gataH = skyward, went away.

"One named Danu, son of Diti, who acquired demon-hood by curse had said that Sugreeva, the chief of monkeys, is a capable one, and he even said, "that great valorous Sugreeva can know about the abductor of your wife..." saying thus that Danu is released from the curse of his demon-hood, moved skyward and went away to heavens while becoming self-luminous... [4-4-15, 16]

[Verse Locator](#)

एतत् ते सर्वम् आख्यातम् याथातथ्येन पृच्छतः ।
अहम् चैव च रामः च सुग्रीवम् शरणम् गतौ ॥ ४-४-१७

17. etat = all this; te = to you; sarvam aakhyaatam = all, is informed; yathaa tathaaena = as it is; pR^icChataH = as asked; aham cha = I, and; eva RamaH cha = thus, also, Rama; sugriivam = of Sugreeva; sharaNam gatau = recourse to, we [already] went into [upon our word.]

"All this is informed to you, as it is as you have asked..Myself and Rama, we now have our recourse to Sugreeva alone... [4-4-17]

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एष दत्त्वा च वित्तानि प्राप्य च अनुत्तमम् यशः ।
लोकनाथः पुरा भूत्वा सुग्रीवम् नाथम् इच्छति ॥ ४-४-१८

18. eSaH = he, Rama; dattvaa cha vittaani = gave away, riches; praapya cha = obtained, also; anuttamam yasha = unequalled, renown; lokanaathaH puraa bhuutvaa = world lord, earlier, he was; sugriivam naatham icChati = Sugreeva, ass lordship, accepts.

"He who gave away riches in charity, who obtained unequalled renown and who himself was the lord of this world earlier, now accepts the lordship of Sugreeva... [4-4-18]

[Verse Locator](#)

सीता यस्य स्नुषा च आसीत् शरण्यो धर्मवत्सलः ।
तस्य पुत्रः शरण्यस्य सुग्रीवम् शरणम् गतः ॥ ४-४-१९

19. yasya dharmavatsalaH sharaNyaH = to which, patron of dharma, shelterer; sharaNyasya asya = shelterer, such a - namely Dasharatha's; snuSaa siitaa aasiit = daughter-in-law, Seetha, is there; tasya putraH = his, son; Sugreeva's; shaNanam gataH = in shelter, take refuge.

"Who was a patron of virtue and who himself was a shelterer, to whom Seetha is the daughter-in-law, such a shelterer's son Rama is now taking shelter under Sugreeva... [4-4-19]

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सर्व लोकस्य धर्मात्मा शरण्यः शरणम् पुरा ।
गुरुर् मे राघवः सोऽयम् सुग्रीवम् शरणम् गतः ॥ ४-४-२०

20. sarva lokasya = of all the world; dharmaatmaa = virtuous one; sharaNyaH = protector; sharaNam puraa = only refuge, earlier; guruH me = mentor, mine; Raaghava; saH = he; ayam sugriivam = that, Sugreeva; sharaNam gataH = refuge seeking.

"He who is a virtuous one and protector of all the world, and who is the only refuge for all in earlier times... such a Raaghava, my mentor, is now seeking refuge with Sugreeva... [4-4-20]

[Verse Locator](#)

यस्य प्रसादे सततम् प्रसीदेयुः इमाः प्रजाः ।
स रामः वानरेन्द्रस्य प्रसादम् अभिकाङ्क्षते ॥ ४-४-२१

21. yasya = by whose; prasaade = beneficence; satatam = always; prasiideyuH = delighted; imaaH prajaaH = these people; saH raamaH = he that, Rama; vaanara indrasya = of the lord of monkeys; prasaadam abhikaa~Nkshate = benefaction, seeking.

"By whose beneficence all these people are always delighted, he that Rama is now seeking benefaction from the lord of monkeys... [4-4-21]

[Verse Locator](#)

येन सर्व गुणोपेताः पृथिव्याम् सर्व पार्थिवाः ।
मानिताः सततम् राज्ञा सदा दशरथेन वै ॥ ४-४-२२
तस्य अयम् पूर्वजः पुत्रः त्रिषु लोकेषु विश्रुतः ।
सुग्रीवम् वानरेन्द्रम् तु रामः शरणम् आगतः ॥ ४-४-२३

22, 23. raaj~naa = by that king; yena dasharathena = by which, Dasharatha; pR^ithivyaam = on earth; sarva guNopetaaH = all kinds of, good attributes having; sarva paarthivaaH = all, the [other] kings are; sadaa = of all times; satatam = always; maanitaH = esteemed; tasya puurvajaH putraH = his [Dasharatha's,] eldest, son; triSulokeSu vishrutaH = in three, worlds, renowned one [for his sheltering]; ayam raamaH = this, Rama; vaanara indram = monkeys, lord, sugriivam = of Sugreeva, sharaNam gataH = shelter, taken.

"By which king Dasharatha, are all the kings with all possible good attributes are always, and at all the times were esteemed to be safeguarded as defensible kings, such king's eldest son Rama, renowned in all the three worlds for his own sheltering the needy, has now taken shelter under monkeys lord Sugreeva... [4-4-22, 23]

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शोक अभिभूते रामे तु शोक आर्ते शरणम् गते ।
कर्तुम् अर्हति सुग्रीवः प्रसादम् सह यूथपैः ॥ ४-४-२४

24. shoka abhibhuute = by sadness, one who is rebuffed; shoka aarte = by sadness, agonised; sharaNam gate = refuge, already sought; raame = in respect of Rama; Sugreeva; saha yuudhapaiH = along with, other monkey commanders; prasaadam kartum arhati = favour, to do, apt of him.

"One who is rebuffed by sadness, and even agonised by it had already sought refuge, hence it is apt of Sugreeva to do favour in Rama's respect along with other vanara commanders..." Lakshmana said thus to Hanuma. [4-4-24]

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एवम् ब्रुवाणम् सौमित्रिम् करुणम् स अश्रु पातनम् ।
हनुमान् प्रति उवाच इदम् वाक्यम् वाक्य विशारदः ॥ ४-४-२५

25. karuNam = piteously; sa ashru paatanam = with, tears, falling out; evam bruvaaNam = thus, telling; saumitrim = to Lakshmana; vaakya vishaaradaH = lettered, eminent one; to Hanumaan; idam vaakyam = this sentence; prati uvaacha = in return said.

To Lakshmana, who is telling that piteously with tears falling out, the eminently lettered Hanumaan said this in his return. [4-4-25]

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ईदृशा बुद्धि संपन्ना जितक्रोधा जितेन्द्रियाः ।
द्रष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनम् आगताः ॥ ४-४-२६

26. iidR^ishaaH = this kind of; buddhi sampannaaH = intellect, having; jita krodhaa = conquered, anger; jita indriyaH = conquered, senses; diSTyaa = godsend; darshanam aagataaH = advent, has come to; vanarendNena = by monkey's chief; draSTavyaa = are to be seen.

"Intellectuals of your kind, who have conquered anger and senses are to be seen by the chief of monkeys Sugreeva, for your advent is godsend... [4-4-26]

[Verse Locator](#)

स हि राज्यात् च विभ्रष्टः कृत वैरः च वालिना ।

हृत दारो वने त्रस्तः भ्रात्रा विनिकृतः भृशम् ॥ ४-४-२७

27. valinaa = by Vaali; kR^ita vairaH cha = rendered, as an enemy, also; bhraataraa = by his brother; hR^ita daaraH = abducted, wife; bhR^isham = very much; vinikR^itaH = one who is insulted; raajyaat vi bhraSTaH = from kingdom, abrogated; sa hi = he [Sugreeva], indeed; trastaH = fearing; vane = in forests; [bhramati = roaming about.]

"He who is made as an enemy, very muchinsulted, and abrogated from kingdom by his own brother Vali, that Sugreeva is roaming about forests fearing him alone, his own brother Vali... [4-4-27]

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करिष्यति स साहाय्यम् युवयोः भास्करात्मजः ।

सुग्रीवः सह च अस्माभिः सीतायाः परिमार्गणे ॥ ४-४-२८

28. bhaaskara aatmajaH = Sun god's, son; Sugreeva; saha asmaabhiH = along, with us - vanara forces; siithaayaaH = of Seetha's; parimaargaNe = searching; youvayoH kariSyati sa sahaayyam = to you two, he will render, help.

"He that son of Sun, Sugreeva, will render help to you two, joining forces of our like Vanaras in searching Seetha..." [4-4-28]

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इति एवम् उक्त्वा हनुमान् श्लक्ष्णम् मधुरया गिरा ।

बभाषे साधु गच्छामः सुग्रीवम् इति राघवम् ॥ ४-४-२९

29. Hanumaan; mathurayaa giraa = with harmonious words; shlakshnam = politely; iti evam uktvaa = thus, that way, spoke; saadhu = good; abhigacChema sugriivaH = we now, approach, Sugreeva; iti = thus; babhaaSaH = said to; raaghavam = to Raaghava.

Thus Hanuman on speaking melodious words with politeness, also said to Raghava as, "good, we may now approach Sugreeva...." [4-4-29]

[Verse Locator](#)

एवम् ब्रुवन्तम् धर्मात्मा हनूमन्तम् स लक्ष्मणः ।

प्रतिपूज्य यथा न्यायम् इदम् प्रोवाच राघवम् ॥ ४-४-३०

30. dharmaatmaa = virtuous one; saH Lakshmana = that, Lakshmana; evam bruvaaNam hanumantam = thus, who is saying, to that Hanuma; yathaa nyaayam = as per, custom; pratipuujya cha = in return, on adoring, also; raaghavam idam provaacha = to Raaghava, this, he spoke.

Hanuma when said thus virtuous Lakshmana adored him customarily in the way befitting to an envoy, and spoke this to Rama... [4-4-30]

[Verse Locator](#)

कपिः कथयते हृष्टो यथा अयम् मारुतात्मजः ।

कृत्यवान् सोऽपि संप्राप्तः कृत कृत्योऽसि राघव ॥ ४-४-३१

31. Raaghava; maaruta aatmajaH = Air-god's son; ayam kapiH = this, monkey; yathaa kathayate = in happiness, as to how, he is telling; hR^ishtaH = he is happy; saH api = he, also; kR^ityavaan = aspirant of some deed; sampraaptaH = neared us; kR^ita kR^ityaH asi = mission, full-filled, you will be.

"Raghava, as to how this monkey seems to be happy in meeting us, by way of his narration, and he too neared us as an aspirant of some deed to be performed by us, hence joining them seems to fulfil your mission... [4-4-31]

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प्रसन्न मुख वर्णः च व्यक्तम् हृष्टः च भाषते ।
न अनृतम् वक्ष्यते वीरो हनूमान् मारुतात्मजः ॥ ४-४-३२

32. **vyaktam** = lucid expression; **prasanna mukha varNaH cha** = pleasing, facial, tinge, also; **hR^iSTaH cha bhaaSate** = gladdened, also, he is talking; **hanumaan maarutaatmaH** = Hanuma, son of Air-god; **viiraH na anR^itam vakshyate** = valiant one, no, untruth, telling.

"He is talking with a lucid expression and pleasing facial tinge by which he seems to be gladdened at his heart... needless is telling untruths to such a valiant son of Air-god, Hanuma, isn't it!" So said Lashmana to Rama [4-4-32]

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ततः स सुमहाप्राज्ञः हनुमान् मारुतात्मजः ।
जगाम आदाय तौ वीरौ हरि राजाय राघवौ ॥ ४-४-३३

33. **tataH** = then; **mahaapraaj~naH** = very intelligent one; **maaruta atmajaH** = Lord Air's son; **saH** = he that; Hanumaan; **viirau tau aadaaya** = valorous ones those two, Raghava-s, on taking; **hari raajaaya** = to monkeys' king; **jagaama** = started to.

Then he that very intelligent son of Air-god Hanuma, took those two valorous Raghava-s to go to the king of monkeys Sugreeva. [4-4-33]

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भिक्षु रूपम् परित्यज्य वानरम् रूपम् आस्थितः ।
पृष्ठम् आरोप्य तौ वीरौ जगाम कपिकुङ्जरः ॥ ४-४-३४

34. **kapi kunjaraH** = monkey, the elephant like estimable one; **bhikshu ruupam** = ascetic's, semblance; **parityajya** = on discarding; **vaanara ruupam aasthitaH** = monkey's, form, came to; **tau viirau pR^iSTam aaropya** = those, two valiant ones, onto his back, on mounting; **jagaama** = proceeded.

On discarding the ascetic's semblance that estimable monkey Hanuma obtained his own monkey's form, and mounting those two valiant ones onto his back he proceeded towards Sugreeva. [4-4-34]

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स तु विपुल यशाः कपि प्रवीरः पवनसुतः कृत कृत्यवत् प्रहृष्टः ।
गिरि वरम् उरुविक्रमः प्रयातः स शुभमतिः सह राम लक्ष्मणाभ्याम् ॥ ४-४-३५

35. **vipula yashaaH** = extensively renowned; **kapiH pra viiraH** = monkey, very, heroic; **saH pavana sutaH** = he, that Air-god's son; **prahR^iSTaH kR^ita kR^itya vat** = gladdened, deed accomplished one, like; **subha matiH** = pious, minded; **uru vikramaH** = highly audacious one; **saH** = he, Hanuma; **saha raama lakshmanaabhyaam** = along with, Rama, Lakshmana; **giri varam** = mountain, the great; **prayaataH** = travelled to.

Hanuma, the extensively renowned heroic son of Air-god with pious mind and highly audacious nature, is then gladdened like the one whose difficult deed is just accomplished, thus he gladly travelled to that mountain where Sugreeva is abiding, along with Rama and Lakshmana. [4-4-35]

Thus, this is the 4th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Kingdom of Holy Monkeys

Chapter [Sarga] 5 Verses converted to UTF-8, Nov 09

Introduction

Hanuma fetches Rama and Lakshmana to Sugreeva, and advises him to befriend Rama. Accordingly Rama and Sugreeva take the oath of friendship before an altar of fire and Rama assures to eliminate Vali the vice, from the face of earth.

[Verse Locator](#)

ऋश्यमूकात् तु हनुमान् गत्वा तम् मलयम् गिरिम् ।
आचक्षे तदा वीरौ कपि राजाय राघवौ ॥ ४-५-१

1. **hanumaan** = Hanuma; **R^iSamuukaat tu** = from Mt. Rishyamuka; **tam malayam giram gatvaa** = to that, Mt. Malaya, having gone; **kapi raajaaya** = to the king of monkeys; **raaghavau tadaa** = then; **viirau** = about the valiant ones; **aachachakSe** = has reported.

Hanuma on going from Mt. Rishyamuka to Mt. Malaya, has reported to the king of monkeys Sugreeva, about the two valiant Raghava-s. [4-5-1]

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अयम् रामो महाप्राज्ञ संप्राप्तो दृढ विक्रमः ।
लक्ष्मणेन सह भ्रात्रा रामोऽयम् सत्य विक्रमः ॥ ४-५-२

2. **mahaa praaj~naH** = oh, great discerner - Sugreeva; **ayam raamaH** = this is Rama; **dhR^iDha vikramaH** = oh, stubbornly, valiant one; **bhraatraa lakshmanena** = along with his brother, Lakshmana; **sampraaptaH** = arrived; **saH raamaH ayam** = Rama, he is; **satya vikramaH** = virtuously valiant one.

"Oh! great discerner Sugreeva, this is Rama... oh, stubbornly valiant Sugreeva, this virtuously valiant Rama arrived along with his brother Lakshmana... [4-5-2]

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इक्ष्वाकूणाम् कुले जातो रामो दशरथात्मजः ।
धर्मे निगदितः च एव पितुर् निर्देश कारकः ॥ ४-५-३

3. **iksvaakuuNaam kule jaataH dasharatha aatmajaH** = in Ikshvaku, dynasty, born, Dasharatha's, son; Rama; **dharme nigaditaH ca** = in virtue, adept, also; **eva** = thus; **pituH nirdesha kaarakaH** = thus, father's, orders, adherent.

"Rama is the son of king Dasharatha, one born in Ikshvaku dynasty, an adept one in virtue and thus an adherent of his father's orders... [4-5-3]

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राजसूय अश्वमेधैः च वह्निः येन अभितर्पितः ।

दक्षिणाः च तथा उत्सृष्टा गावः शत सहस्रशः ॥ ४-५-४

तपसा सत्य वाक्येन वसुधा येन पालिता ।

स्त्री हेतोः तस्य पुत्रोऽयम् रामः अरण्यम् समागतः ॥ ४-५-५

4. yena = by whom; raajasuuya ashvamedhaiH ca = by rajayasuuya, ashvametha rituals, also; vahniH = ritual fire; abhi tarpitaH = is well worshipped; tathaa = likewise; shata sahasrashaH gaavaH dakSiNaaH uthsR^iSTaa = in hundreds and thousands, cows, as charities, were given; yena = by whom; tapasaa = devoutly; satya vaakyena = truthful to his word; vasudhaa = this earth; paalitaa = was ruled; tasya putraH ayam raamaH = his, son, is this, Rama; strii hetoH araNyam samaagataH = a lady, being the reason, to forests, he came.

"By whom the ritual fire is well worshipped in Vedic rituals like rajasuuya, ashvametha, and thus cows in hundreds and thousands are donated in those rituals, by whom this earth is ruled devoutly and truthful to his word, such Dasharatha's son is this Rama, who has to come to forests owing to a woman... [4-5-4, 5]

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तस्य अस्य वसतो अरण्ये नियतस्य महात्मनः ।

रावणेन हृता भार्या स त्वाम् शरणम् आगतः ॥ ४-५-६

6. vasataH araNye = when dwelling, in forests; niyatasya = principled one; tasya = his; asya = this; mahaatmanaH bhaaryaa = great soul Rama's, wife; raavaNena hR^itaa = by Ravana, stolen; saH tvaam sharaNam aagata = such as he is, to you, for shelter, he came.

"Ravana stole the wife of this principled one and great soul Rama when dwelling in forests, such as he is, he came seeking your refuge... [4-5-6]

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भवता सख्य कामौ तौ भ्रातरौ राम लक्ष्मणौ ।

प्रगृह्य च अर्चयस्व एतौ पूजनीयतमौ उभौ ॥ ४-५-७

7. tau bhraatarau = those two, brothers; raama lakSmaNau = Rama, Lakshmana; bhavataa sakhya kaamau = with you, friendship, interested; puujaniiyatamau = most venerable are; imau = them; ubhau = two; pragR^ihya = you receive them; arcayasva = worship.

"These two brothers Rama and Lakshmana, are interested to make friendship with you... thus you receive these two and worship them, for they are most venerable ones..." Hanuma thus advised Sugreeva. [4-5-7]

Here Hanuma's role as teacher is depicted. God comes to the rescue of the needy, and communicates through a competent teacher. Only the teacher can visualize the god and his intent, and thus narrate it to the taught. That is what Hanuma's advise to Sugreeva.

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श्रुत्वा हनुमतो वाक्यम् सुग्रीवो वानर अधिपः ।

दर्शनीयतमो भूत्वा प्रीत्या उवाच राघवम् ॥ ४-५-८

8. vaanara adhipaH = monkey's chief; sugriivaH = Sugreeva; shrutvaa = on hearing; hanumataH vaakyam = Hanuma's, words; darshaniiyatamaH bhuutvaa = presentable, he became; priityaa = gladly; uvaaca raaghavam = spoke to, Rama.

On hearing Hanuma's words Sugreeva, the chief of monkeys has become presentable and gladly spoke to Rama. [4-5-8]

Sugreeva is not in a presentable form till now because he is outrageously furious with 'friend-or-foe' syndrome, on seeing Rama and Lakshmana. None can calm these vanara heroes down, except their own favourable interests. On listening from Hanuma that the entrants are friends, Sugreeva got his cool back, and thus became 'presentable,' befitting to his honourable kingship.

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भवान् धर्म विनीतः च सुतपाः सर्व वत्सलः ।
आख्याता वायुपुत्रेण तत्त्वतो मे भवद् गुणाः ॥ ४-५-९

9. **bhavaan** = you; **dharma viniitaH** = virtue knower [you are trained to tread virtuous path]; **su tapaaH** = best, scrupulous one; **sarva vatsala** = to all, kindlier one; **aakhyaataa vaayu putreNa** = said so by, Air's son, Hanuma; **tattvataH** = in subtlety; **me** = to me; **bhavat guNaaH** = your, attributes.

"You are a trained one in treading righteous path, best by your scruples, and a kindlier one to all, so said Air-god's son Hanuma to me about your attributes, in subtlety.. [4-5-9]

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तन् मम एव एष सत्कारो लाभः च एव उत्तमः प्रभो ।
यत् त्वम् इच्छसि सौहार्दम् वानरेण मया सह ॥ ४-५-१०

10. **h** **prabho** = oh, lord; **tat tvam vaanareNa mayaa saha sauhaardam icChasi** = therefor, you, with a monkey, [like] me, along with, friendship, you wish to have; **iti yat** = thus, that which topic is there; **eSa** = this way; **mama eva** = for me, only; **satkaaraH uttamaH laabhaH ca** = an honour, best, achievement, also.

"Therefor oh, lord, you wish to make friendship with a monkey like me, thereby this is an honour and a best achievement to me alone... [4-5-10]

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रोचते यदि मे सख्यम् बाहुः एष प्रसारितः ।
गृह्यताम् पाणिना पाणिः मर्यादा बध्यताम् ध्रुवा ॥ ४-५-११

11. **me sakhyam rocate yadi** = my friendship, you aspire, if; **eSa baahuH prasaaritaH** = here is, arm, is extended; **paaNinaa paaNiH gR^ihyataam** = hand, by hand, be taken; **dhruvaa** = stably; **maryaadaa badhyataam** = convention, make fast.

"If you aspire my friendship here I extend my arm, take this hand of mine into yours, thus let the convention be stably made fast..." Thus Sugreeva proffered friendship to Rama. [4-5-11]

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एतत् तु वचनम् श्रुत्वा सुग्रीवस्य सुभाषितम् ।
संप्रहृष्ट मना हस्तम् पीडयामास पाणिना ॥ ४-५-१२
हृष्टः सौहृदम् आलम्ब्य पर्यष्वजत पीडितम् ।

12, 13a. **etat tu** = all those; **ugriivasya su bhaashitam vacanam shrutvaa** = Sugreeva's, well-said, words, listening; **samprahR^iSTa manaa** = gladdened, at heart [Rama]; **paaNinaa** = with hand; **hastam** = [Sugreeva's] hand; **piiDayaamaasa** = started to clutch; **sauhR^idam aalambya** = friendship, while abiding; **hR^iSTaH** = happily; **piiditam** = grippingly; **paryaSvajata** = embraced.

Rama is gladdened at heart on listening all those words well said by Sugreeva, and then clutched Sugreeva's hand in his, and ardently abiding by the vow of friendship he embraced Sugreeva, grippingly and happily. [4-5-12, 13a]

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ततो हनूमान् संत्यज्य भिक्षु रूपम् अरिन्दमः ॥ ४-५-१३

काष्ठयोः स्वेन रूपेण जनयामास पावकम् ।

दीप्यमानम् ततो वह्निम् पुष्पैः अभ्यर्च्य सत्कृतम् ॥ ४-५-१४

तयोर् मध्ये तु सुप्रीतो निदधौ सुसमाहितः ।

13b, 14, 15a. tataH = then; arindamaH hanuumaan = enemy destroyer, Hanuma; bhikshu ruupam samtyajya = ascetic's guise, leaving off; svena ruupeNa = with his own, form; kaaSThayoH paavakam janayaamaasa = with two sticks, fire, started to ignite; tataH = then; vahnim diipyamaanam satkR^itam = fire, making to glow, decorated; puSpaiH = with flowers; abhyarcya = worshipped; supriitaH = gladdened; susamaahitaH = devoutly; tayoH madhye nidadhe = them, in between, placed.

Then the destroyer of enemies Hanuma discarding the guise of ascetic assumed his original monkey form, and on producing fire with two sticks then made it to glow. decorated, worshipped with flowers, then gladly and devoutly placed that fire in between Rama and Sugreeva. [4-5-13b,14,15a]

The holy fire used to kindle the ritual fire in a yaj~na will be produced by constantly rubbing two dry wood sticks, and this is called as araNi . When sparkles of fire and a little fume appear, it will be put into the Altar of Fire. Here, Hanuma has changed his ascetic form to his original monkey shape. This form changing at their will and wish is called kaamaruupa vidya, changing guise at will, which will be useful to Hanuma in the coming episodes of Ramayana.

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ततो अग्निम् दीप्यमानम् तौ चक्रतुः च प्रदक्षिणम् ॥ ४-५-१५

सुग्रीवो राघवः च एव वयस्यत्वम् उपागतौ ।

15b, 16a. tataH = then; tau diipyamaanam agnim pradakshiNam cakratuH = they two, glowing, at fire, circumambulations, they made; Sugreeva; Raaghava; ca = also; eva = thus; vayasyatvam = friendship; upaagatau = entered into.

Then those two performed circumambulations to that well glowing ritual fire, and thus, Rama and Sugreeva entered into the pact of friendship. [4-5-15, 16a]

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ततः सुप्रीत मनसौ तौ उभौ हरि राघवौ ॥ ४-५-१६

अन्योन्यम् अभिवीक्षन्तौ न तृप्तिम् अभिजग्मतुः ।

16b, 17a. tataH = then; supriita manasau = gladdened, at heart; tau ubhau = those, two; hari = monkey; raaghavau = Raghava anyonyam = at each other; abhi viikshantau = gazing at; na = not; tR^iptim = satisfaction; upajagmatuH = they got.

And then gladdened at heart are those two, that monkey and Raghava, gazed enough at each other eye-to-eye, but their hearts did not derive any fraternal satisfaction. [4-5-16b, 17a]

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त्वम् वयस्योऽसि हृद्यः मे हि एकम् दुःखम् सुखम् च नौ ॥ ४-५-१७

सुग्रीवो राघवम् वाक्यम् इति उवाच प्रहृष्टवत् ।

17b, 18a. tvam me hR^idyaH vayasyaH asi = you, are my, amiable, friend, you are; nau sukham duHkham ca ekam = our, mirth, misery, are one [the same]; iti sugriivaH prahr^iStavat raaghvam vaakyam uvaacha = thus, Sugreeva, rejoicingly, to Raghava, sentence, said.

Sugreeva rejoicingly said to Raghava, "you are the amiable friend of mine, henceforth our mirth or miseries are same for us..." [4-5-17b, 18a]

ततः सुपर्ण बहुलाम् भंक्त्वा शाखाम् सुपुष्पिताम् ॥४-५-१८

सालस्य आस्तीर्य सुग्रीवः निषसाद स राघवः ।

18b, 19a. tataH = then; Sugreeva; saalasya parNa bahulaam = of sala tree, with leaves, many; supuSpitaam = well flowered; shaakham chitvaa = branch of tree, snapped off; aastirya = spread it; sa raaghavaH = along with, Rama; niSasaada = sat on it.

And then Sugreeva snapped off and spread a fully flowered tree-branch of sala tree with many leaves, and sat on it along with Rama. [4-5-18b, 19a]

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लक्ष्मनाय अथ संहृष्टो हनुमान् मारुतात्मजः ॥ ४-५-१९

शखाम् चन्दन वृक्षस्य ददौ परम पुष्पिताम् ।

19b, 20a. atha = then; samhR^iSTaH = gladly; maaruta aatmajaH = Air's son; Hanuma; chandana vR^ikshasya = of sandalwood, tree; parama puSpitaam = well, flowered; shakhaam = branch of; laksmanaaya = for Lakshmana; dadau = gave.

Then Hanuma the son of Air, gladly gave a well-flowered branch of sandalwood tree to Lakshmana... [4-5-19b, 20a]

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ततः प्रहृष्टः सुग्रीवः श्लक्ष्णम् मधुरया गिरा ॥ ४-५-२०

प्रति उवाच तदा रामम् हर्ष व्याकुल लोचनः ।

20b, 21a. tataH = then; prahR^iSTaH = that delighted one; Sugreeva; madhurayaa giraa = with sweet, words; harsha = with happiness; vyaakula = quavering; lochanaH = eyes; shlakshnam = softly; tadaa = that way; prati uvaacha = replied; Rama.

Then that delighted Sugreeva with his sweet words, and with his eyes quavering in happiness, replied Rama softly. [4-5-20b, 21a]

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अहम् विनिकृतो राम चरमि इह भय आर्दितः ॥ ४-५-२१

हृत भार्यो वने त्रस्तो दुर्गम् एतत् उपाश्रितः ।

21b, 22a. Rama; aham = I am; vinikR^itaH = ridiculed; hR^ita bhaaryaH = stolen, wife; bhaya aarditaH = fear haunting me; iha vane charami = here about, in forest, I am moving; trastaH = dread; durgam = impenetrable; etat = this forest; upaashritaH = took refuge.

"Rama, I am ridiculed, stolen is my wife, I move here about in these forests with dread and fear haunting me... I took refuge in this impenetrable forest... [4-5-21b, 22a]

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सोऽहम् त्रस्तो वने भीतो वसामि उद् भ्रान्त चेतनः ॥ ४-५-२२

वालिना निकृतो भ्रात्रा कृत वैरः च राघव ।

22b, 23a. Raaghava; bhraatraa = by my brother; vaalinaa = by Vali; nikR^itaH = denounced; kR^ita vairaH ca = made, an enemy, also; saH aham = such as I am; trastaH = fearing; udbhraanta chetanaH = with dismayed, vitality; vane = in forests; abhiitaH = scared; vasaami = I am living.

"Oh, Raghava, my brother denounced me, he even made me an enemy of his, such as I am I am living in these forests with scare and fear, and with dismayed vitality... [4-5-22b, 23a]

वालिनो मे महाभाग भय आर्तस्य अभयम् कुरु ॥ ४-५-२३

कर्तुम् अर्हसि काकुत्स्थः भयम् मे न भवेद् यथा ।

23b, 24a. **mahaabhaaga** = oh! highly fortunate one Rama; **vaalinaH** = from Vaali; **bhaya aartasya** = in fear, intimidated; **me** = to me; **a bhayam kuru** = no, fear [fearlessness] give me; **kaakutsthaH** = Rama; **me yathaa bhayam na bhavet** = to me, as to how, fear, will not, be there; **[tathaa** = that way]; **kartum arhasi** = to do so, apt of you.

"Oh, highly fortunate Rama, affirm fearlessness to me from Vali by who I am highly intimidated, and as to how there will be fearlessness to me from him, it will be apt of you to accomplish that, that way... [4-5-23b, 24a]

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एवम् उक्तः तु तेजस्वी धर्मज्ञो धर्म वत्सलः ॥४-५-२४

प्रति अभाषत काकुत्स्थः सुग्रीवम् प्रहसन् इव ।

24b, 25a; **evam** = thus; **uktaH tu** = who is said so; **tejasvii** = resplendent one; **dharmaj~naH** = righteous one; **dharm vatsalaH** = virtue, patron; **kaakutsthaH** = Rama; **sugriivam** = to Sugreeva; **prati abhaaSata** = in turn, spoke [replied]; **prahasan iva** = laughing off, as though.

When thus said, that resplendent and righteous one being the patron of virtue Rama replied Sugreeva, as though laughing off. [4-5-24b, 25a]

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उपकार फलम् मित्रम् विदितम् मे महाकपे ॥४-५-२५

वालिनम् तम् वधिष्यामि तव भार्य अपहारिणम् ।

25b, 26a. **mahaa kapeH** = oh, great monkey; **mitram** = a friend has; **upakaara phalam** = helpfulness, as resultant fruit; **viditam me** = known to, me; **tava bhaarya apahaarinaam** = your, wife's, adductor; **tam vaalinam** = that one, Vali; **vadhishyaami** = I intend to kill [eliminate.]

"A friend is the resultant factor of helpfulness... that I know... oh, great monkey I intend eliminate that Vali, the abductor of your wife... [4-5-2b, 26a5]

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अमोघोः सूर्य संकाशाः मम इमे निशिताः शराः ॥ ४-५-२६

तस्मिन् वालिनि दुर्वृत्ते निपतिष्यन्ति वेगिताः ।

कन्क पत्र प्रतिच्छन्ना महेन्द्र अशनि संनिभाः ॥ ४-५-२७

तीक्ष्णाग्रा ऋजुपर्वाणः स रोषा भुजगा इव ।

26b, 27, 28a. **amoghaaH** = unfailing; **suurya sankaaashaaH** = sun-like; **nishitaaH** = sharp; **kanka patra praticChannaa** = eagle's, feathers, tied with; **mahendra ashani sannibhaaH** = Indra's, Thunderbolt, similar to; **tiikshNa agraa** = sharp, pointed; **R^iju parvaaNaH** = with straight, egress; **sa roSaaH bhujagaa iva** = with rage, snakes, like; **ime mama sharaaH** = these, my, arrows; **vegitaaH** = speeded [in shooting]; **durvR^itte** = vicious one; **tasmin vaaalini nipatiSyanti** = on that, Vali, will fall.

"Unfailing are these arrows of mine, scorchers like sun, sharp ones tied with eagle feathers, similar to Indra's Thunderbolts, sharp are their point and straight is their egress, similar to enraged snakes, and these arrows of mine will be speeded up to fall on that vicious Vali... [4-5-26b, 27, 28a]

तम् अद्य वालिनम् पश्य तीक्ष्णैः आशी विष उपमैः ॥ ४-५-२८

शरैः विनिहितम् भूमौ प्रकीर्णम् इव पर्वतम् ।

28b, 29a. adya = now; aashii visha upamaiH = snakes, venomous, in similarity; kruuraiH sharaiH vinihitam = by cruel, arrows, completely ruined; bhuumau = on ground; prakiirNam = splintered; parvatam = mountain; iva = like; vaalinam = Vali; pashya = you see.

"You will see now itself the falling of Vali like a splintered mountain onto ground, when completely ruined by these cruel arrows that are similar to venomous snakes..." Thus Rama inculcated confidence in Sugreeva. [4-5-28b, 29a]

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स तु तद् वचनम् श्रुत्वा राघवस्य आत्मनोहितम् ।

सुग्रीवः परम प्रीतः परमम् वाक्यम् अब्रवीत् ॥ ४-५-२९

29b, c. saH tu = he, also; sugriiva = Sugreeva; aatmanaH hitam = for himself, appeasing; raaghavasya tat vachanam = of Raghava, that saying; shrutvaa = on hearing; parama priitaH = completely satisfied; sumahat = fine; vaakyam = sentence; abraviit = said.

On hearing Raghava's words that are appeasing for his self, Sugreeva is very completely satisfied and said this fine sentence. [4-5-29b, c]

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तव प्रसादेन नृसिंह वीर

प्रियाम् च राज्यम् च समाप्नुयाम् अहम् ।

तथा कुरु त्वम् नर देव वैरिणम्

यथा न हिंस्यत् स पुनर् मम अग्रजम् ॥ ४-५-३०

30. tava prasaadena = by you, grace; nR^i simha = lion, among men; viira = valiant one; aham = I will; priyaam cha = wife, also; raajyam ca = kingdom, too; sam aapnuyaam = let me regain; nara deva = humans', god; saH = he; punaH = again; yathaa = as to how; na = not to; hinsyat = suffer me; tathaa tvam kuru = like that, you, do; vairiNam = to my enemy; mama agrajam = my elder brother.

"By your grace, oh, lion among men, let me regain my wife and kingdom too... oh, god of humans, as to how he does not suffer me again, thus you may please make happen... let not my elder brother turned as an enemy of mine suffer me again... [4-5-30]

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सीत कपीन्द्र क्षणदा चराणाम्

राजीव हेम ज्वलनोपमानानि ।

सुग्रीव राम प्रणय पसङ्गे

वामानि नेत्राणि समम् स्फुरन्ति ॥ ४-५-३१

31. Sugreeva; Rama; praNaya = friendly; prasa~Nge = conversation; siita = Seetha's; kapi indra = monkeys, lord's [Vali's]; kshaNadaa charaanaam = night, walker's [Ravana's]; raajiiva = lotus; hema = golden; jvalana = fireball; upamaanaani = in similitude; vaamaani = left side; netraaNi = eyes; samam = equally; sphuranti = fluttered.

During the friendly conversation of Rama and Sugreeva, the left eyes of Seetha, Vali and Ravana that bear similitude with lotuses, golden orbs, and fireballs respectively have fluttered

equally. [4-5-31]

This verse is in **krama alankaara**, an equated metaphoric expression, by juxtaposing words equally to compare Seetha's eyes with lotuses, Vali's eyes with golden-balls for his complexion is golden, and Ravana's eyes with fireballs. But all are left eyes only that have fluttered. The flutter of left eye to the male is a bad omen while to the female it is a good omen. Hence the friendship of Rama and Sugreeva is the seedling point for eradication of vice, namely Vali and Ravana, from face of the earth.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे पञ्चमः सर्गः

Thus, this is the 5h chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 6 Verses converted to UTF-8, Nov 09

Introduction

After befriending Rama Sugreeva promises him to bring back Seetha from whatever place she is held captive. He informs that he has seen Seetha travelling overhead in the sky while being abducted. He also says that the lady while being abducted has dropped her ornaments wrapping in her upper cloth at their place atop the mountain. Then Sugreeva shows the ornaments to Rama asking him to identify them. Rama recognises the ornaments and the upper cloth of Seetha, and angered at the scandalous act of abduction he avows to eradicate that demon along with his clansmen.

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पुनरेव अब्रवीत् प्रीतः राघवम् रघुनन्दनम् ।
अयम् आख्याति ते राम सेवकः मन्त्रि सत्तमः ॥ ४-६-१
हनुमान् यन् निमित्तम् त्वम् निर्जनम् वनम् आगतः ।
लक्ष्मणेन सह भ्रात्रा वसतः च वने तव ॥ ४-६-२
रक्षसा अपहृता भार्या मैथिली जनक आत्मजा ।
त्वया वियुक्ता रुदती लक्ष्मणेन च धीमता ॥ ४-६-३

1, 2, 3. **priitaH** = gladdened; Sugreeva; **raghu nandanam raaghavam** = to Rama; **punaH eva** = again, thus; **abraviit** = said; **raama** = oh, Rama; **tvam** = you; **bhraatraa** = brother; **lakshmaNena saha** = Lakshmana, along with; **yat nimittam** = what, for; **nir janam vanam** = to uninhabited, forest; **aagataH** = have come; **te** = your; **sevakaH** = servant; **mantri sattamaH** = minister, the best; **ayam** = he; **hanumaan** = Hanuma; **aakhyaati** = has said; **vane** = in forest; **vasataH** = while living; **tava** = your; **tvayaa** = your; **bhaaryaa** = wife; **dhiimataa** = courageous one; **lakshmaNena ca** = without Lakshmana also; **viyuktaa** = not alongside of [her]; **rudatii** = wailing; **janaka aatma jaa** = King Janaka's, daughter; **maithilii** = Maithilee [Seetha]; **rakshasaa** = by demon; **apahR^itaa** = stolen.

Then Sugreeva who is gladdened again spoke to Rama of Raghu's dynasty, "My best minister and this servant of yours Hanuma informed me of the reason for which you have come to uninhabited forests along with your brother Lakshmana, and that while living in the forest, and when you and this courageous Lakshmana are not her alongside a demon stole your wife Maithili, the daughter of Janaka, wailing as she was. [4-6-3]

[Verse Locator](#)

अन्तरम् प्रेप्सुना तेन हत्वा गृध्रम् जटायुषम् ।
भार्या वियोगजम् दुःखम् प्रापितः तेन रक्षसा ॥ ४-६-४

4. **antaram** = opportune time; **prepsunaa** = waiting for; **tena** = by an arch demon?; **tena rakshasaa** = by him, that demon; **JaTaayusham gR^idhram hatvaa** = one named Jataayu, eagle,

on killing; **bhaaryaa viyogajam** = wife, separation; **duhkham** = agony; **praapitaH** = he caused to you; **hanuma aakhyaati** = Hanuma, has said.

"And he also said about that arch demon's killing an eagle named Jatayu on waiting for an opportunity, and his causing an agony in you by way of separating your wife. [4-6-4]

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भर्या वियोगजम् दुःखम् न चिरात् त्वम् विमोक्ष्यसे ।
अहम् ताम् आनयिष्यामि नष्टाम् वेदश्रुतीम् इव ॥ ४-६-५

5. **tvam bharyaa viyogajam duHkham** = you, wife, caused by separation, agony; **na chiraat** = not, long [before long]; **vimokshyase** = you will get rid off; **aham** = I; **taam** = her; **aanayishyaami** = will fetch; **naStaam** = lost; **veda shrutim** = Veda, scriptures; **yathaa** = like.

"Before long you will get rid off your agony caused by the separation of wife, for I will fetch her very soon, like the retrieval Vedic Scriptures. [4-6-5]

When four Veda-s were stolen by demons called Madhu and Kaitabha, Vishnu retrieved them, in his Fish incarnation. Again when demons called Somakaasura stole them Vishnu in the form of Hayagreeva, Horse-faced Divinity, retrieved them. Here it is suggested that Sugreeva is reminding Rama of his earlier incarnation like the fish and horse-faced Hayagriiva, and compares Seetha with the Veda-s, that cannot be humbled down or controlled, or stolen by any single being.

[Verse Locator](#)

रसातले वा वर्तन्तीम् वर्तन्तीम् वा नभः तले ।
अहम् आनीय दास्यामि तव भार्याम् अरिन्दम ॥ ४-६-६

6. **arindama** = oh, enemy destroyer Rama; **rasaatale vartantiim vaa** = in netherworlds, let her be abiding, either; **nabhahtale** = in empyrean worlds; **vartantiim vaa** = be in, or; **aham** = I will; **aaniya** = will bring back; **daasyaami tava** = will give, you; **bhaaryaam** = your wife;

"Oh! Enemy destroyer, Rama, I will fetch your wife to give her to you whether she is in netherworlds or even in empyrean worlds. [4-6-6]

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इदम् तथ्यम् मम वचः त्वम् अवेहि च राघव ।
न शक्या सा जरयितुम् अपि सः इन्द्रैः सुर असुरैः ॥ ४-६-७
तव भार्या महाबाहो भक्ष्यम् विष कृतम् यथा ।

7, 8a. Raaghava; **mama idam vacaH tathyam** = my, this, word, is definite; **tvam avehi** = you, know it; **mahaabaahuH** = oh, dextrous one; **tava bhaaryaa** = your wife; **saa** = she is; **viSakR^itam bhakshyam yathaa** = with poison, [made-up] foodstuff, as with; **sa IndraiH sura asuraiH api** = along with Indra, by gods, or by demons, even; **jarayitum** = to digest; **na shakyaa** = not, possible she is.

"You may know that this word of mine is definite oh, Raghava. Your wife is as good as an indigestible foodstuff made with poison, indigestive even to Indra, put together with all gods and demons. [4-6-7, 8a]

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त्यज शोकम् महाबाहो ताम् कान्ताम् आनयामि ते । ४-६-८
अनुमानात् तु जानामि मैथिली सा न संशयः ।
ह्रियमाणा मया दृष्टा रक्षसा रौद्र कर्मणा ॥ ४-६-९

क्रोशन्ती राम रामेति लक्ष्मणेति च विस्वरम् ।

स्फुरन्ती रावणस्य अन्के पन्नगेन्द्र वधूः यथा ॥ ४-६-१०

8b, 9,10. **mahaabaahuH** = great-shouldered one; **tyaja shokam** = give-up, lamentation; **te kaantaam taam aanayaami** = your, lady, her, I will bring back; **rakshasaa raudra karmanaa** = by demon, with cruel, deeds; **hriyamaaNaa** = while being abducted; **rama raama iti** = Rama, Rama thus; **Lakshmana iti ca** = Lakshmana, thus, also; **visvaram** = piteously; **kroshantii** = crying; **yathaa pannaga indra vadhuh** = as with, serpent, lord's, wife; **raavaNasya anke** = in Ravana's, flank; **sphurantii** = writhing; **mayaa dR^iSTaa** = by me, seen; **saa maithilii** = she, [is definitely,] Seetha; **anumaanaat jaanaami** = by inference, but, I know; **tu na samshayaH** = but, no, doubt.

"Give-up your lamentation, oh, great-shouldered one, for I will bring back that lady for you. And by inference I know her... undoubtedly I have seen Maithilee while that demon with cruel deeds was abducting her... then she was crying piteously calling 'Rama, Rama...' and also calling 'Lakshmana...' and she was writhing in the flanks of Ravana like the wife of serpent's lord... [4-6-8b, 9, 10]

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आत्मना पञ्चमम् माम् हि दृष्ट्वा शैल तले स्थितम् ।
उत्तरीयम् तया त्यक्तम् शुभानि आभरणानि च ॥ ४-६-११

11. **shaila tale sthitam** = on mountain's, cliff, staying; **aatmanaa** = myself; **pancamam** = being the fifth one; **maam dR^iSTvaa** = me, on seeing; **tayaa uttariiyam tyaktam** = by her, her upper cloth, was dropped; **shubhaani** = auspicious; **aabharaNaani ca** = jewellery also.

"Myself being the fifth one on the cliff of the mountain, on seeing me she dropped the upper cloth of her sari along with auspicious jewellery. [4-6-11]

While there are four more besides Sugreeva on the cliff of the mountain, like Hanuma, Nala, Neela, and Taara, Seetha 'has seen' Sugreeva 'alone' and dropped the bundle of jewellery aiming at Sugreeva. It is said that Seetha has blessed Sugreeva by mercifully eying him, and thus his turmoil is going to alleviate at the grace of her divine look, for she is Goddess Lakshmi.

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तानि अस्माभिः गृहीतानि निहितानि च राघव ।
आनयिष्यामि अहम् तानि प्रत्यभिज्ञातुम् अर्हसि ॥ ४-६-१२

12. **taani** = them; **asmaabhiH** = we; **gR^ihiitaani** = took; **nihitaani ca** = stored, too; **Raaghava; aham taani aanayiSyaami** = I, them, will get; **prati abhij~naatum arhasi** = to identify, apt of you.

"We took those jewellery items and stored them, Raaghava... I will get them and it will be apt of you to identify them..." thus said Sugreeva to Rama. [4-6-12]

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तम् अब्रवीत् ततः रामः सुग्रीवम् प्रिय वादिनम् ।
आनयस्व सखे शीघ्रम् किम् अर्थम् प्रविलम्बसे ॥ ४-६-१३

13. **tataH** = then; **raamaH** = Rama; **tam priya vaadinam** = to him, to that pleasant talker; **sugriivam** = to Sugreeva; **abraviit** = said thus; **shiighram** = quickly; **aanayasva** = get them; **sakhe** = my friend; **kim artham** = what, for; **pravilambase** = you are delaying.

Then Rama said to that pleasant talker Sugreeva, "Get them quickly, my friend, what for you are delaying." [4-6-13]

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एवम् उक्तः तु सुग्रीवः शैलस्य गहनाम् गुहाम् ।
प्रविवेश ततः शीघ्रम् राघव प्रिय काम्यया ॥ ४-६-१४

14. **evam uktaH tu** = thus, said to; **Sugreeva**; **raaghava priya kaamyayaa** = for Raghava's, yearning, to fulfil; **tataH** = then shailasya = of the mountain's; **gahanaam** = cavernous; **guhaam** = cave; **shiighram** = quickly; **pravivesha** = on entering.

Thus said Sugreeva then entered the cavernous cave of that mountain quickly, to fulfil the yearning of Raghava. [4-6-14]

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उत्तरीयम् गृहीत्वा तु स तानि आभरणानि च ।
इदम् पश्य इति रामाय दर्शयामास वानरः ॥ ४-६-१५

15. **uttariiyam** = upper cloth [the parcel]; **gR^ihiitvaa tu** = taken, also; **shubhaani aabharanaani ca** = auspicious, jewellery, also; **idam pashya** = this, you see; **iti Raamaaya** = thus, to Rama; **vaanaraH** = the monkey; **darshayaamaasa** = started to show.

On taking and bringing the parcel of that upper cloth with the auspicious jewellery, "This, you see..." saying thus that monkey started to show them to Rama. [4-6-15]

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ततो गृहीत्वा वासः तु शुभानि आभरणानि च ।
अभवत् बाष्प समुद्धः नीहारेण इव चन्द्रमाः ॥ ४-६-१६

16. **tataH** = then; **gR^ihiitvaa** = on taking; **tat vaasaH** = that, cloth; **shubhaani aabharanaani ca** = auspicious, jewellery, too; **abhavat** = became; **baaSpa samruddhaH** = tears, obscured [overfilled]; **niihaareNa iva candramaaH** = by mist, like, the Moon.

Then on taking that cloth and also the auspicious jewellery, Rama became like mist filled moon with overfilling tears. [4-6-16]

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सीता स्नेह प्रवृत्तेन स तु बाष्पेण दूषितः ।
हा प्रिये इति रुदन् धैर्यम् उत्सृज्य न्यपतत् क्षितौ ॥ ४-६-१७

17. **saH tu** = he, but; **siita sneha pravR^ittena** = for Seetha's, friendship, outpoured; **baaSpeNa duuSitaH** = by tears, blemished; **haa priye** = oh, dear; **iti rudan** = thus, wailing; **dhairyam** = courage; **utsR^ijya** = leaving off; **nyapatat** = fallen; **kshitau** = on ground.

But he who is blemished by tears that outpoured in all his friendship with Seetha, leaving off his courage fell on the ground wailing, 'oh, dear... oh, dear...' [4-6-17]

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हृदि कृत्वा स बहुशः तम् अलंकारम् उत्तमम् ।
निशश्वास भृशम् सर्पः बिलस्थ इव रोषितः ॥ ४-६-१८

18. **saH** = he; **alankaaram uttamam** = decorative ornaments, the best ones; **bahushaH** = many times; **hR^idi kR^itvaa** = at heart, closely kept [on hugging]; **roshitaH bilastha sarpaH iva** = wrathful, in snake pit, serpent, as with; **bhR^isham** = much; **nishashvaasa** = sighed [hissed.]

The more he hugged those best decorative ornaments close to his heart, the more he hissed like a wrathful serpent in a snake pit. [4-6-18]

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अविच्छिन्न अश्रु वेगः तु सौमित्रिम् प्रेक्ष्य पार्श्वतः ।

परिदेवयितुम् दीनम् रामः सम् उपचक्रमे ॥ ४-६-१९

19. Rama; a vicChinna ashru vegaaH tu = un, ending, tears, with rush of; paarshvataH = at his side; Saumitrim = at Lakshmana; prekshya = on seeing; diinam = piteously; paridevayitum = to wail; sam upacakrame = he started to.

With the unending rush of tears he saw Lakshmana at his side and started to wail piteously. [4-6-19]

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पश्य लक्ष्मण वैदेह्या संत्यक्तम् ह्रियमाणया ।

उत्तरीयम् इदम् भूमौ शरीराद् भूषणानि च ॥ ४-६-२०

20. Lakshmana; hriyamaaNayaa = while being abducted; vaidehyaa = from Vaidehi's; shariiraat = from body [on shedding]; bhuumau = onto ground; sam tyaktam = dropped; idam uttariyam = this, upper cloth; bhuushaNaani ca = ornaments, too; pashya = you see.

"Lakshmana, see this upper cloth and these ornaments too of Vaidehi, shed from her body and dropped onto the ground while she is being abducted. [4-6-20]

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शाद्वलिन्याम् ध्रुवम् भूम्याम् सीतया ह्रियमाणया ।

उत्सृष्टम् भूषणाम् इदम् तथा रूपम् हि दृश्यते ॥ ४-६-२१

21. hriyamaaNayaa = when being abducted; siitayaa = by Seetha; idam bhuushaNam = these ornaments; utsR^iSTam = dropped; shaadvalinyaam = with green pastures; bhuumyaam = on the ground; dhruvam = undoubtedly; tathaa ruupam = in their original shape; dR^ishyate hi = are appearing, indeed.

"Seetha must have definitely dropped these ornaments onto pastureland, for they appear to be in their original shape, indeed." So said Rama to Lakshmana. [4-6-21]

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एवम् उक्तसः तु रामेण लक्ष्मणो वाक्यम् इदम् अब्रवीत् ।

न अहम् जानामि केयूरे न अहम् जानामि कुण्डले ॥ ४-६-२२

नूपुरे तु अभिजानामि नित्यम् पाद अभिवंदनात् ।

22. evam uktaH tu raameNa = thus said, but, by Rama; lashmanaH = Lakshmana; vaakyam idam abraviit = sentence, this said; aham keyuure na jaanaami = I, bracelets, do not, know; aham na jaanaami kunDale = I, do not, know, earrings; nityam paada abhivandanaat = always, to feet, because I salute; nuupure tu = anklets, but; abhijanaami = I know them well.

When Rama thus said Lakshmana said this, "I know not the bracelets and I know not the earrings But because I always salute her feet I know these anklets well..."[4-6-22]

This is a celebrated and controversial stanza. This is not found in ancient manuscripts or in Baroda version. Hanuma inspects the ornaments of Seetha in captivity in Sundara Kanda and a list is narrated there. But here, though no such listing is given, Lakshmana says he does not know the ornaments of upper body, but is aware of the anklets, for he always adores the feet of Seetha. The traditionalists attribute the kainkary, the dedicated character to Lakshmana, and establish this verse as a supreme characterization of Lakshmana. Lakshmana regards Seetha as one of his mother. The wife of an elder brother is just another mother.

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ततः तु राघवो वाक्यम् सुग्रीवम् इदम् अब्रवीत् ॥ ४-६-२३

ब्रूहि सुग्रीव कम् देशम् ह्रियन्ती लक्षिता त्वया ।

रक्षसा रौद्ररूपेण मम प्राणप्रिया प्रिया ॥ ४-६-२४

23. tataH = then; saH = he; Raaghava; sugriivam = to Sugreeva; diina = sadly; idam abraviit = this, spoke; Sugreeva; mama praaNa [praaNaiH] priyaa priyaa = than my, own life-like [more than my life,] dearer; dear one; rakshasaa raudra ruupeNa = by demon, ferocious, in look; kam deshama hriyantii = towards which, country, while being abducted; lakshitaa tvayaa = spotted, by you; bruuhi = tell.

" Then Rama sadly asked to Sugreeva, "tell me Sugreeva, towards which country that ferocious looking demon abducted my dear one dearest than my lives, as spotted by you... [4-6-23]

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क्व वा वसति तत् रक्षजः महत् व्यसनदम् मम ।

यन् निमित्तम् अहम् सर्वान् नाशयिष्यामि राक्षसान् ॥ ४-६-२५

25. aham = I; yat nimittam = in respect of which [demon]; sarvaan raakshasaan naashayiSyaami = all, demons, I wish to eliminate; tat mama mahat vyaasana dam = that, to me, great, woe, causer [troublemaker]; kva vaa vasati = where, either, lives.

"For the sake of which demon I wish to eliminate whole of the demons, that troublemaker of mine, where does he live, either... [4-6-25]

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हरता मैथिलीम् येन माम् च रोषयता ध्रुवम् ।

आत्मनो जीवित अन्ताय मृत्यु द्वारम् अपावृतम् ॥ ४-६-२६

26. yena = by whom; maithiliim harataa = of Maithili, abductor of; maam roSayataa ca = me, caused indignation, even; dhruvam aatmanaH jiivita antaaya definitely, by himself, his life, to end [suicidally]; mR^ityu dvaaram apaavR^itam = death's, doors, opened up.

"By whom Maithili is abducted and thus caused indignation in me, he has opened up the doors of his death suicidally. [4-6-26]

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मम दयित तमा हृता वनात् रजनिचरेण विमथ्य येन सा ।

कथय मम रिपुम् तम् अद्य वै प्लवगपते यम सन्निधिम् नयामि ॥ ४-६-२७

27. plavagapate = fly-jumper's, king; yena rajani chareNa = by which, night-walker; mama dayita tamaa = my, dearest than all; saa = she who is; vimathya vanaat hR^itaa = molesting, in forests, stolen; mama ripum tam kathaya = of my, enemy, about him, you tell; adya vai = today, for sure; yama sannidhim = Yama's, fore of; nayaami = lead him, I will.

" Oh, king of the fly-jumpers, tell me which demon forcibly stole her, my dearest one than all, by molesting her in the forest, tell me about that enemy of mine, for sure I will lead him to the fore of Death today itself... [4-6-27]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षष्ठः सर्गः

Thus, this is the 6th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 7 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva consoles Rama soothingly and advises him to come out of his frenzy emotion at the loss of Seetha, which is not befitting to a person like Rama. Rama recovering from his emotional state, promises Sugreeva to be truthful to his word in alleviating the fear of Vali for Sugreeva. And Sugreeva also promises to make all his efforts to search for Seetha.

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एवम् उक्तः तु सुग्रीवः रामेण आर्तेन वानरः ।
अब्रवीत् प्राञ्जलिः वाक्यम् सबाष्पम् बाष्प गद्गदः ॥ ४-७-१

1. **aartena** = one in agony; **raameNa** = by Rama; **evam uktaH tu** = thus, said; Sugreeva; **vaanaraH** = the monkey; **baaSpa gadgadaH** = with tears, trembling voice; **sa baaSpam** = with tears; **pra anjaliH** = with adjoined palms; **vaakyam** = sentence; **abraviit** = said.

Thus said by Rama in agony that monkey Sugreeva with his palms adjoined, and with tears rolling in eyes and also voice trembling with tears said this to Rama. [4-7-1]

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न जाने निलयम् तस्य सर्वथा पाप रक्षसः ।
सामर्थ्यम् विक्रमम् वा अपि दौष्कुलेयस्य वा कुलम् ॥ ४-७-२

2. **daushkuleyasya** = of that sinister dynasty; **tasya paapa rakshasaH** = of his, of that sinning, demon's; **nilayam** = residence; **saamarthyam** = capability; **vikramam** = valour; **vaa** = either; **api** = even; **kulam vaa** = his lineage, even; **sarvathaa** = at all; **na jaane** = not, familiar.

"Unfamiliar is the residence, or capability, or valour, or lineage of that sinning demon from a sinister dynasty, in any wise... [4-7-2]

[Verse Locator](#)

सत्यम् तु प्रतिजानामि त्यज शोकम् अरिन्दम ।
करिष्यामि तथा यत्नम् यथा प्राप्स्यसि मैथिलीम् ॥ ४-७-३

3. **arindama** = oh, enemy destroyer; **te satyam pratijaanaami** = to you, truthfully, I am promising; **maithiliim yathaa praapsyasi** = Maithili, as to how, you get back; **tathaa yatnam karishyaami** = therefor, make effort, I strive to; **tyaja shokam** = discard, anguish.

"Truthfully I am promising you, oh, enemy destroyer, as to how you will get back Maithili therefor I strive to make effort, let anguish be discarded... [4-7-3]

[Verse Locator](#)

रावणम् सगणम् हत्वा परितोष्य आत्म पौरुषम् ।
तथा अस्मि कर्ता नचिराद् यथा प्रीतो भविष्यसि ॥ ४-७-४

4. raavanam sa gaNam hatvaa = Ravana, with, henchmen, on killing; paritoSyas = satisfying your; aatma pauruSam = self, pride; yathaa priitaH bhaviSyasi = as to how, you will be gladdened; tathaa na ciraat kartaa asmi = that way, not, before long, done, by me.

"As to how you will satisfy yourself on killing Ravana along with his henchmen, and as to how to you pride yourself thereby, I will make it happen in that way in no longer a time... [4-7-4]

[Verse Locator](#)

अलम् वैक्लव्यम् आलम्ब्य धैर्यम् आत्मगतम् स्मर ।
त्वत् विधानाम् न सदृशम् ईदृशम् बुद्धि लाघवम् ॥ ४-७-५

5. alam vaiklavyam aalambya = enough, despair, clinging on to; aatma gatam dhairyam smara = soul gone in [inherent,] courage, you recollect; tvat vidhaanaam = your like persons; iidR^isham buddhi laaghavam = this sort of, mental, ineptness; na sadR^isham = not, seemly.

"Enough is this clinging on to despair, recollect your inherent courage, and it is unseemly for persons of your sort to have this kind of mental ineptness... [4-7-5]

[Verse Locator](#)

मया अपि व्यसनम् प्राप्तम् भार्या विरहजम् महत् ।
न अहम् एवम् हि शोचामि धैर्यम् न च परित्यजे ॥ ४-७-६

6. mayaa api = by me, too; bhaaryaa = wife's; viraha jam = separation, caused by; mahat = greatly; vyasanam = yearning; praaptam = came upon; na ca aham = not, also, I; evam = this way; shocaami = despaired; na ca dhairyam = not, also, courage; parityaje = forsook.

"Upon me too this yearning caused by the separation of wife has chanced, but I did not despair this way, nor I have forsaken my courage... [4-7-6]

[Verse Locator](#)

न अहम् ताम् अनुशोचामि प्राकृतो वानरो अपि सन् ।
महात्मा च विनीतः च किम् पुनर् धृतिमान् महान् ॥ ४-७-७

7. aham praakR^itaH vaanaraH api san = I am, being primitive, monkey, even though; taam anu shochaami = of her [for distancing wife,] not, [totally] disheartening; mahaatmaa ca = great soul, also; viniitaH ca = well-read one, also; dhR^iitimaan = courageous one; bhavaan kim punaH = you are, what again [why tell about you.]

"Though I am a primitive monkey I am not totally disheartened for the distancing of wife, why tell about a great soul like you who are well read and courageous... [4-7-7]

[Verse Locator](#)

बाष्पम् आपतितम् धैर्यात् निग्रहीतुम् त्वम् अर्हसि ।
मर्यादाम् सत्त्व युक्तानाम् धृतिम् न उत्स्रष्टुम् अर्हसि ॥ ४-७-८

8. tvam aa patitam baashpam dhairyaat nigrahiitum arhasi = you, trickling, tears, with courage, to control, apt of you; sattva yuktaanaam = that which belonging to self-controlled ones; maryaadaam = propriety; dhR^itim = courage; na utsraSTum arhasi = not, to discard, apt of you.

"It is apt of you to control trickling tears with courage, and equally it is inapt of you to discard the courage and propriety of self-controlled people... [4-7-8]

[Verse Locator](#)

व्यसने वा अर्थ कृच्छ्रे वा भये वा जीवितान्तगे ।
विमृशन् वै स्वया बुद्ध्या धृतिमान् न अवसीदति ॥ ४-७-९

9. **vyasane vaa** = in a riddle, or; **artha kR^icChre vaa** = financial loss, or; **jiivita antage** = life, at end of; **bhaye vaa** = in fear, either; **dhR^itimaan** = courageous one; **svayaa buddhyaa** = in ones own, mind; **vimR^ishan** = by introspection; = verily; **na avasiidati vai** = not, sinks down, indeed.

"Either in a riddle, or in financial loss, or at the end of life, or in fear, a courageous one does not sink down, but indeed introspects in his own mind... [4-7-9]

[Verse Locator](#)

बालिशस् तु नरो नित्यम् वैक्लब्यम् योऽनुवर्तते ।
स मज्जति अवशः शोके भार आक्रान्ता इव नौः जले ॥ ४-७-१०

10. **yaH naraH** = which, man; **baalisaH nityam vaiklabyam anuvartate** = like stupid, always, self-pity, he who follows; **saH** = he; **a vasaH** = not, self-controlled; **bhaara aakraantaa** = by weight, overpowered [overweighing]; **nauH jale iva** = ship, in waters, like; **shoke majjati** = in sadness, drowns.

"Stupid is that man who always follows self-piteous sadness unable to control himself, and he drowns down in that melancholy like a overweighing ship in waters... [4-7-10]

[Verse Locator](#)

एषो अन्जलिः मया बद्धः प्रणयात् त्वाम् प्रसादये ।
पौरुषम् श्रय शोकस्य न अन्तरम् दातुम् अर्हसि ॥ ४-७-११

11. **mayaa eSaH anjaliH baddhaH** = by me, this, palms, adjoined; **praNayaat tvaam prasaadaye** = in friendship, you, I beseech; **pauruSam shraya** = self-esteem, bear up; **shokasya antaram daatum na arhasi** = for sadness, leeway, to give, not, apt of you.

"Adjoined are my palms in this way beseeching you in friendship, kindly bear up your self-esteem and you should not give any leeway to sadness... [4-7-11]

[Verse Locator](#)

ये शोकम् अनुवर्तन्ते न तेषाम् विद्यते सुखम् ।
तेजः च क्षीयते तेषाम् न त्वम् शोचितुम् अर्हसि ॥ ४-७-१२

12. **ye** = those; **shokam anuvartante** = moroseness, delve into; **na teSaam** = not, to them; **vidyate sukham** = enjoy, happiness; **tejaH cha** = brilliance, too; **kshiiyate** = dwindle; **teSaam** = their; **na tvam shocitum arhasi** = not, your, saddening, is apt.

"Those that delve deep into moroseness, to them there is no happiness, and their brilliance too dwindles, thus saddening is inapt on your part... [4-7-12]

[Verse Locator](#)

शोकेन अभिप्रपन्नस्य जीविते च अपि संशयः ।
स शोकम् त्यज राजेन्द्र धैर्यम् आश्रय केवलम् ॥ ४-७-१३

13. **raajendra** = oh, king of kings; **shokena** = by sadness; **abhi prapannasya** = well, engulfed; **jiivite cha api** = of life, also, even; **samshayaH** = doubts; **saH shokam** = such as you

are, sadness; **tyaja** = leave off; **kevalam dhairyam aashraya** = just, courage, hold on to.

"One well-engulfed in sadness doubts even his life, oh, king of kings, leave off that sadness and just hold on to courage...[4-7-13]

[Verse Locator](#)

हितम् वयस्य भावेन ब्रूमि न उपदिशामि ते ।
वयस्यताम् पूजयन् मे न त्वम् शोचितुम् अर्हसि ॥ ४-७-१४

14. **hitam** = benefiting; **vayasya bhaavena** = friendly, thought; **bruumi** = I tell; **na upadishaami te** = not, instructing, you; **vayasyataam** = friendship; **puujayan** = regarding; **me** = of mine; **na tvam shocitum arhasi** = not, your, saddening, is apt.

"I am telling a benefiting and friendly thought, but not instructing you, should you regard my friendship then your saddening is inapt..." [Thus said Sugreeva to Rama.] [4-7-14]

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मधुरम् सान्त्वितः तेन सुग्रीवेण स राघवः ।
मुखम् अश्रु परि क्लिन्नम् वस्त्र अन्तेन प्रमार्जयत् ॥ ४-७-१५

15. **tena sugriivena** = by that, Sugreeva; **madhuram** = sweetly; **saantvitaH** = solaced; **saH raaghavaH** = that Rama; **ashru pari klinnam** = by tears, fully covered; **mukham** = face; **vastra antena** = with cloth's, edge; **pramaarjayat** = dabbed.

Sweetly solaced thus by that Sugreeva Rama dabbed his face with the edge of cloth, which is covered fully with tears. [4-7-15]

[Verse Locator](#)

प्रकृतिः स्थः तु काकुत्स्थः सुग्रीव वचनात् प्रभुः ।
संपरिष्वज्य सुग्रीवम् इदम् वचनम् अब्रवीत् ॥ ४-७-१६

16. **prabhuH** = the lord; **kaakutsthaH** = Rama; Sugreeva; **vacanaat** = by words of; **prakR^itiH sthaH tu** = in his own nature, steadied himself; **sugriivam** = Sugreeva is; **sam pariSvajya** = on embracing; **idam vacanam abraviit** = this, sentence, said.

Lord Rama steadied himself in his own nature by the words of Sugreeva, and on embracing him Rama said this sentence to him. [4-7-16]

[Verse Locator](#)

कर्तव्यम् यत् वयस्येन स्निग्धेन च हितेन च ।
अनुरूपम् च युक्तम् च कृतम् सुग्रीव तत् त्वया ॥ ४-७-१७

17. Sugreeva; **snigdghena hitena ca** = by a friend, friendly one, also; **vayasyena yat kartavyam** = by friend, that which, is to be done; **anuruupam ca** = timely, also; **yuktam ca** = befitting, also; **tat tvayaa** = that which, by you; **kR^itam** = is done.

"Sugreeva, a friendly obligation that which is to be done, a benefiting, befitting and a timely one too, is what you have performed with your friendly advise... [4-7-17]

[Verse Locator](#)

एष च प्रकृतिः स्थः अहम् अनुनीतः त्वया सखे ।
दुर्लभो हि ईदृशो बन्धुः अस्मिन् काले विशेषतः ॥ ४-७-१८

18. **sakhe** = oh, friend; **tvayaa** = by you; **anuniitaH** = implored; **eSa aham** = this, I am; **prakR^itiH sthaH** = in my nature, I steadied myself; **iidR^ishaH bandhuH durlabhaH hi** =

this kind of, friend, impossible to get, indeed; **asmin kaale** = in these times; **visheshataH** = especially.

"Oh, friend, I steadied myself in my own nature when implored by you... it is impossible to get this kind of friend, especially at these times... [4-7-18]

[Verse Locator](#)

किम् तु यत्नः त्वया कार्यो मैथिल्याः परिमार्गणे ।

राक्षसस्य च रौद्रस्य रावणस्य दुरात्मनः ॥ ४-७-१९

19. **kim tu** = but; **tvayaa maithilyaaH** = by you, Maithili's; **duraatmanaH raakshasasya raudrasya raavaNasya** = evil-minded one, of demon's, furious, Ravana's; **parimaargaNe yatnaH kaaryaH** = search for, endeavour, is to be done.

"But, trying to search for Maithili and that furious, evil-minded demon Ravana, is your endeavour... [4-7-19]

[Verse Locator](#)

मया च यद् अनुष्ठेयम् विस्रब्धेन तत् उच्यताम् ।

वर्षासु इव च सुक्षेत्रे सर्वम् संपद्यते तव ॥ ४-७-२०

20. **mayaa ca yat anuSTeyam** = by me, also, what, that is to be done; **visrabdhena** = in believability; **tat ucyataam** = that, be said; **tava sarvam** = your, all endeavour; **varSaasu su kshetre iva** = in rainy season, in good lands, as though [seeded crop]; **sampadyate** = be reaped.

"What is to done by me that be said in all believability, and all your endeavour will reap like the crops planted during rainy season in good lands... [4-7-20]

[Verse Locator](#)

मया च यदिदम् वाक्यम् अभिमानात् समीरितम् ।

तत् त्वया हरिशार्दूल तत् त्वम् इति उपधार्यताम् ॥ ४-७-२१

21. **hari shaarduula** = oh, monkey, the tiger; **mayaa** = by me; **abhimaanaat** = in self-confidence; **yat idam vaakyam samiiritam** = which, this, word, is spoken; **tat tvayaa** = that, by you; **tattvam iti** = factually, thus; **upadhaaryataam** = they may be deemed.

"What that is spoken by me is in my self-confidence but not in any self-conceit, oh, tigerly-monkey, deem them as doubtless facts... [4-7-21]

[Verse Locator](#)

अनृतम् न उक्त पूर्वम् मे न च वक्ष्ये कदाचन ।

एतत् ते प्रतिजानामि सत्येन एव शपामि अहम् ॥ ४-७-२२

22. **me** = by me; **anR^itam na ukta puurvam** = untruth, not, said, earlier; **kadaacana na ca vakshye** = anytimec[from now,] not, also, will speak; **etat te pratijaanaami** = this, to you, I promise; **aham satyena eva shapaami** = I am, by truthfulness, alone taking oath.

"Untruth is not uttered by me earlier nor will be at anytime from now, and all this I am promising you taking oath on that truthfulness alone.. [4-7-22]

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ततः प्रहृष्टः सुग्रीवः वानरैः सचिवैः सह ।

राघवस्य वचः श्रुत्वा प्रतिज्ञातम् विशेषतः ॥ ४-७-२३

23. tataH = then; sacivaiH = vaanaraiH saha = with ministers, monkeys, along with; Sugreeva; raaghavasya vacaH = Rama's word; shrutvaa = on hearing; visheshataH = especially; pratijnaatam = of promise; prahR^iSTaH = is gladdened.

Then on hearing the words of Rama Sugreeva along with his monkey ministers is gladdened, especially of Rama promise. [4-7-23]

[Verse Locator](#)

एवम् एकान्त संपृक्तौ ततः तौ नर वानरौ ।
उभौ अन्योन्य सदृशम् सुख दुःखम् अभाष्टाम् ॥ ४-७-२४

24. tataH = then; evam = thus; ekaanta = in privacy; sampR^iktau = met; tau = those two; nara = man; vaanarau = monkey; ubhau = both; anyonya sadR^isham = mutually befitting; sukha duHkham = pleasure and pain; abhaashtaam = discussed.

Then those two, the man and the monkey, met in privacy and both discussed in a mutually befitting manner about their pleasures and pains. [4-7-24]

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महानुभावस्य वचो निशम्य
हरिर् नृपाणाम् अधिपस्य तस्य ।
कृतम् स मेने हरिवीर मुख्यः
तदा च कार्यम् हृदयेन विद्वान् ॥ ४-७-२५

25. vidvaan = the intellectual; saH hari viira mukhyaH = he that one, among monkey, heroes, chief; hariH = monkey - Sugreeva; mahaanubhaavasya = highly capable one's [Rama's]; tasya = of his; nR^ipaaNaam adhipasya = among kings, the best king [Rama]; vacaH = word; nishamya = on hearing; tadaa ca = then; kR^itam = accomplished; kaaryam = manoeuvre; hR^idayena = at heart; mene = he [Sugreeva], thought so.

On hearing the word of that intellectual, highly capable one and the best king among kings, namely Rama, he that Sugreeva, the chief among the monkey heroes, thought at heart that his manoeuvre to surpass his dominant brother Vali is accomplished. [4-7-25]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्तमः सर्गः

Thus, this is the 7th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 8 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva gives a report to Rama about his plight for fear of Vali, who made his own brother an enemy and abducted Sugreeva's wife. Rama asks Sugreeva to inform him about the real cause of enmity, so that he can decide correctly. Sugreeva narrates his woeful condition.

[Verse Locator](#)

परितुष्टः तु सुग्रीवः तेन वाक्येन हर्षितः ।

लक्ष्मणस्य अग्रजम् शूरम् इदम् वचनम् अब्रवीत् ॥ ४-८-१

1. Sugreeva; **tena vaakyena** = by that, sentence; **harSitaH** = gladdened; **parituSTaH tu** = satisfied; **shuuram** = to that valiant one, Rama; **lakshmanasya agrajam** = Lakshmana's, elder; **idam vacanam** = this, sentence; **abraviit** = said.

Sugreeva is gladdened and satisfied too by that sentence, and said this sentence to Lakshmana's elder brother, Rama the valiant one. [4-8-1]

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सर्वथा अहम् अनुग्राह्यो देवतानाम् न संशयः ।

उपपन्नः गुण उपेतः सखा यस्य भवान् मम ॥ ४-८-२

2. **upapannaH** = possessor of [all kinds of endowments]; **guNa upetaH** = having good virtues, with; **bhavaan yasya mama sakhaa** = you, whose, mine, friend; [on becoming so]; **aham** = sarvathaa = I, in everyway; **devataanaam anugraahyaH** = to gods [also]; worthy to be blessed; **na samshayaH** = no, doubt.

"When you with all kinds of endowment and good virtues are my friend, doubtlessly I am worthy to be blessed by all gods in everyway. [4-8-2]

[Verse Locator](#)

शक्यम् खलु भवेत् राम सहायेन त्वया अनघ ।

सुर राज्यम् अपि प्राप्तुम् स्व राज्यम् किमुत प्रभो ॥ ४-८-३

3. **anagha** = oh, merited one; oh, Rama; **tvayaa sahaayena** = with your, help; **sura raajyam api praaptum shakyam bhavet** = god's, kingdom, even, to achieve, possible, it will be; **sva raajyam kim utaH prabho** = one's own, why tell about, oh , lord.

"Oh, merited one, with your help it will be possible to achieve kingdom of gods, oh, lord, then why tell about one's own kingdom... [4-8-3]

[Verse Locator](#)

सोऽहम् सभाज्यो बन्धूनाम् सुहृदाम् चैव राघव ।
यस्य अग्नि साक्षिकम् मित्रम् लब्धम् राघव वंशजम् ॥ ४-८-४

4. **yasya** = to whom such like me; **raaghava vamsha jam** = in Raghava's, dynasty, one born in; **mitram** = as friend; **agni saakshikam** = fire, as witness; **labdham** = gained by; **saH aham** = such as, I am; **bandhuunaam** = among, relatives; **ca iva** = also, like that; **su hR^idaam** = kind-hearted friends; **sabhaajyaH** = estimable.

"He who has gained the one born in Raghava-s dynasty as friend, to which sacred fire bore the witness, such a being like me is estimable among his relative, more so among his kind-hearted friends... [4-8-4]

[Verse Locator](#)

अहम् अपि अनुरूपः ते वयस्यो ज्ञास्यसे शनैः ।
न तु वक्तुम् समर्थोऽहम् त्वयि आत्मगतान् गुणान् ॥ ४-८-५

5. **aham api** = I am, even; **anuruupaH** = matching; **vayasyaH** = friend; **te** = to you; **j~naasyase** = you will know; **shanaiH** = soon; **aham aatma gataan gunaan** = I am my in soul, having [inherent,] capabilities; **tvayi** = to you; **vaktum** = to speak; **na tu samarthaH** = not, capable [inexpedient.]

"Even though I am a matching friend to you, that you will know soon, it will be inexpedient of myself to talk about my inherent capabilities. [4-8-5]

[Verse Locator](#)

महात्मनाम् तु भूयिष्ठम् त्वत् विधानाम् कृत आत्मनाम् ।
निश्चला भवति प्रीतिः धैर्यम् आत्मवताम् वर ॥ ४-८-६

6. **maha aatmanaam tu** = for great souls; **bhuuyiSTham** = generally; **tvat vidhaanaam** = in your manner; **kR^ita aatmanaam** = purified, at heart; **nishcalaa** = stable; **bhavati** = will be; **priitiH** = friendship; **dhairyam** = courage; **aatmavataam vara** = among hearty ones, the best [amiable one.]

"Great souls of your kind, whose hearts are purified like yours, oh, amiable Rama, their friendship and courage will generally be stable. [4-8-6]

[Verse Locator](#)

रजतम् वा सुवर्णम् वा शुभानि आभरणानि च ।
अविभक्तानि साधूनाम् अवगच्छन्ति साधवः ॥ ४-८-७

7. **saadhuunaam** = among gentle souls; **rajatam vaa** = silver, or; **suvarNam vaa** = gold, or; **shubhaani aabharaNaani cha** = prosperous ornaments, even; **a vibhaktaani** = not, in an apportioned manner; **[thus] saadhavaH** = by gentle souls; **avagachanti** = will be knowing.

"Gentle souls will be knowing that silver or gold, or even prosperous ornaments are not to be apportioned among themselves as this is mine and that is yours. [4-8-7]

[Verse Locator](#)

आढ्यो वा अपि दरिद्रो वा दुःखितः सुखितोऽपि वा ।
निर्दोषः च सदोषः च वयस्यः परमा गतिः ॥ ४-८-८

8. **aaDhyaH vaa api** = rich, or, even; **daridraH vaa** = poor, or; **dukhitaH** = saddened; **sukhitaH api vaa** = gladdened, even, or; **nir doSaH ca** = without flaw, or; **sa doshaH vaa** = with flaw, or; **vayasyaH** = friend is; **paramaa gatiH** = ultimate, recourse.

"May he be rich or poor, saddened or gladdened, flawless or flawed, a friend is the ultimate recourse to any. [4-8-8]

[Verse Locator](#)

धन त्यागः सुख त्यागो देश त्यागोऽपि वा अनघः ।
वयस्यार्थे प्रवर्तन्ते स्नेहम् दृष्ट्वा तथा विधम् ॥ ४-८-९

9. **anaghaH** = oh impeccable one; **sneham** = friendship; **dR^iSTvaa tathaa vidham** = on observing, thus, course of [friendship]; **vayasya arthe** = for friend's, sake; **dhana tyaagaH** = wealth, devoting; **sukha tyaagaH** = pleasure devoting; **desha tyaagaH vaa api** = country, devoting, or, even; **pravartante** = conducts [they don't hesitate to forgo, extend.]

"On observing the course of friendship and knowing which is true friendship, the true friends do not hesitate to extend wealth, pleasure or even their own country for the sake of friendship." Sugreeva thus extolled Rama and his friendship. [4-8-9]

[Verse Locator](#)

तत् तथा इति अब्रवीत् रामः सुग्रीवम् प्रिय दर्शनम् ।
लक्ष्मणस्य अग्रतः लक्ष्म्या वासवस्य इव धीमतः ॥ ४-८-१०

10. **raamaH** = Rama; **vaasavasya iva dhiimataH** = Indra, as with, sagacious one; **lakshmyaa** = one who is resplendent; **lakshmanasya agrataH** = [such] Lakshmana's, before; **priya darshanam sugriivam** = one who looks pleasant [soft-natured in his for the onlookers, to such] Sugreeva; **tat tathaa iti abraviit** = that, that way, only, [thus] said Rama.

"That is thus only," said Rama before Lakshmana, which Lakshmana is sagacious, resplendent and who vies with Indra, about what is said by Sugreeva, which Sugreeva is by now soft-natured in his looks, doffing off his jittery look. [4-8-10]

[Verse Locator](#)

ततो रामम् स्थितम् दृष्ट्वा लक्ष्मणम् च महाबलम् ।
सुग्रीवः सर्वतः चक्षुः वने लोलम् अपातयत् ॥ ४-८-११

11. **tataH** = then; Sugreeva; **sthitam raamam dR^iSTvaa** = standing there, at Rama, on seeing; **mahaabalam** = greatly mighty; **lakshmaNam ca** = Lakshmana, also; **lolam** = rolling - bolting; **cakshuH** = eyes; **sarvataH** = around; **vane** = in forest; **apaatayat** = thrown [he cast sight.]

Then on seeing Rama standing there with greatly mighty Lakshmana, Sugreeva cast his sight with his bolting eyes around that forest. [4-8-11]

[Verse Locator](#)

स ददर्श ततः सालम् अविदूरे हरीश्वरः ।
सुपुष्पम् ईषत् पत्र आढ्यम् भ्रमरैः उपशोभितम् ॥ ४-८-१२

12. **tataH** = then; **saH hariishvaraH** = he that, monkeys, lord,; **aviduure su puSpam** = not far off, well flowered; **iiSat patra aadhyam** = with some, leaves, covering; **bhramaraiH** = with honeybees; **upa shobhitam** = well bedecked; **saalam** = sala tree; **dadarsha** = has seen.

He that lord of monkeys Sugreeva has then seen a well flowered sala tree not far off from there, covered with some leaves and bedecked with honeybees. [4-8-12]

[Verse Locator](#)

तस्य एकाम् पर्णं बहुलाम् शाखाम् भङ्क्त्वा सुशोभिताम् ।

रामस्य आस्तीर्य सुग्रीवो निषसाद स राघवः ॥ ४-८-१३

13. sugriivaH = Sugreeva; tasya = its, tree's; parNa bahulaam = leaves, many; su sobhitaam = well, charming one; ekaam = one; shaakhaam = branch; bhanktvaa = broke off; raamasya aastiirya = for Rama, spread out; saH raaghavaH = with Raghava; niSasaada = sat on it.

And Sugreeva broke off one branch of that sala tree that is with many leaves and a well charming one, and spreading it out for Rama, he sat on it with Raghava. [4-8-13]

[Verse Locator](#)

तौ आसीनौ ततः दृष्ट्वा हनूमान् अपि लक्ष्मणम् ।

साल शाखाम् समुत्पाद्य विनीतम् उपवेशयत् ॥ ४-८-१४

14. tataH = then; hanuumaan = Hanuma; api = even; aasiinau = sitting; tau = those two; dR^stvaa = on seeing; saala shaakhaam = sala, branch; sam utpaaTya = on breaking; viniitam = modest one; lakshmaNam = to Lakshmana; upaveshayat = sat on.

On seeing those two sitting on a branch then Hanuma also broke a branch of sala tree for the modest Lakshmana and seated Lakshmana on it. [4-8-14]

This verse and some more will look alike to verses 18, 19, 20 and some more in 5th chapter of this canto, meaning that these actions are repeated whenever Rama and Lakshmana are standing, these monkeys broke the branches of trees and spread its leaves like a leafy mat as a comfortable seat to Rama with their veneration. Some other verses dealing with the agony of Sugreeva and assurances of Rama are also there, indicating that Rama assured the doubting monkeys repeatedly.

[Verse Locator](#)

सुख उपविष्टम् रामम् तु प्रसन्नम् उदधिम् यथा ।

साल पुष्पाव संकीर्णे तस्मिन् गिरिवर उत्तमे ॥ ४-८-१५

ततः प्रहृष्टः सुग्रीवः श्लक्ष्णया शुभया गिरा ।

उवाच प्रणयाद् रामम् हर्षं व्याकुलित अक्षरम् ॥ ४-८-१६

15, 16. tataH = then; Sugreeva; prahR^iSTaH = who is pleased; saala puSpa = with sala tree's, flowers; samkiirNne = all over bestrewn with; tasmin girivara uttame = there, on that mountain, the best; sukha upaviSTam = comfortably, one who is sitting; prasannam yathaa udadhim = quiet, like, ocean; raamam tu = one who causes delight to heart; raamam = to such a Rama; shlakshnam shubhayaa giraa = with gentle, gracious, words; harSa vyaakulita aksharam = in happiness, fluttering, with words; praNayaat = in friendship; uvaaca = said.

Then to him, who by now is comfortably sitting on a flowery mat laid by the bestrewn flowers of sala trees on that best mountain like a quiet ocean, to such Rama who by his very presence delights hearts, that gladsome Sugreeva said this in friendship with his gentle and gracious words that fluttered with happiness while he spoke. [4-8-15, 16]

[Verse Locator](#)

अहम् विनिकृतो भ्रात्रा चरामि एष भयार्दितः ।

ऋष्यमूकम् गिरि वरम् हृत भार्यः सुदुःखितः ॥ ४-८-१७

17. bhraatraa vinikR^itaH = by brother, calumniated; eSaH aham = this, me; bhayaarditaH = with fear haunting; hR^ita bhaaryaH = stolen, wife; su duHkhitaH = highly, anguished; giri varam = mountain the best; Rishyamuukam = on Mt. Rishyamuka; caraami = I am moving.

"My brother calumniated me and stole my wife, with his fear and my anguish haunting me I am moving about this best mountain Rishyamuka. [4-8-17]

[Verse Locator](#)

सोऽहम् त्रस्तः भये मग्नः वने संब्रान्त चेतनः ।
वालिना निकृतः भ्रात्रा कृत वैरः च राघव ॥ ४-८-१८

18. Raghava; **bhraatraa** = by brother; **vaalinaa** = by Vali; **nikR^itaH** = insulted - affronted; **kR^ita vairaH** = made, enemy; **ca** = also; **saH aham** = such as, I am; **trastaH** = scared; **sambhraanta** = dazed; **cetanaH** = vitality; **vasaami** = living; **bhaye magnaH** = in fear, flung in.

"Affronted by my brother, oh, Raghava, I am made as his enemy, such as I am, I am living on with a scared and dazed vitality far flung in fear. [4-8-18]

[Verse Locator](#)

वालिनः मे भय आर्तस्य सर्वलोक अभयंकर ।
मम अपि त्वम् अनाथस्य प्रसादम् कर्तुम् अर्हसि ॥ ४-८-१९

19. **sarva loka** = for all worlds; **a bhayam kara** = no, fear - protection, giver [protector]; **me** = my - from my brother; **vaalinaH** = from Vali; **bhaya aartasya** = in fear, agonized; **a naathasya** = un, protected one [I am]; **mama api** = to me, even; **tvam** = you; **prasaadam kartum arhasi** = protection, to accord, able you are.

"I am agonized by the fear from Vali, oh, protector of all the worlds, you protect me too for I am unprotected, and able are you to accord protection." Thus Sugreeva appealed to Rama. [4-8-19]

[Verse Locator](#)

एवम् उक्तः तु तेजस्वी धर्मज्ञो धर्म वत्सलः ।
प्रत्युवाच स काकुत्स्थः सुग्रीवम् प्रहसन् इव ॥ ४-८-२०

20. **evam uktaH tu** = thus, said; **tejasvii** = resplendent; **dharmaj~naH** = virtuous; **dharma vatsalaH** = righteousness, the patron of; **saH kaakutsthaH** = he that, Rama; **pra hasan iva** = laughing it off, as though; **sugriivam** = to Sugreeva; **prati uvaaca** = in turn, said - replied.

Thus said by Sugreeva, the resplendent and virtuous Rama, the patron of righteousness replied Sugreeva as though laughing off the task. [4-8-20]

[Verse Locator](#)

उपकार फलम् मित्रम् अपकारो अरि लक्षणम् ।
अद्य एव तम् वधिष्यामि तव भार्या अपहारिणम् ॥ ४-८-२१

21. **upakaara phalam mitram** = helping, fruit of, is a friend; **apakaaraH ari lakshaNam** = harming, is enemy's, trait; **adya eva** = today, only; **vadh iSyaami** = to kill, I wish to; **tam tava bhaaryaa apahaariNam** = him, your, wife's, abductor.

"Helping is the fruit of friendship while harming is enemy's trait, hence I wish to kill him today only, that abductor of your wife..." Rama continued thus. [4-8-21]

[Verse Locator](#)

इमे हि मे महाभाग पत्रिणः तिग्म तेजसः ।
कार्तिकेय वन उद्भूताः शरा हेम विभूषिताः ॥ ४-८-२२

22, 23. mahaa bhaagaaH = oh, highly fortunate one - Sugreeva; me ime patriNaH sharaa = my, these, winged [pinion to hern,] arrows; tigma tejasaH = sharply, sparkling; kaartikeya vana udbhuutaaH = from Kartikeya's, forest, begotten; hema vibhuuSitaaH = gold, decorated with; kanka patrai pari cChannaaH = with eagle's, feathers, tied with as fins; mahendra = Indra's; ashani sannibhaaH = Thunderbolt, like; su parvaanaH = having smooth, nodes, even knots; su tiikshNa agraa = very, sharply, tipped; sa roSaaH = with rage; bhujagaa iva = snakes, like.

"These are my arrows winged from pinion of the hern, oh, highly fortunate Sugreeva, these that are decorated in gold sparkle sharply like the Thunderbolts of Indra, and they are begotten from the reed forest of Kartikeya, ends tied with eagles feathers for fins, smooth are their nodes, sharp are their tips that pierce sharply, and these will be like enraged snakes. [4-8-22, 23]

Please see Ch 37 in Bala Kanda for the legend of Karthikeya and his emergence.

[Verse Locator](#)

वालि सज्जम् अमित्रम् ते भ्रातरम् कृत किल्बिषम् ।

शरैः विनिहतम् पश्य विकीर्णम् इव पर्वतम् ॥ ४-८-२४

24. te bhraataram = your brother; kR^ita kilbisham = who has done, malice; vaali sa~njam = Vali, denotative by, named; a mitram = unfriendly - intimidating one; sharaiH = with arrows; vi nihatam = verily, eradicated; vikiirNam iva parvatam = splintered, like, mountain; pashya = you may see.

"You may see your malicious and intimidating brother, someone denotative by name Vali, eradicated with these very arrows and splintered down like a mountain." Rama said so to Sugreeva. [4-8-24]

[Verse Locator](#)

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनी पतिः ।

प्रहर्षम् अतुलम् लेभे साधु साध्विति च अब्रवीत् ॥ ४-८-२५

25. raaghavasya = Raghava's; vacaH = words; shrutvaa = heard; sugriivaH = Sugreeva; vaahinii patiH = monkey-force, lord of; praharSam = happiness; atulam = much; lebhe = attained; saadhu saadhu iti ca = good, good, thus, also; abraviit = said.

On hearing Raghava's words, the lord of monkey-force Sugreeva attained much happiness and said, 'good, good...' [4-8-25]

[Verse Locator](#)

राम शोक अभिभूतो अहम् शोक आर्तानाम् भवान् गतिः ।

वयस्य इति कृत्वा हि त्वयि अहम् परिदेवये ॥ ४-८-२६

26. Rama; aham = I am; shoka abhibhuutaH = by sadness, confounded in; shoka aartaanaam = for sadly, lamenting ones; bhavaan gatiH = you are, the recourse; vayasya iti kR^itvaa = friend, thus, on making [because you are a friend]; hi = verily; tvayi aham = in you, I am; paridevaye = beseeching [I open up my woes before you.].

"Rama, I am confounded in sadness, and for those lamenting sadly you are the only recourse, and because you have befriended me I am opening up my woes before you. [4-8-26]

[Verse Locator](#)

त्वम् हि पाणि प्रदानेन वयस्यो मे अग्नि साक्षिकम् ।
कृतः प्राणैः बहुमतः सत्येन च शपामि अहम् ॥ ४-८-२७

27. tvam = you are; paaNi pradaanena = hand, by extending; agni aakshikam = of fire, by witness; kR^itaH = befriended; [me, therefore]; praaNaiH bahumataH vayasyaH me hi = than life, you are dearest, friend you are, of minbe, indeed; aham = I am satyena api shapaami = by truth, only, taking oath.

"By extending a helping hand and befriending me while sacred fire bore witness, you have indeed become my dearest friend on par with my life, and hence I take promise on truth to broach. [4-8-27]

[Verse Locator](#)

वयस्य इति कृत्वा च विस्रब्धः प्रवदामि अहम् ।
दुःखम् अन्तर्गतम् तन् मे मनो हरति नित्यशः ॥ ४-८-२८

28. vayasya iti kR^itvaa ca = friend, thus, making, also; aham = I am; visrabddham = in believability [without hitches and hold-ups]; pra vadaami = clearly, saying; tat antargatam duHkham manaH harati nityashaH = that which, internal, sorrow is there, my, heart, stealing [rending,] always.

"By befriending you I am able to say clearly about my internal sorrow without any hitches and hold-ups, which is always rending my heart..." So said Sugreeva to Rama. [4-8-28]

[Verse Locator](#)

एतावत् उक्त्वा वचनम् बाष्प दूषित लोचनः ।
बाष्प दूषितया वाचा न उच्चैः शक्नोति भाषितुम् ॥ ४-८-२९

29. etaavat = up to here; uktvaa vacanam = said, sentence; baashpa duuSitayaa locanaH = with tears, abused, eyes; baashpa duuSitayaa vaacaa = tears, abused, voice; na = not; ucCaiH = aloud; shknoti = able; bhaashitum = to talk.

Sugreeva said this much sentence with tears abusing his eyes and his voice is unable talk aloud since it is equally abused by tears. [4-8-29]

[Verse Locator](#)

बाष्प वेगम् तु सहसा नदी वेगम् इव आगतम् ।
धारयामास धैर्येण सुग्रीवः राम संनिधौ ॥ ४-८-३०

30. Sugreeva; sannidhau = in the presence of; Rama; nadii vegam iva = river's, speed, like; sahasaa = suddenly; aagatam = came up; baashpa vegam tu = tears, speed of; dhairyeNa = courageously; dhaarayaamaasa = controlled.

Sugreeva courageously controlled the sudden haste of tears that came up hastily and suddenly like a river in the presence of Rama. [4-8-30]

[Verse Locator](#)

स निगृह्य तु तम् बाष्पम् प्रमृज्य नयने शुभे ।
विनिःश्वस्य च तेजस्वी राघवम् पुनरुचिवान् ॥ ४-८-३१

31. tejasvii = bright one; saH = he; tam baashpam = those, tears; nigR^ihya tu = controlled; pramR^ijya shubhe nayane = on wiping out, his fortunate, eyes; vi nisHvasya ca = verily, sighed, also; raaghavam vaakyam punaH uucivaan = to Raghava, sentence, again started to speak.

He that bright Sugreeva controlled those tears, and on wiping his fortunate eyes, but sighing heavily he again started to speak this sentence to Raghava. [4-8-31]

[Verse Locator](#)

पुरा अहम् वलिना राम राज्यात् स्वात् अवरोपितः ।
परुषाणि च संश्राव्य निर्धूतो अस्मि बलीयसा ॥ ४-८-३२

32. **puraa** = earlier; **aham** = I was; **baliyasaa valinaa svaat raajyaat avaropitaH** = by forceful, Vali, from my, kingdom, dismounted [deposed]; **paruSaaNi ca samshraavya nirdhuutaH asmi** = harsh words, also, made to listen [spoke by him,] shoved off [banished,] I am.

"Earlier he that forceful Vali deposed me from my kingdom, oh Rama, and speaking harsh words he even banished me. [4-8-32]

[Verse Locator](#)

हता भार्या च मे तेन प्राणेभ्यो अपि गरीयसी ।
सुहृदः च मदीया ये संयता बन्धनेषु ते ॥ ४-८-३३

33. **tena** = by him; **praaNebhyaH api gariiyasii** = of lives, even, loftier; **me bhaaryaa ca hR^itaa** = my, wife, is also, stolen; **madiiyaa ye suhR^idaH** = my, those, sympathisers are thee; [**te** = they are]; **bandhaneSu samyataa** = in prisons, tied down.

"My wife who is loftier than my lives is stolen by him, and those that are my sympathisers they are also captivated and imprisoned by him. [4-8-33]

[Verse Locator](#)

यत्नवान् च स दुष्टात्मा मद् विनाशाय राघव ।
बहुशः तत् प्रयुक्ताः च वानरा निहता मया ॥ ४-८-३४

34. Raghava; **saH duSTa atmaa** = he that, evil, minded one; **mat vinaashaaya** = for my, annihilation; **yatnavaan ca** = he tried, also; **bahushaH** = many times; **tat** = by him; **prayuktaaH ca** = deployed, also; **vaanaraaH** = monkeys [combatants]; **nihataa mayaa** = are killed, by me.

"He that very evil minded one tried many times to annihilate me, and Raghava, I killed those combatants monkeys that are deployed by Vali to kill me. [4-8-34]

[Verse Locator](#)

शंकया एतया अहम् च दृष्ट्वा त्वाम् अपि राघव ।
न उपसर्पामि अहम् भीतो भये सर्वे हि बिभ्यति ॥ ४-८-३५

35. Raaghava; **aham ca** = I, too; **etayaa** = with the same; **shankayaa tve** = doubt; **tvaam api iha dR^iSTvaa** = you, even, here, on seeing; **na upasarpaami** = not, I neared you; **bhaye sarve bibhyati hi** = in fear, all, will be fearsome, isn't it.

"With the same doubt I did not even near you when I saw you... in fear everything will be fearsome, isn't it... [4-8-35]

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केवलम् हि सहाया मे हनुमत् प्रमुखास्त्विमे ।
अतः अहम् धारयामि अद्य प्राणान् कृच्छ्र गतः अपि सन् ॥ ४-८-३६

36. **kevalam ime hanumat pramukhaaH** = just, these, Hanuma, important ones; **me sahaayaa** = my, helping hands; **ataH aham kR^icChra gataH api san** = thereby, I am, in tribulations, gone in, though, I am; **dhaarayaami praaNaan adya** = I bear, my lives, even today.

"Though I am engulfed in tribulations I still bear my lives even today due to these important monkeys like Hanuma and others, who are the only helping hands of mine. [4-8-36]

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एते हि कपयः स्निग्धा माम् रक्षन्ति समन्ततः ।
सह गच्छन्ति गन्तव्ये नित्यम् तिष्ठन्ति च स्थिते ॥ ४-८-३७

37. **snigdhaa** = friendly; **ete kapayaH maam rakshanti samantataH** = these, monkeys, me, guarding, from all over; **gantavye saha gacChanti nityam sthite tiSThanti ca** = while I go, along with, they go, always, while staying, the stay.

"These are the friendly monkeys guarding me all over, while I go they go along with me, and if I were to stay they too will stay. [4-8-37]

[Verse Locator](#)

संक्षेपः ते एष मे राम किम् उक्त्वा विस्तरम् हि ते ।
स मे ज्येष्ठो रिपुः भ्राता वाली विश्रुत पौरुषः ॥ ३-८-३८

38. Rama; **eSa me samkshepaH** = this, is my, brief account; **te vistaram uktvaa kim** = to you, in detail, telling, why [what is the use in elaborating it]; **me jyeSThaH bhraataa** = my, elder, brother; **vishruta paurushaH** = who is renowned, for his intrepidity; **saH Vali mama ripu** = that, Vali, is my, enemy.

"Rama, this is briefly my sad-story and why tell this very broadly to you as it would be too tedious... my elder brother Vali is a renowned one for his intrepidity, and he that Vali alone is my enemy. [4-8-38]

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तद् विनाशे अपि मे दुःखम् प्रमृष्टम् स्यात् अनन्तरम् ।
सुखम् मे जीवितम् चैव तद् विनाश निबन्धनम् ॥ ३-८-३९

39. **tat vinaashe api** = his, end, only; **me duHkham pra mR^iSTtam syaat** = my, distress, is wiped out [end,] it will be; **anantaram** = later; **me sukham jiivitam ca eva** = my, quietude, life, also, thus; **tat vinaasha nibandhanam** = his, destruction, subjected to.

"His end ends my distress and my later life and quietude are subjected to his destruction. [4-8-39]

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एष मे राम शोकान्तः शोक आर्तेन निवेदितः ।
दुःखितः सुखितः वा अपि सख्युः नित्यम् सखा गतिः ॥ ३-८-४०

40. **shoka aartena** = by grief, stricken one; **me eSa shoka antaH** = this, misery's, end, [end for my misery]; **niveditaH** = is submitted; **sakhyuH duHkhitaH sukhitaH vaa api** = for a friend, saddened, gladdened, or, even if; **nityam sakhaa gatiH** = at any time, friend, is recourse.

"Grief stricken such as I am, I have submitted as to how my misery ends, whether one is gladdened or saddened he has recourse only to his friend." So said Sugreeva to Rama. [4-8-40]

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श्रुत्वा एतत् च वचः रामः सुग्रीवम् इदम् अब्रवीत् ।
किम् निमित्तम् अभूत् वैरम् श्रोतुम् इच्छामि तत्त्वतः ॥ ३-८-४१

41. Rama; **etat vacaH shrutvaa** = all this, words, on hearing; **sugriivam** = to Sugreeva; **idam abraviit** = this, said; **kim nimittam** = what, for; **abhuut vairam** = chanced,

enmity; **tattvataH shrotum icChaami** = in its reality, to listen, interested I am.

Hearing all that is spoken by Sugreeva, Rama asked, "What for chanced the enmity? I am interested to listen, in its reality...[4-8-41]

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सुखम् हि कारणम् श्रुत्वा वैरस्य तव वानर ।
आनन्तर्यद् विधास्यामि संप्रधार्य बलाबलम् ॥ ३-८-४२

42. **vaanara** = oh, monkey; **tava vairasya kaaraNam shrutvaa** = yours, of enmity, cause, on listening; **bala abalam sampradhaarya** = strength and weakness, on deciding; **aanantaryaat** = after a proper thought; **sukham vidhaasyaami** = easily, I will enforce [do the needful.]

"On knowing the cause of your enmity, oh, monkey, and after a proper thought, and deciding upon the strength and weakness of the cause of enmity, or of the enmity itself, I will do the needful very easily. [4-8-42]

[Verse Locator](#)

बलवान् हि मम अमर्षः श्रुत्वा त्वाम् अवमानितम् ।
वर्धते हृदय उत्कम्पी प्रावृड् वेग इव अंभसः ॥ ३-८-४३

43. **shrutvaa** = on hearing; **tvaam** = you are; **avamaanitam** = insulted; **utkampii** = that can flutter; **mama** = my; **hR^idaya** = heart; **balavaan** = intense; **amarSaH** = anger [is coming to pass, like]; **ambhasaH praavR^iD vega iva varthate** = of waters, rainy season's, speediness, like, increasing.

"On hearing that you are insulted my intense anger that can flutter my heartbeat is intensifying like the intensifying speed of waters in rainy reason. [4-8-43]

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हृष्टः कथय विस्रब्धो यावत् आरोप्यते धनुः ।
सृष्टः च हि मया बाणो निरस्तः च रिपुः तव ॥ ३-८-४४

44. **mayaa** = by me; **yaavat** = before; **dhanuH aaropyate** = bow, is aimed; **baaNaH sR^iSTaH ca** = arrow, is released; **tava ripuH nirastaH ca** = your, enemy, become helpless [he dies]; [within that time]; **hR^iSTaH visrabdhaH kathaya** = gladly, in belief, you tell.

"Be glad to say in belief, Sugreeva, before I take aim with my bow, and even before I release the arrow, and even before silencing your enemy." Rama assured Sugreeva in this way. [4-8-44]

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एवम् उक्तः तु सुग्रीवः काकुत्स्थेन महात्मना ।
प्रहर्षम् अतुलम् लेभे चतुर्भिः सह वानरैः ॥ ३-८-४५

45. **mahaatmanaa kaakutsthena evam uktaH tu** = by great souled, Rama, thus, when said; **sugriivaH** = he that Sugreeva; **caturbhiH vaanaraiH saha** = with four, vanara-s, along with; **praharSam atulam lebhe** = rejoice, very much, obtained.

Thus said by the great souled Rama, Sugreeva is very much rejoiced along with four of vanara-s available in his attendance. [4-8-45]

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ततः प्रहृष्टवदनः सुग्रीवः लक्ष्मणाग्रजे ।
वैरस्य कारणम् तत्त्वम् आख्यातुम् उपचक्रमे ॥ ३-८-४६

46. tata = then; prahR^iSTa vadanaH = with pleased, countenance; Sugreeva; Lakshmana
agraje = to Lakshmana's elder, to Rama; vairasya kaaraNam = enmity's, cause; tattvam =
truthfully; aakhyaatum = to tell; upacakrame = started.

Then with a pleased countenance Sugreeva started to tell Rama about the cause of the
enmity, it all its truthfulness. [4-8-46]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्टमः सर्गः

Thus, this is the 8th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic
poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 9 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva reports the incident that sparked off the indignation and ire of Vali towards Sugreeva. Sugreeva describes to Rama about the strength and heartless nature of Vali, with a kind of indirect portrayal of his enemy's capabilities.

[Verse Locator](#)

वाली नाम मम भ्राता ज्येष्ठः शत्रु निषूदनः ।
पितुः बहुमतः नित्यम् मम च अपि तथा पुरा ॥ ४-९-१

1. **shatru niSuudanaH** = oh, enemy, destroyer - Rama; **vaalii naama mama jyeSThaH bhraataa** = Vali, named, my elder brother; **pituh** = to our father, **bahumataH** = very dear; **nityam** = always; **puraa** = earlier; **mama ca api** = for me, to, even; **tathaa** = like that.

"Oh, great enemy destroyer Rama, my elder brother Vali is a very dear one to our father, and even for me too he was so, earlier. [4-9-1]

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पितरि उपरते तस्मिन् ज्येष्ठो अयम् इति मंत्रिभिः ।
कपीनाम् ईश्वरो राज्ये कृतः परम सम्मतः ॥ ४-९-२

2. **tasmin pitari uparate** = that, father, on demise of; **ayam jyeSThaH iti** = he is, elder one, thus deciding; **raajye parama sammataH** = in kingdom, immense, on glorification; **mantribhiH kR^itaH** = ministers, he is made as **kapiinaam iishvaraH** = for monkeys, king.

After the demise of our father all the ministers have glorified him immensely and made him the king of all the monkeys as he is the elder. [4-9-2]

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राज्यम् प्रशासतः तस्य पितृ पैतामहम् महत् ।
अहम् सर्वेषु कालेषु प्रणतः प्रेष्यवत् स्थितः ॥ ४-९-३

3. **aham** = I am; **mahat pitR^u paitaamaham** = great, father's, forefather's; **raajyam** = kingdom; **prashaasataH** = while ruling; **tasya** = to him; **sarveSu** = in all; **kaaleSu** = times; **praNataH** = bowed down; **preSyavat** = like a servant; **sthitaH** = stood by.

While he was ruling the great kingdom of my father and forefathers, I have always bowed down to him like a servant and stood by him. [4-9-3]

[Verse Locator](#)

मायावी नाम तेजस्वी पूर्वजो दुन्दुभेः सुतः ।

तेन तस्य महद् वैरम् वालिनः स्त्री कृतम् पुरा ॥ ४-९-४

4. dundubheH puurvajaH = Dundubhi's, elder brother; [mayaH] sutaH = Maya's, son; maayaavii naama tejasvii [aasiit] = Maayaavi, named, fierce one [was there]; puraa tasya vaalinaH = previously, with him, that Vali; tena = to him [to Dundubhi]; strii kR^itam = female, due to; mahat vairam = great enmity; [aasiit = was there.]

There was a fierce demon named Maayaavi, the elder brother of Dundubhi and the son of one demon named Maya. There was a great enmity between this Maayaavi and Vali owing to some female. [4-9-4]

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स तु सुप्ते जने रात्रौ किष्किन्धा द्वारम् आगतः ।

नर्दति स्म सुसम्रब्धो वालिनम् च आह्वयत् रणे ॥ ४-९-५

5. raatrau = in night; supte jane = while sleeping, people are; saH tu = he, but that Maayaavi; kishkindhaa dvaaram aagataH = Kishkindha's, at the doors of, arrived; su samrabdhaH = very, blaring; nardati sma = shouting, he was; vaalinam ca rane aahvayat = Vali is, invited, for a fight.

He that Maayaavi arrived at the doors of Kishkindha in a night when the people are sleeping, and blared very much inviting Vali for a fight. [4-9-5]

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प्रसुप्तः तु मम भ्राता नर्दितो भैरव स्वनम् ।

श्रुत्वा न ममृषे वाली निष्पपात जवात् तदा ॥ ४-९-६

6. tadaa = then; pra suptaH tu = well, sleeping, but; mama bhraataa = my brother; Vali; narditaH bhairava svanam shrutvaa = bellowing, in a clamouring voice, on hearing; na mamR^ishe = not tolerated; javaat = speedily; niSpapaata = fell out [palace chambers,] came out.

Then my brother who was also sleeping well, on hearing that bellowing in a clamouring voice, did not tolerate and came out speedily. [4-9-6]

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स तु वै निःसृतः क्रोधात् तम् हन्तुम् असुरोत्तमम् ।

वार्यमाणः ततः स्त्रीभिः मया च प्रणत आत्मना ॥ ४-९-७

7. tataH = then; saH tu = he [Vali,] but; striibhiH = by women; praNata aatmanaa = bowing, themselves [while requesting]; mayaa ca = by me, also; vaaryamaanaH = though prevented; tam asurottamam = him, demon, the best; hantum = to kill; krodhaat = in anger; nihsR^itaH vai = came out, really.

Though the females and myself bowed reverently to prevent Vali, he came out of palace in all his anger to kill that great demon. [4-9-7]

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स तु निर्धूय सर्वान् नो निर्जगाम महाबलः ।

ततः अहम् अपि सौहार्दान् निःसृतः वालिना सह ॥ ४-९-८

8. saH tu = he, but; mahaabalaH = greatly strengthened one; sarvaan naH = all of us; nirdhuuya = on spurning away; nirjagaama = forged ahead; tataH = then; aham api = I also; sauhaardaat = by predisposition; nihsR^itaH = started; vaalinaa saha = Vali, along with.

But Vali spurned all of us away and forged ahead, and then I also have started to go along with Vali in all my predisposition. [4-9-8]

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स तु मे भ्रातरम् दृष्ट्वा माम् च दूरात् अवस्थितम् ।
असुरो जात संत्रासः प्रदुद्राव तदा भृशम् ॥ ४-९-९

9. saH tu = he, also; asuraH = the demon; me bhraataram = my, brother; dR^iSTvaa = on seeing; maam ca = me, also; duuraat avasthitam = from a distance, coming on; tadaa = then; jaata sam traasaH = induced, with, fear; pra dudraava = well, ran away; bhR^isham = quickly.

A great fear was induced in that demon on seeing my brother and me too coming from a distance, and then he quickly ran away. [4-9-9]

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तस्मिन् द्रवति संत्रस्ते हि आवाम् द्रुततरम् गतौ ।
प्रकाशः अपि कृतः मार्गः चन्द्रेण उद्गच्छता तदा ॥ ४-९-१०

10. sam traste = with, fear; tasmin = he; dravati = while running away; aavaam = we two; druta taram = very quickly; gatau = followed; tadaa = then; udgacChataa candreNa maargaH api prakaashaH kR^itaH = just arising, by moon, the way, even, to brightness, it is made [way is lit by moonlight alone.]

While he is running away in fear we quickly followed him on a path that is barely lit by moonlight of the moon who is just coming up. [4-9-10]

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स तृणैः आवृतम् दुर्गम् धरण्या विवरम् महत् ।
प्रविवेश असुरः वेगात् आवाम् आसाद्य विष्ठितौ ॥ ४-९-११

11. saH asuraH = he, that demon; dharaNyaa = in ground; dur gam = an un-enterable one; tR^iNaiH = with grass; aavR^itam = covered; mahat vivaram = a great, cleavage, cavity; vegaat = speedily; pravivesha = entered; aavaam = we; vegaat = speedily; aasaadya = reached at [that cleavage] viSThitau = stood there [for a while.]

That demon speedily entered an un-enterable cavity under the ground, covered with grass, and we too having reached there speedily stood at the aperture of that cavity for a while. [4-9-11]

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तम् प्रविष्टम् रिपुम् दृष्ट्वा बिलम् रोष वशम् गतः ।
माम् उवाच ततो वाली वचनम् क्षुभित इन्द्रियः ॥ ४-९-१२

12. tataH = then; bilam praviSTam tam ripum dR^iSTvaa = in the hole, entered, him, that enemy, on observing; Vali; roSa vasham gataH = fury's, enfold, gone into; kSubhita indriyaH = one with outraged, senses; maam vacanam uvaaca = to me, this sentence, said.

Then Vali has gone into the enfoldment of fury on observing the entry of that demon into the hole, whereby his senses felt outraged, and he said this sentence to me. [4-9-12]

[Verse Locator](#)

इह तिष्ठ अद्य सुग्रीव बिल द्वारि समाहितः ।
यावत् अत्र प्रविश्य अहम् निहन्मि समरे रिपुम् ॥ ४-९-१३

13. Sugreeva; **aham atra pravishya** = I, into this, on entering; **samare ripum yaavat nihanmi** = in fight, enemy, till, I destroy [and come back]; **samaahita** = on the alert; **adya** = now; **iha** = here; **bila dvaari** = at hole's, entrance; **tiSTha** = you stay.

Then Vali said to me, "Now you stay here on the alert, Sugreeva, at the entrance of this hole till I return on destroying the enemy in a fight on my entering this hole..." [4-9-13]

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मया तु एतत् वचः श्रुत्वा याचितः स परंतपः ।
शापयित्वा च माम् पद्भ्याम् प्रविवेश बिलम् ततः ॥ ४-९-१४

14. **etat vacaH shrutvaa** = those, words, on hearing; **mayaa tu param tapaH yaacitaH** = by me, but, great tormentor [of enemies,] is requested [for my entering the hole]; **saH** = he that Vali; **maam padbhyaam shaapayitvaa** = me, on his feet, made me to swear; **tataH bilam pravivesha** = then, the hole, he entered.

On hearing those words I requested him to allow me too to come in to the hole, but he being the great tormentor of his enemies disallowed it, and he made me to swear on his feet and entered that hole. [4-9-15]

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तस्य प्रविष्टस्य बिलम् साग्रः संवत्सरः गतः ।
स्थितस्य च बिल द्वारि सः कालः व्यत्यवर्तत ॥ ४-९-१५

15. **bilam praviSTasya tasya** = cleavage, entered, to him; **sa agraH** = well, over; **samvatsaraH** = a year; **gataH** = is over; **mama** = me too; **dvaari** = at the entrance; **sthitasya ca** = stayed, also; **saH** = that; **kaalaH** = time; **vyatyavartata** = passed away.

Well over a year is over after his entering into that cleavage, and to me too who stayed at the entrance of the cleavage that much time had passed away. [4-9-15]

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अहम् तु नष्टम् तम् ज्ञात्वा स्नेहात् आगत संभ्रमः ।
भ्रातरम् न प्रपश्यामि पाप शङ्कि च मे मनः ॥ ४-९-१६

16. **aham tu** = I, but; **naSTam tam** = lost, him; **j~naatvaa** = on knowing [on thinking]; **snehaat** = in fondness; **aagata sambhramaH** = came upon, alarm; **bhraataram** = bother; **na cha pashyaami** = not, also, able to see; **me manaH paapa shanki ca** = my, mind, harm, doubting.

I thought I lost him for my brother is unseen, and in all fondness towards him my mind started to doubt about some harm might have befallen on him. [4-9-16]

[Verse Locator](#)

अथ दीर्घस्य कालस्य बिलात् तस्मात् विनिःसृतम् ।
सः फेनम् रुधिरम् दृष्ट्वा ततो अहम् भृशदुःखितः ॥ ४-९-१७

17. **atha** = afterwards; **diirghasya kaalasya** = a long time; **tasmaat** = from that; **bilaat** = from hole; **vi nisR^itam** = well, gush out; **sa phenam** = with, foam; **rudhiram** = blood; **dR^istvaa** = on seeing; **tataH aham** = then, I am; **bhR^isha dukhitaH** = deeply, saddened.

After a long time blood with foam gushed out that hole, and on seeing it I was deeply saddened. [4-9-17]

[Verse Locator](#)

नर्दताम् असुराणाम् च ध्वनिः मे श्रोत्रम् आगतः ।

न रस्तस्य च संग्रामे क्रोशतो अपि स्वनो गुरोः ॥ ४-९-१८

18. **nardataam** = screams; **asuraaNaam ca** = of the demon, also; **dhvaniH** = sounds; **me shrotram aagataH** = to my, ear, came; **sangraame ratasya** = in fight, involved in; **croshataH api** = on who is screeching, even; **guroH** = of my brother; **svanaH** = sounds; **na ca** = not, even [heard.]

Sounds of screaming demon came to my ear, but the screeches of my brother who is involved in fight are unheard, in the least. [4-9-18]

[Verse Locator](#)

अहम् तु अवगतः बुद्ध्या चिह्नैः तैः भ्रातरम् हतम् ।
पिधाय च बिल द्वारम् शिलया गिरि मात्रया ॥ ४-९-१९
शोकार्तः च उदकम् कृत्वा किष्किन्धाम् आगतः सखे ।
गूहमानस्य मे तत्त्वम् यत्नतः मंत्रिभिः श्रुतम् ॥ ४-९-२०

19. **sakhe** = oh, friend; **aham tu** = I, but; **taiH cihnaiH** = by those, indications; **bhraataram hatam buddhyaa avagataH** = brother, ended, with a mind, with thinking [infer doubtfully, surmised]; **giri maatrasyaa shilayaa** = mountain, just in measure, with boulder; **bila dvaaram pidhaaya ca** = cavity's, entrance, on covering, even; **shoka artaH ca udakam kR^itvaa** = in sadness, pained, also, waters, performed [having obliterated]; **kiSkindhyaam** = to Kishkindha; **aagataH** = returned; **me** = by me; **guhamaanasya** = one who is concealing; **tattvam yatnataH** = actuality, by persuasion; **mantribhiH shrutam** = by ministers, was heard.

Oh, friend, Rama... I have surmised and concluded in mind by the indications that my brother is finished, and covered the cavity's opening with a mountain similar boulder, and performed water oblations to my deceased brother with saddening pain, and then returned to Kishkindha. But the ministers have persuaded and heard from me the actual happening though I was concealing it. [4-9-19, 20]

[Verse Locator](#)

ततः अहम् तैः समागम्य समेतैः अभिषेचितः ।
राज्यम् प्रशासतः तस्य न्यायतो मम राघव ॥ ४-९-२१
आजगाम रिपुम् हत्वा दानवम् स तु वानरः ।

21, 22a. **tataH** = then; **sametaiH taiH samaagamya** = all of them [the ministers,] by those ministers, summoned; **aham abhishecitaH** = I am, crowned; **Raghava**; **tasya mama** = such as I am, by me; **raajyam nyaayataH pra shaasataH** = kingdom, judiciously, while being ruled; **saH vaanaraH** = he, that semi-human; **ripum daanavam hatvaa** = enemy, demon, on killing; **aajagaama** = he returned.

Then duly summoned by all of those ministers I was crowned, and while I was ruling the kingdom judiciously, oh, Raghava, that semi-human Vali returned on killing that demoniac enemy. [4-9-21, 22a]

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अभिषिक्तम् तु माम् दृष्ट्वा कोपात् संरक्त लोचनः ॥ ४-९-२२
मदीयान् मंत्रिणः बद्ध्वा परुषम् वाक्यम् अब्रवीत् ।

22b, 23a. **abhishiktam tu maam dR^iSTvaa** = who is crowned, but, me, on seeing; **kopaat** = in anger; **sam rakta locanaH** = well, reddened, eyes; **madiiyaan** = of

me; mantriNaH = ministers; baddhvaa = arrested; paruSam vaakyam abraviit = rude, sentences, spoke.

But on seeing me crowned his eyes were reddened in anger, and he arrested all my ministers as he spoke rudely. [4-9-22b, 23a]

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निग्रहे च समर्थस्य तम् पापम् प्रति राघव ॥ ४-९-२३

न प्रावर्तत मे बुद्धिः भ्रातृ गौरव यन्त्रिता ।

23b, 24a. Oh, Raghava; nigrahe api samarthasya = to counter him, even though, I am capable; me buddhiH = my, reason; bhraatR^i gaurava yantritaa = brotherhood, in esteem, controlled by; tam paapam prati = that, sin [of defying brother,] towards; na praavartata = not, disposed to.

And oh, Raghava, though I was capable enough to counter him, my reason was controlled by my esteem to brotherhood, and I was indisposed to commit that sin of defying brotherhood. [4-9-23b, 24a]

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हत्वा शत्रुम् सः मे भ्राता प्रविवेश पुरम् तदा ॥ ४-९-२४

मानयन् तम् महात्मानम् यथावत् च अभिवादायम् ।

उक्ताः च न आशिषः तेन संतुष्टेन अन्तरात्मना ॥ ४-९-२५

24b, 25. me bhraataa saH = my, brother, he that Vali; hatvaa shatrum tadaa pravivesha puram = having destroyed, enemy, then, entered, capital tam; maha aatmaanam maanayan = him that audacious soul, while respecting; yathaavat ca abhivaadayam = as usual, also, hailed; tena samtusTena antaraatmanaa = by him, with satisfied, inner self; aashiSaH na uktaaH ca = blessings, not, said, even.

He that brother of mine entered the capital thus on destroying the enemy, and I hailed him as usual while respecting that audacious soul, but his inner self is unsatisfied and I remained unblest. [4-9-24b, 25]

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नत्वा पादौ अहम् तस्य मुकुटेन अस्पृशम् प्रभो ।

अपि वाली मम क्रोधात् न प्रसादम् चकार सः ॥ ४-९-२६

26. prabhuH = oh, lord Rama; aham natvaa tasya paadau mukuTena aspr^isham = I, though bowed, at his, feet, with crown, though touched; api = even then; saH vaali krodhaat = he, that Vali, with rancour; mama prasaadam na chakaara = leniency [quarter,] not, done [showed no quarter.]

Oh, lord Rama, though I bowed with the crown touching his feet, he that rancorous Vali showed no quarter towards me." So said Sugreeva to Rama. [4-9-25]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे नवमः सर्गः ।

Thus, this is the 9th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 9

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 10 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva informs Rama that Vali could not be appeased in spite of repeated requests as he is resolved to accept Sugreeva as an enemy. Vali banishes Sugreeva from the kingdom with the same thinking.

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ततः क्रोध समाविष्टम् सम्रब्धम् तम् उपागतम् ।
अहम् प्रसादयान् चक्रे भ्रातरम् हित काम्यया ॥ ४-१०-१

1. tataH aham = then, I; prasaadayaan cakre = begged of him; krodha samaaviSTam = by anger, enveloped; samrabdham = capricious one; upaagatam = who arrived; tam bhraataram = him, brother; hita kaamyayaa = well-being, desiring.

"Then desiring both of our well-being I have begged of my brother who is enveloped in anger and behaving capriciously. [4-10-1]

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दिष्ट्या असि कुशली प्राप्तो निहतः च त्वया रिपुः ।
अनाथस्य हि मे नाथः त्वम् एको अनाथ नन्दनः ॥ ४-१०-२

2. anaatha aanandanaH = oh, orphan's, delight Rama; diSTyaa tvayaa ripuH nihataH = luckily, by you, enemy, is eliminated; kushalii praaaptaH asi = safely, returned, you are; anaathasya me tvam ekaH naathaH = to an orphaned one, to me, you, alone, are the protector.

"Oh, orphan's, delight Rama, I addressed him like this, "Luckily you have eliminated the enemy and returned safely, and to an orphaned one like me you alone are the protector. [4-10-2]

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इदम् बहु शलाकम् ते पूर्ण चन्द्रम् इव उदितम् ।
छत्रम् स वाल व्यजनम् प्रतीच्छस्व मया धृतम् ॥ ४-१०-३

3. te = to you; mayaa dhR^itam = by me, held; bahu shalaakam = with many, spikes; uditam puurNa candram iva = arisen, full, moon, like; sa vaala vyajanam = with, [accompanying] fur, fans; idam Chatram pratiicChasva = this, [regal] umbrella, you accept.

Let this regal umbrella unfolded like a full moon, with its many of its spikes, and with accompanying fur-fans may please be accepted while I hold it for you. [4-10-3]

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आर्तस्य अथ बिला द्वारि स्थितः संवत्सरम् नृप ।
दृष्ट्वा च शोणितम् द्वारि बिलात् च अपि समुत्थितम् ॥ ४-१०-४
शोक संविग्न हृदयो भृशम् व्याकुलित इन्द्रियः ।
अपिधाय बिल द्वारम् शैल शृङ्गेण तत् तदा ॥ ४-१०-५
तस्मात् देशात् अपाक्रम्य किष्किन्धाम् प्राविशम् पुनः ।

4, 5, 6a. nR^ipa = oh, king; aartaH = saddened [I was]; samvatsaram = for one year; bila dvaarii sthitaH = at that, cave's entrance, I stayed; atha bilaat samutthitam shoNitam dvaari dR^iSTvaa = then, from cave, started to flow, blood, at entrance, having seen; shoka samvigna hR^idayaH = sadness, engulfed, with a heart; bhR^isham vyaakulita indriyaH = much, perturbed, senses; tadaa tat bila dvaaram = then, that, cave's, entrance; shaila shringeNa apidhaaya = with a hill, top, having covered; tasmaat deshaat apaakramya = from that, place, moving away; punaH kiSkindhaam praavisham = again, Kishkindha, I entered.

"Saddened I was after staying at the entrance of the cave for one year, oh, king, and on seeing the blood that started to flow from out the cave in the entrance my heart is engulfed in sadness and my senses perturbed very much, and then covering that cave's entrance with a hilltop, and departing from that country, I re-entered Kishkindha. [4-10-4, 5, 6a]

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विषादात् इह माम् दृष्ट्वा पौरैः मंत्रिभिर् एव च ॥ ४-१०-६
अभिषिक्तो न कामेन तन्मे क्षन्तुम् त्वम् अर्हसि ।

6b, 7a. viSaadaat iha maam dR^iSTvaa = with grief, [on my coming] here, me, on seeing; pouraiH mantribhiH eva ca = citizens, ministers, alike, also; abhishikhtaH = crowned me; na kaamena = not, [at my] desire; tat me kshantum tvam arhasi = therefore, me, to pardon, apt of you.

"On seeing me returning with grief, the citizens and ministers alike crowned me, but that is not at my desire, therefore it is apt of you pardon me. [4-10-6b, 7a]

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त्वम् एव राजा मानार्हः सदा च अहम् यथा पुरा ॥ ४-१०-७
राजभावे नियोगः अयम् मम त्वत् विरहात् कृतः ।
स अमात्य पौर नगरम् स्थितम् निहत कण्टकम् ॥ ४-१०-८

7b, 8. maanaarhaH raajaa tvam eva = estimable, king, you, alone; aham ca puraa yathaa = I will be, as earlier, as I was; mama ayam raja bhaave niyogaH tvat virahaat kR^itaH = my, this, in kingship, establishment, with your, unavailability, it is done; sa amaatyaa paura nagaram = with, ministers, citizens, capital; nihata kantakam = eliminated, thorniness; sthitam = is there.

"As an estimable one you alone are the king, and I will be as I was, and establishing me in kingship is owing to your unavailability, but the capital with citizens and ministers is kept up without thorniness. [4-10-7b, 8]

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न्यास भूतम् इदम् राज्यम् तव निर्यातयामि अहम् ।
मा च रोषम् कृथाः सौम्य मम शत्रु निषूदन ॥ ४-१०-९

9. nyaasa bhuutam = custodial, one[kingdom]; idam raajyam = this, kingdom; tava = to you; niryatayaami = returning; aham = I am; shatru niSuudana = oh enemies,

eliminator; **saumya** = oh, gentle one; **mama** = in my respect; **roSam** = anger / hostility; **maa kR^ithaaH** = do not, you make.

"Oh, gentle one, I am now returning this custodial kingdom to you, oh, enemy eliminator, you need not be hostile towards me. [4-10-9]

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याचे त्वाम् शिरसा राजन् मया बद्धो अयम् अंजलिः ।
बलात् अस्मिन् समागम्य मंत्रिभिः पुर वासिभिः ॥ ४-१०-१०
राजभावे नियुक्तो अहम् शून्य देश जिगीषया ।

10, 11a. **raajan** = oh king; **shirasaa tvaam yaace** = with head bowed, you, I beg; **mayaa ayam anjaliH baddhaH** = by me, this, [prayerful] palm-fold, is made; **mantribhiH pura vaasibhiH** = by the ministers, capital, dwellers; **samaagamya** = coming together; **shuunya desha jigiishayaa** = empty [kingless,] kingdom, to have control on; **aham** = I was; **asmin** = to this [kingship]; **rajabhaave** = in kingship; **balaat** = forcibly; **niyuktaH** = nominated.

"I beg you with my bowed head and with my prayerful palm-fold, the ministers and the city dwellers have collectively and forcibly nominated me to the kingship, only to keep the kingless kingdom under control. [4-10-10, 11a]

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स्निग्धम् एवम् ब्रुवाणम् माम् स विनिर्भर्त्स्य वानरः ॥ ४-१०-११
धिक् त्वाम् इति च माम् उक्त्वा बहु तत् तत् उवाच ह ।

11b, 12a. **saH vaanaraH** = he, that monkey; **evam snigdham bruvaaNam** = this way, politely, while I was saying; **maam nirbhartsya** = me, on threatening; **dhik** = fie; **tvaam** = upon you; **iti ca** = thus, also; **maam uktvaa** = to me said; **tat tat** = that, that, [expletives]; **bahu** = many; **uvaaca ha** = he said, indeed.

"While I was speaking that politely he threatened me and indeed used many expletives starting from 'fie, fie, upon you.' and the like. [4-10-11b, 12a]

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प्रकृतीः च समानीय मंत्रिणः चैव सम्मतान् ॥ ४-१०-१२
माम् आह सुहृदाम् मध्ये वाक्यम् परम गर्हितम् ।

12b, 13a. **prakR^itiiH ca** = people, also; **sammataan** = venerable ones; **mantriNaH caiva** = ministers, also, thus; **samaaniya** = on summoning; **suhR^idaam madhye** = friends, amongst; **maam** = to me; **parama garhitam vaakyam** = very, abusive, words; **aaha** = he said / hurled.

"And summoning people and venerable ministers he hurled very abusive words at me among friends. [4-10-12b, 13a]

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विदितम् वो मया रात्रौ मायावी स महाअसुरः ॥ ४-१०-१३
माम् समाह्वयत क्रुद्धो युद्ध कांक्षी तदा पुरा ।

13b, 14a. **puraa mahaaasuraH maayaavii** = earlier, the gigantic, Maayaavi; **kruddhaH** = rancorous; **yuddha kaankshii** = duel, desiring one; **tadaa raatrau** = in that, night; **maam** = me; **samaahvayata** = invited; **vaH** = that; **viditam** = you are aware of.

"You all are aware that earlier the gigantic and rancorous demon Maayaavi invited me desiring a duel in that night. [4-10-13b, 14a]

तस्य तद् भाषितम् श्रुत्वा निःसृतः अहम् नृपाअलयात् ॥ ४-१०-१४

अनुयातः च माम् तूर्णम् अयम् भ्राता सुदारुणः ।

14b, 15a. tasya tat = his, that; bhaaSitam = saying [calling for duel]; shrutvaa = on hearing; niHsR^itaH = went out; aham = I am; nR^ipa aalayaat = from royal, palace su daaruNaH = very, hazardous one; ayam bhraataa = this, brother; anuyaataH ca = followed, also; tuurNam = quickly; maam = me.

"On hearing his call for a duel I went out of the royal palace, and this very hazardous brother of mine quickly followed me. [4-10-14b, 15a]

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स तु दृष्ट्वा एव माम् रात्रौ स द्वितीयम् महाबलः ॥ ४-१०-१५

प्राद्रवत् भय संत्रस्तो वीक्ष्य आवाम् समुपागतौ ।

अभिद्रुतः तु वेगेन विवेश स महाबिलम् ॥ ४-१०-१६

15b, 16. mahaabalaH = formidable one; saH = that demon; raatrau sa dvitiiyam maam dR^iSTvaa eva = in night, with, a second one, me, on seeing, just by; pra adravat = he ran away; samupaagatau aavaam viikshya = those that reached nearly, at us, on seeing; bhaya samtrastaH = fear, fraught by; vegena abhidrutaH = speedily, he ran; saH = he; mahaabilam = great, cavity; vivesha = entered.

"And that formidable demon Maayaavi ran away as he was fraught with fear on seeing me with a second one at my side, and he speedily entered a great cavity of earth on seeing us two nearly reaching him. [4-10-15b, 16]

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तम् प्रविष्टम् विदित्वा तु सुघोरम् सुमहद् बिलम् ।

अयम् उक्तो अथ मे भ्राता मया तु क्रूर दर्शनः ॥ ४-१०-१७

17. tam = him; praviSTam = entered into; viditvaa tu = on knowing; su ghoram = great, precarious; sumahat bilam = great cavity; atha = then; kruura darshanaH = cruel to look; ayam me bhraataa = this, brother, of mine; mayaa uktaH by me, said.

"On knowing the demon's entry into that great precarious cavity, I said to this one, this cruel looking brother of mine. [4-10-17]

[Verse Locator](#)

अहत्वा न अस्ति मे शक्तिः प्रति गन्तुम् इतः पुरीम् ।

बिल द्वारि प्रतीक्ष त्वम् यावत् एनम् निहन्मि अहम् ॥ ४-१०-१८

18. a hatvaa = without, killing; itaH = from here; puriim = to capital; prati gantum = return to go; me = to me; shaktiH = power; na asti = not, there; aham = I am; enam = him, the demon; yaavat = till; nihanmi = I kill; tvam = you; bila dvaari = at cavity's, entrance; pratiiksha = wait.

"My power will not let me return from here to the capital without killing that demon, hence you wait at this cavity's entrance, till I kill that demon and come out of the cavity. [4-10-18]

[Verse Locator](#)

स्थितोऽयम् इति मत्वा अहम् प्रविष्टः तु दुरासदम् ।

तम् मे मार्गयतः तत्र गतः संवत्सरः तदा ॥ ४-१०-१९

19. **sthitaH** = stayed; **ayam iti** = he thus; **matvaa aham** = believing, I have; **pravishatH** = entered, thus; **duraasadam** = impenetrable cave; **tadaa** = then; **tatra** = there; **tam** = him, that demon; **maargamaanasya** = while searching; **me** = for me; **gataH** = elapsed; **samvatsaraH** = one year.

"Believing that he stayed at the entrance of the cavity I entered that impenetrable cavity, and then in searching for that demon there one year elapsed. [4-10-19]

[Verse Locator](#)

स तु दृष्टो मया शत्रुः अनिर्वेदात् भयावहः ।
निहतः च मया सद्यः सः सर्वैः सह बन्धुभिः ॥ ४-१०-२०

20. **bhayaaavahaH** = terrified one; **saH shatruH** = he that, enemy; **mayaa** = by me; **a nirvedaat** = without, worry - effortlessly; **dr^iSTaH** = is seen; **saH sarvaiH bandhubhiH saha** = he, all of his, relatives, along with; **mayaa** = by me; **sadyaH nihataH** = immediately, killed.

"I have seen that terrified enemy of mine effortlessly, and I killed him immediately along with all of his relatives. [4-10-20]

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तस्य आस्यात् तु प्रवृत्तेन रुधिरौघेण तद् बिलम् ।
पूर्णम् आसीत् दुराक्रामम् स्वनतः तस्य भूतले ॥ ४-१०-२१

21. **bhuutale** = on ground; **svanataH** = [fallen] yelling; **tasya aasyaat tu** = from his, mouth, but; **pravR^ittena, rudhira aughena** = emanating, by blood, gushes of; **tat bilam puurNam** = that, cavity, is filled up; **dur aakraamam aasiit** = impossible, to tread, it has become.

"That cavity has become impassable, since it is fully filled with the gushes of blood emanating from the mouth of that demon who fell yelling onto ground. [4-10-21]

[Verse Locator](#)

सूदयित्वा तु तम् शत्रुम् विक्रान्तम् तम् अहम् सुखम् ।
निष्क्रामम् न एव पश्यामि बिलस्य पिहितम् मुखम् ॥ ४-१०-२२

22. **aham** = I; **tam shatrum vikraantam** = that, enemy, who was invading; **sukham** = easily; **suudayitvaa** = having killed; **nishkraamam** = exit; **na eva** = not, thus; **pashyaami** = saw; **bilasya pihitam mukham** = cavity's, closed, face.

"On my killing that invading enemy easily, I could not see any exit from that cavity as its mouth was closed. [4-10-22]

[Verse Locator](#)

विक्रोशमानस्य तु मे सुग्रीव इति पुनः पुनः ।
यतः प्रतिवचो नास्ति ततः अहम् भृश दुःखितः ॥ ४-१०-२३

23. **sugriiva iti** = oh Sugreeva, thus; **punaH punaH** = again and again; **vi kroshamaanasya** = while I loudly shouted; **me** = to me; **yataH** = what for; **prativacaH** = reply; **na asti** = not, there; **tataH** = by that; **aham** = I am; **bhr^isha dukkhitaH** = very, saddened.

"Wherefore I did not get a reply though I repeatedly shouted, 'Sugreeva, oh, Sugreeva.' thereby I was very saddened. [4-10-23]

[Verse Locator](#)

पाद प्रहारैः तु मया बहुभिः परिपातितम् ।

ततः अहम् तेन निष्क्रम्य पथा पुरम् उपागतः ॥ ४-१०-२४

24. **mayaa** = by me; **bahubhiH** = with many; **paada prahaaraiH** = with foot, poundings; **paripaatitam** = [lidded hilltop] is smashed; **tataH** = then; **aham** = I have; **tena pathaa** = by that, way; **nishkramya** = exited; **punaH upaagataH** = again, arrived here.

"With my foot I pounded and smashed that lidded hilltop, and from there I exited that way and arrived here. [4-10-24]

[Verse Locator](#)

तत्र अनेन अस्मि समुद्धः राज्यम् मृगयत आत्मनः ।

सुग्रीवेण नृशंसेन विस्मृत्य भ्रातृ सौहृदम् ॥ ४-१०-२५

25. **aatmanaH** = for himself; **raajyam** = kingdom; **mR^igayata** = fantasizing; **nR^ishamsena anena** = by cruel one, by this one; **vismR^itya bhraatR^i sauhR^idam** = forgetting, brotherly, good heartedness - clannishness; [**aham** = I was]; **tatra** = there; **samruddhaH** = trammelled; **sugriiveNa** = by Sugreeva; **asmi** = I was.

"As such this cruel fantasist of kingdom trammelled me in there forgetting the clannishness." So said Vali to all the courtiers. [4-10-25]

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एवम् उक्त्वा तु माम् तत्र वस्त्रेण एकेन वानरः ।

तदा निर्वासयामास वाली विगत साध्वसः ॥ ४-१०-२६

26. **vaanaraH** = that monkey; **vaalii** = Vali; **tatra** = in there, in court; **maam** = to me; **evam uktvaa** = thus, saying; **vigata saadhvasaH** = gone [leaving off,] ruth; **tadaa** = then; **vastreNa ekena** = clothing, one only; **nirvaasayaamaasa** = started to render me homeless - banished me.

"On saying thus that monkey ruthlessly banished me, then and there in the court itself, who am with a single clothing on my body. [4-10-26]

[Verse Locator](#)

तेन अहम् अपविद्धः च हृत दारः च राघव ।

तत् भयात् च महीम् सर्वान् क्रान्तवान् स वन अर्णवाम् ॥ ४-१०-२७

27. **Raaghava**; **tena aham** = by him, I am; **apaviddhaH ca** = thrown away, also; **hR^ita daaraH ca** = stolen, wife, also; **tat bhayaat ca** = by his, fear, alone; **sa vana arNavaa** = withal, forests, oceans sarvaan = all over the; **mahiim** = earth; **kraantaavaan** = I have roamed.

"Thus he threw me away and even stole my wife, oh, Rama, and owing to his fear alone I roamed all over the earth with its forests and oceans. [4-10-27]

[Verse Locator](#)

ऋश्यमूकम् गिरि वरम् भार्या हरण दुःखितः ।

प्रविष्टो अस्मि दुराधर्षम् वालिनः कारणान्तरे ॥ ४-१०-२८

28. **bhaaryaa haraNa duHkhitaH** = wife, by stealing, I who am saddened; **kaaraNa antare** = by another reason; **vaalinaH duraadharSham** = by Vali, impenetrable one; **giri varam** = mountain, safest; **Rishyamuukam** = Mt. Rishyamuka; **praviSTaH asmi** = entered, I have;

"I who am saddened by stealing my wife have entered this safest mountain Rishyamuka, which is impenetrable for Vali by another reason. [4-10-28]

एतत् ते सर्वम् आख्यातम् वैर अनुकथनम् महत् ।
अनागसा मया प्राप्तम् व्यसनम् पश्य राघव ॥ ४-१०-२९

29. Raaghava; **etat mahat vaira anukathanam** = all this, notable, enmity, account of; **sarvam te aakhyaatam** = all to you, is reported; **pashya** = you may see - examine; **anaagasaa** = without fault; **mayaa praaptam** = by me, attained; **vyasanam** = dire straits.

"All this notable account of enmity is reported to you, oh, Raghava, and you may examine the dire straits befallen on me at no fault of mine. [4-10-29]

[Verse Locator](#)

वालिनः च भयात् तस्य सर्वलोक भयापह ।
कर्तुम् अर्हसि मे वीर प्रसादम् तस्य निग्रहात् ॥ ४-१०-३०

30. **sarva loka bhayaa apahaa** = to all, worlds, fear, remover - oh, Rama; **vaalinaH ca** = of Vali, only; **tasya bhayaat** = from that, fear; **me** = to me; **prasaadam** = invulnerability; **viira** = oh, valiant one; **tasya nigrahaat** = him, rein [him] in; **kartum arhasi** = to bestow, apt of you.

"Oh, Rama, the fear-remover of all the worlds, it is apt of you to bestow me invulnerability from the fear of Vali, and oh, valiant one, as well as to rein him in." Sugreeva requested Rama thus. [4-10-30]

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एवम् उक्तः स तेजस्वी धर्मज्ञो धर्म संहितम् ।
वचनम् वक्तुम् आरेभे सुग्रीवम् प्रहसन् इव ॥ ४-१०-३१

31. **evam uktaH** = thus, one who is said - Rama; **tejasvii** = resplendent one; **dharmaj~naH** = virtuous one; **saH** = he, that Rama; **prahasan iva** = laughing off, as though; **dharma samhitam vacanam** = in virtue, abiding, sentence; **sugriivam** = to Sugreeva; **vaktum** = to speak; **aarebhe** = started.

When he is requested thus by Sugreeva, that virtuous and resplendent Rama started to tell Sugreeva, the words that abide by virtue, as though trivializing the task on hand. [4-10-31]

[Verse Locator](#)

अमोघाः सूर्य संकाशा निशिता मे शरा इमे ।
तस्मिन् वालिनि दुर्वृत्ते पतिष्यन्ति रुष अन्विताः ॥ ४-१०-३२

32. **amoghaaH** = admirable; **suurya samkaashaa** = sun-like; **rusha anvitaaH** = [my] wrath, mingled with; **nishitaaH** = sharp; **mama** = my; **ete** = these; **sharaaH** = arrows; **durvR^itte** = evil minded one; **tasmin vaalini** = on that, Vali; **patiSyanti** = will fall.

"Admirable and sun-like burners are these arrows of mine that are now mingled with my wrath, and they are bound fall on that evil minded Vali. [4-10-32]

[Verse Locator](#)

यावत् तम् न हि पश्येयम् तव भार्य अपहारिणम् ।
तावत् स जीवेत् पापात्मा वाली चारित्र दूषकः ॥ ४-१०-३३

33. **tava** = your; **bhaarya apahaarinam** = wife, stealer; **tam** = him; **yaavat** = till which time; **na pashyeyam** = not, I see; **taavat** = only till then; **paapaatmaa caaritra duushakaH** = evil minded, history, abuser; **saH vaalii jiivet** = he, that, Vali, will live.

"He that stealer of your wife, that evil-minded abuser of history lives as long as I descry. [4-10-33]

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आत्म अनुमानात् पश्यामि मग्नः त्वाम् शोक सागरे ।
त्वाम् अहम् तारयिष्यामि बाढम् प्राप्स्यसि पुष्कलम् ॥ ४-१०-३४

34. tvaam shoka saagare magnam = you; in sadness, sea of, deluged; aatma anumaanaat = by self, inference -by my own experience; pashyaami = I see; tvaam aham taarayishyaami = you, I will, make you to get across; baaDham = definitely; praapsyasi = you will regain; pushkalam = abundantly.

"By my experience I see how you are deluged in a sea of sadness, but I will make you to get over that sea, and you will definitely regain abundantly whatever you lost." Rama assured Sugreeva thus. [4-10-34]

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तस्य तत् वचनम् श्रुत्वा हर्ष पौरुष वर्धनम् ।
सुग्रीवः परम प्रीतः सु महत् वाक्यम् अब्रवीत् ॥ ४-१०-३५

35. tasya harSa pauruSa vardhanam = happiness, self-esteem, enhancing; tat vacanam shrutvaa = his, that, sentence, having heard; Sugreeva; parama priitaH = verily, gladdened; su mahat vaakyam abraviit = very, great, sentence, [further] said.

Hearing that sentence of Rama, which is enhancing happiness and self-esteem, Sugreeva is very gladdened and further said this great sentence. [4-10-35]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे दशमः सर्गः

Thus, this is the 10th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 11 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva narrates Vali's bravery and intrepidity in fighting and how he fought with a mountainous buffalo demon named Dundubhi. Also narrated is the curse of Sage Matanga that prohibited Vali's entrance into Mt. Rishyamuka area. In order to imbibe confidence in Sugreeva, Rama starts to show his valour and might.

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रामस्य वचनम् श्रुत्वा हर्ष पौरुष वर्धनम् ।
सुग्रीवः पूजयाम् चक्रे राघवम् प्रशशंस च ॥ ४-११-१

1. **sugriivaH** = Sugreeva raamasya = Rama's; **harSa pauruSa vardhanam** = happiness, pride, inculcating; **vacanam shrutvaa** = words, on hearing; **raaghavam** = at Raghava; **puujayaam cakre** = to adore, started; **prashashamsa ca** = started extolling, also.

Sugreeva started to adore and extol Raghava on hearing the words of Rama that are inculcating happiness and pride. [4-11-1]

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असंशयम् प्रज्वलितैः तीक्ष्णैर् मर्म अतिगैः शरैः ।
त्वम् दहेः कुपितो लोकान् युगान्त इव भास्करः ॥ ४-११-२

2. **pra jvalitaiH tiikSNaiH** = highly, blazing, incisive; **marma atigaiH sharaiH** = stealthy places, invading, with arrows; **kupitaH tvam** = when angered, you; **yuga ante bhaaskaraH iva** = at era, end, sun, like; **lokaan daheH** = worlds, you burn; **a samshayam** = no, doubt.

"It is doubtless that you will burn down everything when you are angry, like the blazing sun at the end of era, with these arrows of yours that are highly blazing, incisive and invaders on stealthy places." Thus Sugreeva started extolling Rama. [4-11-2]

[Verse Locator](#)

वालिनः पौरुषम् यत् तद् यत् च वीर्यम् धृतिः च या ।
तन् मम एक मनाः श्रुत्वा विधत्स्व यद् अनन्तरम् ॥ ४-११-३

3. **vaalinaH** = Vali's; **yat pauruSam** = which, impetuosity is there; **tat** = that; and; **yat viiryaH** = which, is his bravery; **tat ca** = that, also; **yaa dhR^itiH ca** = which, courageousness is there, that also; **mama** = from me; **eka manaaH** = in single, mindedness; **shrutvaa** = on hearing; **yat anantaram** = which, later to be done; **vidhatsva** = that you impose.

"That which is impetuosity of Vali, that which is his bravery and courageousness are there, they may be listened from me single-mindedly, and later you impose that which need be imposed. [4-11-3]

समुद्रात् पश्चिमात् पूर्वम् दक्षिणाद् अपि च उत्तरम् ।
क्रामति अनुदिते सूर्ये वाली व्यपगत क्लमः ॥ ४-११-४

4. **vaalii vyapagata klamaH** = Vaali, removed, weariness [unwearied]; **suurye an udite** = sun, not, risen - before dawn; **pashcimaat samudraat puurvam** = from western, ocean, to eastern; **dakSiNaat api ca uttaram** = from south, even, also, to north; **kraamati** = he strides.

"Before the dawn of sun Vali unweariedly strides from western ocean to eastern, and even from southern to northern for offering water oblations to the rising sun. [4-11-4]

Here Vali is said to be following the Vedic custom of sandhyopaasana. Before the wee hours of sunrise is brahma muhurtam, at which time water oblations to Ushas are to be offered. Vali does not sit on riverside nor on any bund of lake to perform these daily chores, but swings to eastern ocean for his daily bath, and from there to southern sea, to make aachamana, sipping water for self-purification, and then to western oceans to give arghya, water oblation, and from there to other ocean for japam and suuryopasthaana, meditation and welcome to daily sun. This same expression Tara, wife of Vali tells Ravana, in utara kaanda of Ramayana, when Ravana becomes impatient to meet Vali immediately.

caturbhyo api samudrebhyaH sandhyaam anvaasya ravaNa | imam muhuurtam aayaati vaalii tiShTa muhuurtam || "Please wait Ravana, Vali comes after offering oblations in four oceans..." So says Tara to Ravana.

Verse Locator

अग्राणि आरुह्य शैलानाम् शिखराणि महान्ति अपि ।
ऊर्ध्वम् उत्पात्य तरसा प्रति गृह्णाति वीर्यवान् ॥ ४-११-५

5. **viiryavaan** = that mighty one; **shailaanaam agraani aaruhya** = mountains, heights, on ascending; **mahaanti shikharaaNi tarasaa api** = greatest, peaks, by might, even them; **uurdhvam utpaatya** = upwards, he volleys; **prati gR^ihNaati** = again, catches.

"Ascending the heights of mountains and even rending their greatest peaks, that mighty one volleys them upwards and in turn catches them, as though they are play balls. [4-11-5]

Verse Locator

बहवः सारवन्तः च वनेषु विविधा द्रुमाः ।
वालिना तरसा भग्ना बलम् प्रथयता आत्मनः ॥ ४-११-६

6. **aatmanaH balam prathayataa** = his own, might, to exhibit; **vaalinaa** = by Vali; **vaneSu** = in forest; **saaravantaH vividhaa bahavaH drumaaH** = fertile [sturdy,] various, many, trees; **tarasaa bhagnaa** = by his might, felled.

"As a show his strength Vali used to personally fell many sturdy trees of diverse origin by his might. [4-11-6]

Verse Locator

महिषो दुन्दुभिर् नाम कैलास शिखर प्रभः ।
बलम् नाग सहस्रस्य धारयामास वीर्यवान् ॥ ४-११-७

7. **kailaasa shikhara prabhaH** = Mt. Kailash, peak like, in gloss [in size]; **viiryavaan mahiSaH** = mighty one, buffalo; **dundubhiH naama** = Dundubhi, named; **naaga sahasrasya balam** = elephants, a thousand, might of; **dhaarayaamaasa** = he was bearing.

"One named Dundubhi was there in the form of a buffalo, whose size shone forth like Mt. Kailash and who bears the strength of a thousand elephants." Thus Sugreeva started telling Dundubhi's episode to Rama. [4-11-7]

स वीर्य उत्सेक दुष्टात्मा वर दानेन च मोहितः ।

जगाम स महाकायः समुद्रम् सरिताम् पतिम् ॥ ४-११-८

8. saH = he was; viirya utseka vara daanena ca = by vigour's, vanity, by boon, bestowal, also; mohitaH duSTa atmaa = bemused, evil, minded one; mahaa kaayaH saH = colossal, bodied one, he that Dundubhi; saritaam patim samudram jagaama = to rivers', lord - ocean, he went to.

"He that evil-minded and colossal bodied Dundubhi was bemused by the vanity of his own vigour, and by the boon bestowed on him, and once he went to the lord of rivers, namely the Ocean. [4-11-8]

Verse Locator

ऊर्मिमंतम् अतिक्रम्य सागरम् रत्न संचयम् ।

मम युद्धम् प्रयच्छ इति तम् उवाच महार्णवम् ॥ ४-११-९

9. uurmi mantam = wave, container; ratna sancayam = gems, garner of; saagaram = ocean; ati kramya = over, walk [walkover, on deriding]; mama yuddham pra yacCha = to me, fight, verily, give; iti tam mahaa arNavam uvaaca = thus, to him, to vastly, ocean, he spoke.

"Deriding the garner of weaves and gems he said to that vastly ocean "give me a fight" [4-11-9]

Verse Locator

ततः समुद्रो धर्मात्मा समुत्थाय महाबलः ।

अब्रवीद् वचनम् राजन् असुरम् काल चोदितम् ॥ ४-११-१०

10. raajan = oh, king [Rama]; tataH = then; dharmaatmaa mahaabalaH samudraH = virtue-minded one, highly powerful one, ocean; sam utthaaya = on rising-up; kaala coditam asuram = one by time, driven, to that demon; abraviit vacanam = said, words.

"Then, oh, Rama, that virtue-minded and very powerful ocean rose up from his tabular position to heights, and spoke these words to that demon Dundubhi who is driven to doom by his own time. [4-11-10]

Verse Locator

समर्थो न अस्मि ते दातुम् युद्धम् युद्ध विशारद ।

श्रूयताम् त्वम् अभिधास्यामि यत् ते युद्धम् प्रदास्यति ॥ ४-११-११

11. yuddha vishaarada = oh, war, expert; te daatum yuddham = to you, to give, a fight; samarthaH na asmi = capable, not, I am; yat te yuddham pra daasyati = he who, to you, fight, accords; abhi dhaasyaami = I name him; shruuyataam = let it be listened.

"I am not capable to give you a fight, oh, war-expert, but I will name him who can give you a fight, listen." So said ocean to the demon. [4-11-11]

Verse Locator

शैल राजो महारण्ये तपस्वि शरणम् परम् ।

शंकर श्वशुरो नाम्ना हिमवान् इति विश्रुतः ॥ ४-११-१२

महा प्रस्रवण उपेतो बहु कन्दर निर्झरः ।

स समर्थः तव प्रीतिम् अनुलाम् कर्तुम् अर्हति ॥ ४-११-१३

12, 13. param tapasvi sharaNam = sublime one, sages', shelter of; shankara shvashuraH = Shankara's, father-in-law; himavaan iti = Himavan, thus as; naamnaa vi shrutaH = by name, well, known one; mahaa pra sravaNa upetaH = with great, cataracts, embodying; bahu kandara nir jharaH = with many, caves, out, pours - cascades; shaila rajaH = mountains', king of; mahaa araNye = in great, forests he is; saH samarthaH = he is, capable; tava a tulaam priitim kartum arhati = your, not, matchable, happiness, to accord, he is capable.

"A sublime shelter for sages and the father-in-law of Shankara is there in great forests, well-know by the name Himavan, the king of mountains, and he embodies great cascades, cataracts, and caves, and he alone is capable to accord a matchless happiness to you in the form of a fight." So said ocean to Dundubhi. [4-11-12, 13]

[Verse Locator](#)

तम् भीतम् इति विज्ञाय समुद्रम् असुरोत्तमः ।
हिमवद् वनम् आगम्य शरः चापाद् इव च्युतः ॥ ४-११-१४
ततः तस्य गिरेः श्वेता गजेन्द्र प्रतिमाः शिलाः ।
चिक्षेप बहुधा भूमौ दुन्दुभिर् विननाद च ॥ ४-११-१५

14, 15. asura uttamaH dundubhiH = demon, noted one, Dundubhi; tam samudram bhiitam iti vij~naaya = him, that ocean, is scared, thus, knowing [fathoming]; caapaat cyutaH sharaH iva = from bow, darted, from arrow, as with; himavat vanam aagamy = Himavan's, forest, arrived at; tataH tasya gireH = then, its, mountain's; shvetaa gajendra pratimaaH shilaaH = white, elephant in figuration, rock-faces; bahudhaa bhuumau = in many ways, onto ground; cikSepa = tossed; vi na naada ca = verily, blared [discordantly,] also.

"Fathoming that ocean to be scared of him that noted demon Dundubhi arrived at the forests of Himavan like an arrow darted from bow, and that Dundubhi started to blare discordantly and toss the rock-faces of that mountain that are like white elephants in their figuration, severally. [4-11-14, 15]

[Verse Locator](#)

ततः श्वेत अम्बुद आकारः सौम्यः प्रीति कर आकृतिः ।
हिमवान् अब्रवीद् वाक्यम् स्व एव शिखरे स्थितः ॥ ४-११-१६

16. tataH shveta ambuda aakaaraH = then, white, cloud, in figuration; saumyaH = gentle one; priitikara aakR^itiH = delightful, in apperance; himavaan = Himavan; sva eva shikhare sthitaH = on his own, cliff, staying; abraviit vaakyam = spoke, words.

"Then he who is like a silver cloud in his figuration, a gentle and delightful one in his appearance, that Himavan spoke these words to the demon staying on his own cliff. [4-11-16]

[Verse Locator](#)

क्लेष्टुम् अर्हसि माम् न त्वम् दुन्दुभे धर्म वत्सल ।
रण कर्मसु अकुशलः तपस्वि शरणो हि अहम् ॥ ४-११-१७

17. dharma vatsala dundubhe = virtue, adherer, oh, Dundubhi; tvam maam kleSTum na arhasi = you, me, to annoy, not, apt of you; tapasvi sharaNaH hi = sages', shelter, just [I am]; aham = I am; raNa karmasu a kushalaH = in war, actions - in fighting, not, skilled one.

"It is inapt of you to annoy me, oh, virtuous Dundubhi, I am just a shelterer of sages, and an unskilled one in fights." So said Himavan to Dundubhi. [4-11-17]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा गिरि राजस्य धीमतः ।

उवाच दुन्दुभिर् वाक्यम् क्रोधात् संरक्त लोचनः ॥ ४-११-१८

18. **dundubhiH** = Dundubhi; **dhiimataH tasya giri raajasya** = modest one, of that, mountain, king's; **tat vacanam shrutvaa** = his, that, sentence, on hearing; **krodhaat sam rakta locanaH** = in anger, with, bloodshot, eyes; **uvaaca vaakyam** = said, sentence.

"On hearing the words of that modest king of mountains Dundubhi's eyes are bloodshot and he said this sentence. [4-11-18]

[Verse Locator](#)

यदि युद्धे असमर्थः त्वम् मद् भयाद् वा निरुद्यमः ।

तम् आचक्ष्व प्रदद्यात् मे यो हि युद्धम् युयुत्सतः ॥ ४-११-१९

19. **tvam yuddhe a samarthaH yadi** = you, to fight, not, capable, whether; **vaa** = or else; **mat bhayaat nir udyamaH** = me, fearing, not, venturing; **yaH yuyutsataH** = who is he, combatively; **me yuddham pra dadyaat** = to me, a fight, who can accord; **tam aacakSva** = about him, you clarify.

"Whether you are incapable to fight with me, or not venturing me as you are scared of me is not my concern, but tell me who can really give me a very combative fight,. [4-11-19]

[Verse Locator](#)

हिमवान् अब्रवीद् वाक्यम् श्रुत्वा वाक्य विशारदः ।

अनुक्त पूर्वम् धर्मात्मा क्रोधात् तम् असुरोत्तमम् ॥ ४-११-२०

20. **vaakya vishaaradaH** = sentence, expert [Himavan]; **dharmaatmaa** = honest one; **himavaan shrutvaa** = Himavan, on hearing [Dundubhi's words]; **tam asura uttamam** = to that, demon, fierce one; **krodhaat** = in anger; **vaakyam an uktaH puurvam** = words, never, said, earlier; **abraviit** = said.

On hearing Dundubhi's arrogant words that honest Himavan being an expert in sentence-making, had to say angry words to that fierce demon that were never uttered by him earlier. [4-11-20]

[Verse Locator](#)

वाली नाम महा प्राज्ञः शक्र पुत्र प्रतापवान् ।

अध्यास्ते वानरः श्रीमान् किष्किन्धाम् अतुल प्रभाम् ॥ ४-११-२१

21. **mahaa praa~naH** = oh, well, versed demon [in warfare]; **shakra putra** = Indra's, son; **shriimaan** = glorious one; **prataapavaan** = very brave one; **vaalii naama vaanaraH** Vali, named, monkey; **atula prabhaam kiSkindhaam adhyaaste** = matchless city, in pomp, Kishkindha, he presides over.

"Oh, war-expert Dundubhi, Indra's son is there, a brave and glorious one by name Vali, and he is now presiding over the matchlessly pompous city Kishkindha. [4-11-21]

[Verse Locator](#)

स समर्थो महा प्राज्ञः तव युद्ध विशारदः ।

द्वन्द्व युद्धम् स दातुम् ते नमुचिः इव वासवः ॥ ४-११-२२

22. **saH** = he is; **mahaa praa~naH** = highly intelligent one; **yuddha vishaaradaH** = in war, expert one; **saH** = he; **vaasavaH namuciH iva** = Indra to Namuchi, like; **tava** = to you; **dvandva yuddham** = duel, fight; **te datum** = to you, to give; **saH** = he is; **samarthaH** = capable one.

"He is a highly intelligent one and a war-expert too, and he is the capable one to give you a duel, like Indra to Namuchi. [4-11-22]

Indra, father of Vali, gave such a duel to one demon called Namuchi in early times and killed him. This Namuchi is the son of one Viprachit, who is the progeny of Kashyapa, and his demon-brothers are Raahu, Ketu, Vaataapi, Ilvala Naraka, Puloma and others.

[Verse Locator](#)

तम् शीघ्रम् अभिगच्छ त्वम् यदि युद्धम् इह इच्छसि ।
स हि दुर्मर्षणो नित्यम् शूरः समर कर्मणि ॥ ४-११-२३

23. iha yuddham icChasi yadi = now, fight, you desire, if; tvam = you; tam shiighram abhigacCha = him, promptly, you approach; shuuraH = intrepid one; saH = he is; nityam = always; samara karmaNi = in war, manoeuvres; dur marSaNaH hi = not, assailable one, indeed.

"Approach him promptly if you desire a fight now, and he is an intrepid one who will always be in the manoeuvres of war, and indeed none can assail him." Thus said Himavan to that demon Dundubhi. [4-11-23]

[Verse Locator](#)

श्रुत्वा हिमवतो वाक्यम् कोप आविष्टः स दुन्दुभिः ।
जगाम ताम् पुरीम् तस्य किष्किन्धाम् वालिनः तदा ॥ ४-११-२४

24. tadaa = then; saH dundubhiH = he, that Dundubhi; himavataH vaakyam shrutvaa = Himavan's, words, having hearing; kopa aaviSTaH = anger, convulsed in; tasya vaalinaH taam puriim kiSkinthaam jagaama = his, Vali's, to that, city, Kishkindha, proceeded.

"Then on hearing Himavan's words he that Dundubhi is convulsed in anger and proceeded to Vali's city Kishkindha.. [4-11-24]

[Verse Locator](#)

धारयन् माहिषम् रूपम् तीक्ष्ण शृङ्गो भयावहः ।
प्रावृषि इव महा मेघः तोय पूर्णो नभस्तले ॥ ४-११-२५
ततः तु द्वारम् आगम्य किष्किन्धाया महाबलः ।
ननर्द कम्पयन् भूमिम् दुन्दुभिर् दुन्दुभिर् यथा ॥ ४-११-२६

25. mahaabalaH = great mighty one; dundubhiH = Dundubhi; maahiSam ruupam dhaarayan = buffalo's, form, bearing; tiikSNa shR^i~NgaH = one with sharp, horns; bhayaavahaH = awe-inspiring; praa vR^iSi = in rainy-season; nabhaH tale = on the edge of firmament; toya puurNaH mahaa meghaH iva = water, filled, massive, cloud, as with; kiSkinthaayaa dvaaram aagama = Kishkindha's, at gateway, on arriving; kampayan bhuumim = quaking, earth; dundubhiH yathaa = war-drum, like; na narda = clamorously, na narda = bellowed.

"That great mighty demon Dundubhi wearing the look of a buffalo with sharp horns was awe-inspiring, and like the arrival of a massive dark cloud in rainy season full with water on the edge of firmament, he arrived at the gateway of Kishkindha and bellowed clamorously like a war-drum as though to quake the earth. [4-11-25, 26]

[Verse Locator](#)

समीपजान् द्रुमान् भञ्जन् वसुधाम् दारयन् खुरैः ।
विषाणेन उल्लिखन् दर्पात् तद् द्वारम् द्विरदो यथा ॥ ४-११-२७

27. samiipa jaan drumaan bhanjan = nearby, rooted, trees, uprooting; vasudhaam khuraiH daarayan = earth, with hooves, scooping; darpaat = insolently; viSaaNena = with horns; tat dvaaram = that, gateway; dviradaH yathaa = elephant, as with; ullikhan = by goring; [na narda = bellowed.]

"He bellowed uprooting trees that are rooted nearby, scooping the earth with hooves, and insolently goring the gateway with horns like a goring elephant. [4-11-27]

[Verse Locator](#)

अन्तःपुर गतो वाली श्रुत्वा शब्दम् अमर्षणः ।
निष्पपात सह स्त्रीभिः ताराभिः इव चंद्रमाः ॥ ४-११-२८

28. antaHpura gataH vaalii = palace chambers, went into, Vali; shrutvaa shabdam = on hearing, noise; a marSaNaH not, tolerant; taaraabhiH iva candramaaH = with stars, like, moon; striibhiH saha = ladies, along with; niS papaata = out, fall [from chambers.]

"Vali who by then went into his palace chambers became intolerant to hear that noise and fell out from there along with ladies, like the moon with stars. [4-11-28]

[Verse Locator](#)

मितम् व्यक्त अक्षर पदम् तम् उवाच स दुन्दुभिम् ।
हरीणाम् ईश्वरो वाली सर्वेषाम् वन चारिणाम् ॥ ४-११-२९

29. vana caariNaam = forest, dwellers; sarveSaam = to all of them; hariiNaam iishvaraH = monkey's, lord; saH vaalii = he, that Vali; tam dundubhim = to him, that Dundubhi; vyakta akSara padam = clearly, lettered, words; mitam vaakyam = brief, sentence; uvaaca = said.

"Vali being the lord of monkeys, and of all the other forest-dwellers as well, spoke a clearly worded brief sentence to Dundubhi. [4-11-29]

[Verse Locator](#)

किम् अर्थम् नगर द्वारम् इदम् रुद्ध्वा विनर्दसे ।
दुन्दुभे विदितो मेऽसि रक्ष प्राणान् महाबल ॥ ४-११-३०

30. dundubhe = oh, Dundubhi; idam nagara dvaaram = this one, city's, gateway; ruddhvaa = having impeded; kim artham vi nardase = what, for, you are bellowing; me viditaH asi = to me, known, you are; mahaabala = oh, great mighty one; rakSa praaNaan = save, lives [of yours.]

"Oh, Dundubhi, impeding the gateway of this city what for you are bellowing, I know you, oh, might one, save your lives." Vali cautioned that demon that way. [4-11-30]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा वानरेन्द्रस्य धीमतः ।
उवाच दुन्दुभिर् वाक्यम् क्रोधात् संरक्त लोचनः ॥ ४-११-३१

31. dhiimataH = of that tactful one [Vali]; tasya vaanara indrasya = his, that monkey's, lord's; tat vacanam shrutvaa = that, sentence, on hearing; dundubhiH krodhaat samrakta locanaH = Dundubhi became, in anger, bloodshot, eyes; uvaaca vaakyam = said, sentence.

"On hearing that sentence of Vali, the tactful lord of monkeys, Dundubhi said this sentence with his eyes bloodshot in anger." Thus Sugreeva continued his narration to Rama. [4-11-31]

[Verse Locator](#)

न त्वम् स्त्री सन्निधौ वीर वचनम् वक्तुम् अर्हसि ।
मम युद्धम् प्रयच्छ अद्य ततो ज्ञास्यामि ते बलम् ॥ ४-११-३२

32. viira = oh, valiant one [oh, Vali]; tvam strii sannidhau = ladies, in vicinity of; vacanam vaktum na arhasi = words, to speak, not, apt of you; adya mama yuddham prayacCha = now, to me, fight, you give; tataH te balam j~naasyaami = then, your, might, I will know, I appreciate.

"It is inapt of you to speak words in the vicinity of ladies, oh, valiant Vali, give me a duel now and then I can appreciate your might." [4-11-32]

[Verse Locator](#)

अथवा धारयिष्यामि क्रोधम् अद्य निशाम् इमाम् ।
गृह्यताम् उदयः स्वैरम् काम भोगेषु वानर ॥ ४-११-३३

33. vaanara = oh, monkey; athavaa = otherwise; adya imaam nishaam = now, for this, night; dhaarayiSyaami krodham = I bear up, rage; udayaH = untill morning; svairam kaama bhogeSu = unrestrainedly, in voluptuous, gratifications; gR^ihyataam = be taken up - delight yourself.

"Otherwise I bear up my rage for this night, oh, monkey, you may unrestrainedly delight yourself till morning in your voluptuous gratifications, for you are now surrounded by your ladies." [4-11-33]

[Verse Locator](#)

दीयताम् संप्रदानम् च परिष्वज्य च वानरान् ।
सर्व शखा मृगेन्द्रत्वम् संसादय सुहृज्जनम् ॥ ४-११-३४

34. vaanaraan pariSvajya = monkeys, on embracing; sampradaanam diiyataam = endowments, be bequeathed; sarva shakhaa mR^iga indratvam = all, tree-branch, animal's, you being the king; su hR^it janam = your good, hearted, people; samsaadaya = bidding adieu.

"Also embrace all the monkeys and bequeath endowments to them, and you may bid adieu to all the good-hearted people of yours for you are the king of all the tree-branch animals, as you may not see them later. [4-11-34]

[Verse Locator](#)

सु दृष्टाम् कुरु किष्किन्धाम् कुरुष्व आत्म समम् पुरे ।
क्रीडयस्व च समम् स्त्रीभिः अहम् ते दर्प शासनः ॥ ४-११-३५

35. kiSkinDhaam su dR^iSTaam kuru = Kishkindha, clearly, seen city, you make - see all Kishkindha as last-sight to your satisfaction; pure aatma samam kuruSva = in city, your equalling one, be made - keep someone similar to you as in charge of city; striibhiH samam kriiDayasva = females, along with, you rejoice; aham te darpa shaasanaH = I am, your, egotism, destroyer.

"Let Kishkindha city be seen clearly by you as last sight, and keep someone equalling you as in charge of city, and also rejoice with the females till sunrise as there is no tomorrow to you. [4-11-35]

[Verse Locator](#)

यो हि मत्तम् प्रमत्तम् वा भग्नम् वा रहितम् कुशम् ।
हन्यात् स भ्रूणहा लोके त्वद् विधम् मद मोहितम् ॥ ४-११-३६

36. yaH = he who is; mattam = drunken one; pra mattam vaa = unvigilant one, or; bhagnam vaa = shattered - defeated one, or; rahitam = one without [weapons]; kR^isham = atrophied one; mada mohitam = by lust, lured one; hanyaat = if kills; saH = he; loke = in world; bhruuNa haa = foeticide [sin of]; tvat vidham = your, way - your present state is on par with those that are not to be killed.

"He who kills a drunken one, unvigilant one, defeated one, or one without weapons, or an atrophied one, he get the sin of foeticide in the world, and your present state is suchlike." Dundubhi incited Vali in this way. [4-11-36]

[Verse Locator](#)

स प्रहस्य अब्रवीत् मन्दम् क्रोधात् तम् असुरेश्वरम् ।
विसृज्य ताः स्त्रियः सर्वाः तारा प्रभृतिकाः तदा ॥ ४-११-३७

37. tadaa saH pra hasya = then, he, laughing off; taaraa prabhR^itikaH taaH sarvaaH striyaH vi sR^ijya = Tara, and others, them, all, women, on discharging; mandam = to stupid one [Dundubhi]; tam asura iishvaram = to him, demon, lord; krodhaat = in anger; abraviit = spoke.

"Then Vali laughed that demon off, discharged all the females namely Tara and others, and then he spoke to that stupid lord of demons in anger. [4-11-37]

[Verse Locator](#)

मत्तो अयम् इति मा मंस्था यदि अभीतो असि संयुगे ।
मदो अयम् संप्रहारे अस्मिन् वीर पानम् समर्थ्यताम् ॥ ४-११-३८

38. ayam mattaH iti = he is, drunk, thus; maa maMsthaa = do not, surmise; samyuge a bhiitaH asi yadi = in fight, not, afraid, you are, if; ayam madaH = this, drunkenness; asmin sam prahaare = in this, deadly fight; viira paanam samarthyataam = as gallant's, toast, be regarded.

"Don't surmise that I am drunk, and should you be unafraid of a fight, regard this drunkenness of mine as the toast of a gallant fighter in this deadly fight." Vali said so to Dundubhi. [4-11-38]

[Verse Locator](#)

तम् एवम् उक्त्वा संक्रुद्धो मालाम् उत्क्षिप्य कांचनीम् ।
पित्रा दत्ताम् महेन्द्रेण युद्धाय व्यवतिष्ठत ॥ ४-११-३९

39. tam evam uktvaa = to him, that way, saying; sam kruddhaH = becoming highly, enraged; pitraa mahendreNa dattaam = by father, by Mahendra given; maalaam utkSipya kaancaniim = necklace [chest-pendant,] on heaving up, a golden one; yuddhaaya vyavatiSThata = for fight, stood firm.

"Saying that way to that Dundubhi that highly enraged Vali heaved up the golden chest-pendant around his neck on to his chest, which was given by his father Mahendra, and stood firm for fight. [4-11-39]

[Verse Locator](#)

विषाणयो गृहीत्वा तम् दुन्दुभिम् गिरि संनिभम् ।
आविध्यत तथा वाली विनदन् कपि कुंजरः ॥ ४-११-४०

40. tathaa = then; kapi kunjaraH = monkey, the elephant; vaalii = Vali; giri sannibham = mountain, similar; tam dundubhim = him, that Dundubhi; viSaaNayaH gR^ihiitvaa = by horns, taking; vi nadan = highly, booming; aavidhyata = [whirled and] bumped on ground.

"Then that elephantine monkey Vali took that mountain-similar Dundubhi by horns, and booming highly he whirled and bumped him onto ground. [4-11-40]

[Verse Locator](#)

वाली व्यापादयाम् चक्रे ननर्द च महास्वनम् ।
श्रोत्राभ्याम् अथ रक्तम् तु तस्य सुस्राव पात्यतः ॥ ४-११-४१

41. **vaalii vyaapaadayaan** [vi aa pat yaan] **cakre** = Vali, to whirl and throw on ground, he did; **na narda ca mahaa svanam** = verily, blaring, with great, sound; **atha paatyataH** = then, while falling; **tasya shrotraabhyaam raktam su sraava** = of his [Dundubhi's,] from two ears [of Dundubhi,] blood, gushed out.

"Vali while blaring highly with great sound repeatedly whirled him and thrown onto ground, and while Dundubhi was hurled and thrown to ground, blood gushed out of his two ears. [4-11-41]

[Verse Locator](#)

तयोः तु क्रोध संरम्भात् परस्पर जयैषिणोः ।
युद्धम् समभवत् घोरम् दुन्दुभेर् वालिनः तथा ॥ ४-११-४२

42. **krodha samrambhaat** = fury's, impetuosity; **paraspara jaya iiSiNaH** = each other, victory, aspiring; **tayoH** = among two; **dundubheH vaalinaH tathaa** = of Dundubhi, Vali, like that; **ghoram yuddham sam abhavat** = gruesome fight, occurred.

"There occurred a gruesome fight among those two, Dundubhi and Vali, who by their fury are impetuous and who aspired victory over the other. [4-11-42]

[Verse Locator](#)

अयुध्यत तदा वाली शक्र तुल्य पराक्रमः ।
मुष्टिभिर् जानुभिः पद्भिः शिलाभिः पादपैः तथा ॥ ४-११-४३

43. **tadaa** = then; **shakra tulya paraakramaH** = Indra, similar, in fortitude; **vaalii** = Vali; **muSTibhiH jaanubhiH padbhiH** = with fists, knees, feet; **tathaa** = like that; **shilaabhiH paadapaiH** with boulders, trees; **a yudhyata** = fought.

"Then Vali who is similar to Indra in his fortitude fought with him with his fists, knees and feet, and like that with boulders and trees. [4-11-43]

[Verse Locator](#)

परस्परम् घ्नतोः तत्र वानर असुरयोः तदा ।
आसीत् हीनो असुरो युद्धे शक्र सूनुः व्यवर्धत ॥ ४-११-४४

44. **tadaa tatra** = then, there; **vaanara asurayoH** = of monkey, demon; **parasparam ghnatoH** = each other, assaulting; **yuddhe asuraH hiinaH aasiit** = in fight, demon, impaired, he became; **shakra suunuH vyavardhata** = Indra's, son, toughened.

"While each is assaulting the other in that fight between that monkey and demon, that demon is impaired and Indra's son Vali toughened. [4-11-44]

Vali is wearing the golden chest-pendent given by his father Indra, wearing which depletes half of the opponent's strength. Hence, the strength of Dundubhi is depleted now. Vali does not wear the same chest pendent when fighting with Sugreeva when killed by Rama. For this it is said, Vali wanted to punish Sugreeva that which is befitting to an errant younger brother, but Vali never considered Sugreeva as a real threat or an enemy to the core.

[Verse Locator](#)

तम् तु दुन्दुभिम् उद्यम्य धरण्याम् अभ्यपातयत् ।
युद्धे प्राणहरे तस्मिन् निष्पिष्टो दुन्दुभिः तदा ॥ ४-११-४५

45. tam dundubhim = him, Dundubhi is; udyamya dharaNyaam abhyapaatayat [abhi aa paatayat] = on lifting, on to ground, flung him; tadaa praaNa hare tasmin yuddhe = then, life, taking, in that, fight; dundubhiH = Dundubhi is; niS piSTaH = completely pounded out.

"In that life-taking fight when Dundubhi is lifted up and flung to ground, he is completely pounded out. [4-11-45]

[Verse Locator](#)

स्रोत्रेभ्यो बहु रक्तम् तु तस्य सुस्राव पात्यतः ।
पपात च महाबाहुः क्षितौ पंचत्वम् आगतः ॥ ४-११-४६

46. paatyataH tasya srotrebhyaH = while he is felled, from his vent-holes -ears, nose etc; bahu raktam su sraava = much, blood, much flown; mahaabaahuH pancatvam aagataH kSitau pa paata = great-shouldered one [mighty one,] fifth-stated, has come [attained.] and fell, on ground.

"While he is felled down much blood is flown out from the vent-holes of his body, nine of them, ears, nose, eyes etc., and on his falling that mighty one Dundubhi attained the fifth-state. [4-11-46]

The 'fifth state' of a living being is death, where the other four states are [1 jaagR^it avastha, waking state, [2 swapna avastha, dreaming state, [3 suSupta avastha, deep sleep, [4 turriya avastha, fourth state, that which is above the three preceding states. Then the fifth state is death.

[Verse Locator](#)

तम् तोलयित्वा बाहुभ्याम् गत सत्त्वम् अचेतनम् ।
चिक्षेप वेगवान् वाली वेगेन एकेन योजनम् ॥ ४-११-४७

47. vegavaan vaalii = hastiest one, Vali; gata sattvam = he who lost, stamina; a cetanam = inanimate one; tam baahubhyaam tolayitvaa = him, with both arms, by swaying; ekena vegena yojanam cikSepa = in a single, flick, to a yojana length, hurled.

"Then the hastiest Vali swayed that dead and inanimate demon with both of his hands and hurled him a yojana distance in a single flick. [4-11-47]

[Verse Locator](#)

तस्य वेग प्रविद्धस्य वक्त्रात् क्षतज बिन्दवः ।
प्रपेतुः मारुत उत्क्षिप्ता मतंगस्य आश्रमम् प्रति ॥ ४-११-४८

48. vega pra viddhasya = hastily, well, thrown one; tasya = his [Dundubhi's]; vaktraat kSataja bindavaH = from mouth, fallen, drops [of blood]; maaruta utkSiptaa = by air, uplifted; matangasya aashramam prati = Sage Matanga's, hermitage, towards pra petuH = fallen.

"And while he is thrown that hastily blood drops oozed from his mouth, and flung by air they fell in the hermitage of sage Matanga. [4-11-48]

[Verse Locator](#)

तान् दृष्ट्वा पतिताम् तत्र मुनिः शोणित विप्रुषः ।
क्रुद्धः तस्य महाभाग चिन्तयामास कोन्वम् ॥ ४-११-४९

49. **mahaabhaaga** = oh, great opportune one [Rama]; **muniH** = the sage; **tatra patitaam** = there fallen; **taan** = them; **shoNita vipruSaH** = blood, drops; **dR^iSTvaa** = on seeing; **tasya** = of him - on the one who dropped blood; **kruddhaH** = enraged; **ayam kaH nu** = he, who is, indeed [thus as]; **cintayaamaasa** = thought of.

"On seeing the blood drops fallen there, oh Rama, that sage is enraged and thought, 'who is he indeed, who dropped the blood...' Thus Sugreeva narrated to Rama. [4-11-49]

[Verse Locator](#)

येन अहम् सहसा स्पृष्टः शोणितेन दुरात्मना ।
कोऽयम् दुरात्मा दुर् बुद्धिः अकृतात्मा च बालिशः ॥ ४-११-५०

50. **yena** = by which; **dur aatmanaa** = evil-minded one; **aham sahasaa spR^iSTaH shoNitena** = I am, abruptly, touched, by blood; **dur aatmaa** = evil-minded; **dur buddhiH** = evil-minded one [malevolent one]; **a kR^ita atmaa** = disobedient one; **kaH ayam baalishaH** = who is, this, child-like [reckless one.]

"By which evil-spirited one I am abruptly touched with blood? Who is that evil-minded one? Who is that malevolent, disobedient and a reckless one?' Thus the sage Matanga pondered. [4-11-50]

[Verse Locator](#)

इति उक्त्वा स विनिष्क्रम्य ददृशे मुनिसत्तम ।
महिषम् पर्वत आकारम् गत असुम् पतितम् भुवि ॥ ४-११-५१

51. **saH muni sattama** = he, that sage, celebrated one; **iti uktvaa vi niSkramya** = thus, said [thinking,] verily, exiting [from hermitage, coming out]; **gata asum** = gone, lives [lifeless]; **bhuvi patitam** = on ground, fallen; **parvata aakaaram mahiSam dadR^ishe** = mountain, in shape, buffalo, he has seen,

"Thinking thus and coming out of hermitage that celebrated sage has seen the mountainous buffalo fallen on ground lifelessly. [4-11-51]

[Verse Locator](#)

स तु विज्ञाय तपसा वानरेण कृतम् हि तत् ।
उत्ससर्ज महा शापम् क्षेप्तारम् वानरम् प्रति ॥ ४-११-५२

52. **saH tat** = he, that [deed]; **vaanareNa kR^itam** = by monkey, done; **tapasaa vij~naaya** = by ascetic power, on knowing; **kSeptaaram vaanaram prati** = who tossed, that monkey, towards him; **mahaa shaapam** = great, curse; **utsasarja** = released.

"On knowing by his ascetic power that this deed is done by the monkey, he released a great curse on him who tossed the cadaver of buffalo. [4-11-52]

[Verse Locator](#)

इह तेन अप्रवेष्टव्यम् प्रविष्टस्य वधो भवेत् ।
वनम् मत् संश्रयम् येन दूषितम् रुधिर स्रवैः ॥ ४-११-५३

53. **mat samshrayam vanam** = my, sheltering, woods; **yena** = by whom; **rudhira sravaiH duuSitam** = by blood, squirts of, is stained; **tena** = by him; **iha** = in here; **a praveSTavyam** = not, enterable; **praviSTasya vadhaH bhavet** = if enters, fatality, occurs.

"Untreadable is this sheltering wood of mine to him who has stained it with squirts of blood, and if he enters this place peradventure, fatality occurs on him. [4-11-53]

[Verse Locator](#)

क्षिपता पादपाः च इमे संभग्नाः च असुरीम् तनुम् ।
समन्तात् आश्रमम् पूर्णम् योजनम् मामकम् यदि ॥ ४-११-५४
आगमिष्यति दुर्बुद्धिः व्यक्तम् स न भविष्यति ।

54, 55a. asuriim tanum kshipataa = demon's, body, by him who hurled; ime paadapaaH ca sam bhagnaaH = these trees, also, completely destroyed; samantaat puurNam yojanam = around, full, one yojana; maamakam aashramam aagamiSyati yadi = mine, hermitage, he places foot, if; durbuddhiH = evil-minded; saH na bhaviSyati vyaktam = he, will not, exists, evidently.

"By his hurling the demon's body these trees are also completely destroyed, hence he ought not set his foot in a distance of one full yojana around this hermitage, and if that evil-minded one places his foot then he evidently does not exist. [4-11-54, 55a]

[Verse Locator](#)

ये च अस्य सचिवाः केचित् संश्रिता मामकम् वनम् ॥ ४-११-५५
न च तैः इह वस्तव्यं श्रुत्वा यांतु यथा सुखम् ।

55b, 56a. maamakam vanam samshritaa = belonging to me, woods, depending on; ye kechit asya sachivaaH = those, few, his, ministers [friends] are there; taiH ca = by them, also; iha na vastavya = here, not, to live; shrutvaa = on hearing - my word; yaantu yathaa sukham = let them go, as for, comfortably - solace themselves with my mercy.

"And some of his friends that are dependent on my woods shall not live here and they may depart on hearing my words and solace themselves with my words. [4-11-55b, 56a]

[Verse Locator](#)

ते अपि वा यदि तिष्ठन्ति शपिष्ये तान् अपि ध्रुवम् ॥ ४-११-५६
वने अस्मिन् मामके नित्यम् पुत्रवत् परिरक्षते ।
पत्र अंकुर विनाशाय फल मूल अभवाय च ॥ ४-११-५७

56b, 57. nityam putravat pari rakSate = always, son-like, protected; maamake asmin vane = belonging to me, in this, forest; te api = they, even; patra ankura vinaashaaya = leaves, sprouts, for destruction; phala muula a bhavaaya ca vaa = fruits, tubers, for non-existence, also, or; tiSTanti yadi = stay behind, if; taan api shapiSyeh dhruvam = them, even, I curse, definitely.

"This forest of mine is always protected like my own son, and if the monkeys of Vali wish to stay behind in this forest alone for further destruction of leaves or sprouts, or even for the non-existence of fruits and tubers of this forest, defiantly they too will be cursed. [4-11-57]

[Verse Locator](#)

दिवसः च अद्य मर्यादा यम् द्रष्टा श्वः अस्मि वानरम् ।
बहु वर्षं सहस्राणि स वै शैलः भविष्यति ॥ ४-११-५८

58. adya divasaH maryadaa = today, is the day, of limit; shvaH yam vaanaram = tomorrow, which, monkey; draSTaa asmi = I will see; saH = that monkey; bahu varSa sahasraaNi = for many, years, thousands to come; shailaH bhaviSyati vai = he, stone, he becomes, [petrified.] indeed.

"And today is the day of limit and the monkey whom I will see tomorrow, he will be petrified for many thousand years to come. [4-11-58]

[Verse Locator](#)

ततः ते वानराः श्रुत्वा गिरम् मुनि समीरिताम् ।

निश्चक्रमुः वनात् तस्मात् तान् दृष्ट्वा वालिर् अब्रवीत् ॥ ४-११-५९

59. tataH te vaanaraaH = then, they, monkeys; muni sam iiritaam giram shrutvaa = by sage, clearly, said, words, on hearing; tasmaat vanaat niH chakramuH = from that, forest, to out, they started; taan dR^iSTvaa vaaliH abraviit = them, on seeing, Vali, spoke.

"Then those monkeys on hearing the clear wording of the sage started out from that forest, and on their coming to Kishkindha, Vali saw them and spoke this way to them. [4-11-59]

[Verse Locator](#)

किम् भवन्तः समस्ताः च मतंग वन वासिनः ।

मत् समीपम् अनुप्राप्ता अपि स्वस्ति वनौकसाम् ॥ ४-११-६०

60. matanga vana vaasinaH = Matanga, forest, dwellers; bhavantaH samastaaH = you, all; kim mat samiipam anupraaptaa = why, in my, presence, arrived; vana okasaam api svasti = forest, dwellers, even, safeness [is there or not.]

" 'Why all of you dwellers of Matanga forest arrived in my presence, even so, are you the dwellers of that forest safe?' Thus Vali asked all. [4-11-60]

[Verse Locator](#)

ततः ते कारणम् सर्वम् तथा शापम् च वालिनः ।

शशंसुर् वानराः सर्वे वलिने हेममालिने ॥ ४-११-६१

61. tataH = then; sarve te vaanaraaH = all, of those, monkeys; sarvam kaaraNam = all, reasons; tathaa = likewise; vaalinaH shaapam ca = to Vali, curse, also; valine hema maaline = to Vali, golden, with chain [on his chest]; shashamsuH = reported.

"Then all of those monkeys have reported to Vali, the one with a golden chest-pendant, all the reasons for their exit, likewise the curse to Vali. [4-11-61]

[Verse Locator](#)

एतत् श्रुत्वा तदा वाली वचनम् वनर ईरितम् ।

स महर्षिम् समासाद्य याचते स्म कृत अंजलिः ॥ ४-११-६२

62. tataH = then; saH vaalii = he, that Vali; vanara iiritam = by monkeys, uttered; etat vacanam shrutvaa = those, words, on hearing; kR^ita anjaliH maharSim sam aasaadya = making, folded palms, that great sage, on approaching; yaacate sma = begged, he has.

"Then on hearing all those words narrated by monkeys Vali approached that great sage and begged of him on becoming humble with palm-fold. [4-11-62]

[Verse Locator](#)

महर्षिः तम् अनादृत्य प्रविवेश आश्रमम् प्रति ।

शाप धारण भीतः तु वाली विह्वलताम् गतः ॥ ४-११-६३

63. maharSiH tam an aadR^itya = great sage, him, not, considering; pravivesha aashramam prati = entered - withdrew, hermitage, into; vaalii = Vali; shaapa dhaaraNa bhiitaH tu = curse, to bear, fearing for; vihvalataam gataH, distraught, went into.

"The sage inconsiderate of Vali's request withdrew into hermitage, and fearing to bear the brunt of the curse Vali was distraught and withdrew from that place. [4-11-63]

[Verse Locator](#)

ततः शाप भयात् भीत ऋश्यमूकम् महागिरिम् ।
प्रवेष्टुम् न इच्छति हरिः द्रष्टुम् वा अपि नरेश्वर ॥ ४-११-६४

64. tataH = from then; shaapa bhayaat bhiitaH = then, by curse, fearing, who is dreaded; hariH = monkey -Vali; R^ishyamuukam mahaa girim = into Rishyamuka, great, mountain; praveSTum = to enter; nara iishvara = oh, people's, lord Rama; draSTum vaa api = to look at, or, even; na icChatI = not, wishes to.

"Then, dreaded by the fear of curse that monkey Vali does not aspire to enter the great mountain Rishyamuka, oh, people's lord, Rama, or he does not even wish to look at it." Thus Sugreeva continued his narration. [4-11-64]

[Verse Locator](#)

तस्य अप्रवेशम् ज्ञात्वा अहम् इदम् राम महावनम् ।
विचरामि सह अमात्यो विषादेन विवर्जितः ॥ ४-११-६५

65. aham = I; tasya a pravesham j~naatvaa = his, non, entering, knowing; viSaadena vi varjitaH = of agony, got rid of; saha amaatyaH = with, ministers; idam mahaa vanam = this, great forest; raama = Rama; vi caraami = I am moving.

"Knowing the inaccessibility of this forest to him I got rid of my agony, Rama, and I move here about in this great forest along with my ministers. [4-11-65]

[Verse Locator](#)

एषो अस्थिनिचयः तस्य दुन्दुभेः संप्रकाशते ।
वीर्य उत्सेकात् निरस्तस्य गिरि कूट निभो महान् ॥ ४-११-६६

66. viirya utsekaat nirastasya = by valour's, vanity, hurled; tasya dundubheH = his, Dundubhi's; giri kuuTa nibhaH = mountain's, peak, in similarity; mahaan eSaH asthi nicayaH = huge one, this is, bones, heap; sam prakaashate = shining forth.

"This huge heap of bones that is shining forth like a mountaintop is that of Dundubhi, which Vali once hurled by the vanity of his valour. [4-11-66]

[Verse Locator](#)

इमे च विपुलाः सालाः सप्त शाखा अवलंबिनः ।
यत्र एकम् घटते वाली निष् पत्रयितुम् ओजसा ॥ ४-११-६७

67. shaakhaa avalambinaH = branches, dangling [full with]; ime sapta vipulaaH saalaaH = these, seven, enormous, sala trees; yatra ekam = among whom, one - one at a time; vaalii ojasaa Vali, by his vigour; niS patrayitum = without, leaves to make it; ghaTate = will be trying, or he is capable.

"Also these are the seven enormous sala trees full with their branches, and Vali is capable to make each of them leafless by his vigour, of course, one at a time. [4-11-67]

[Verse Locator](#)

एतत् अस्य असमम् वीर्यम् मया राम प्रकाशितम् ।
कथम् तम् वालिनम् हन्तुम् समरे शक्यसे नृप ॥ ४-११-६८

68. raama = oh, Rama; asya a samam = his, un, equalled; etat viiryaam mayaa prakaashitam = all this, his vitality, by me, apprised; nR^ipa = oh, king; samare tam vaalinam hantum = such a, Vali, to kill; katham shakSyase = how, is it possible for you.

"Oh, Rama, I am apprising all this to tell about the unequalled vitality of Vali, and oh, king, then how is it possible for you to eliminate Vali in war." Thus Sugreeva enquired with Rama. [4-11-68]

[Verse Locator](#)

तथा बृउवाणम् सुग्रीवम् प्रहसन् लक्ष्मणो अब्रवीत् ।
कस्मिन् कर्मणि निर्वृत्ते श्रद्धया वालिनः वधम् ॥ ४-११-६९

69. lakshmaNaH = Lakshmana; tathaa bR^iuvaaNam sugriivam = thus, speaking, to Sugreeva; prahasan abraviit = smilingly, said; kasmin karmaNi nirvR^itte = which, act, on performing; vaalinaH vadham shraddadhyaa = Vali's, killing, you have confidence.

When Sugreeva spoke that way Lakshmana a little smiled and asked him, "On performing which act do you confide in the possibility of Vali's elimination?" [4-11-69]

[Verse Locator](#)

तम् उवाचथ सुग्रीवः सप्त सालन् इमान् पुरा ।
एवम् एकैकशो वाली विव्याथ अथ स असकृत् ॥ ४-११-७०

70. tataH = then; sugriivaH tam uvaachatha = Sugreeva, to him, said; puraa saH vaalii = earlier, he, Vali; imaan sapta saalan = these, seven, sala trees; evam = that way; eka ekashaH = one, after other; atha asakR^it = that way, on many occasions; vi vyaatha = agitated them.

Then Sugreeva said to Lakshmana, "earlier Vali used to agitate each of the trees, one after the other, on many occasions." [4-11-70]

Here some translations say that Vali pierced one arrow without using bow in one tree, or in leaves, then removing that arrow again pierced, and gone on piercing for many times hurting the trees with many holes. While some more translations contain the meaning, taking the clue from niSpatraa kurute or niSpatraayitum ghaTate as in verse 67 above, meaning it to be, 'aimed arrow and pierced the trees and when the arrow exited out of the tree, made its fin-feathers to come out.' In either way, 'arrow' has no place in monkey's hands. The very birth of this monkey race is to fight with their nails, teeth, and tree-trunks and branches. Hence, the word vivyaadha means that Vali tortures the trees by shaking their trunks, and shattering all the leaves in his show of strength.

[Verse Locator](#)

रामो निर्दारयेद् एषाम् बाणेन एकेन च द्रुमम् ।
वालिनम् निहतम् मन्ये दृष्ट्वा रामस्य विक्रमम् ॥ ४-११-७१

71. raamaH = Rama; eSaam drumam = among them, one tree; ekena baaNena nirdaarayet = with one, arrows, if rends; raamasya vikramam dR^iSTvaa = Rama's, valour, on seeing; vaalinam nihatam manye = Vali is, utterly dead, I construe.

"If Rama can rend one tree out of the seven with only one arrow, then on seeing Rama's valour I can construe that Vali is utterly dead at his hand. [4-11-71]

[Verse Locator](#)

हतस्य महिषस्य अस्थि पादेन एकेन लक्ष्मण ।
उद्यम्य प्रक्षिपेत् च अपि तरसा द्वे धनुः शते ॥ ४-११-७२

72. lakshmaNa = oh, Lakshmana; hatasya mahiSasya asthi = dead, buffalo's, bone [skeleton]; ekena paadena udyamya = by one, foot, lifting; tarasaa dve shate dhanuH = with might, two, hundred, bow [lengths, two hundred bow-lengths]; prakSipet ca api = kicks and throws, also, even.

"Lakshmana, if he lifts and kicks the skeleton of this dead buffalo by the might of his foot, and makes it fall at a distance of two hundred bow-lengths, I can confide." So said Sugreeva to Lakshmana. [4-11-72]

[Verse Locator](#)

एवम् उक्त्वा तु सुग्रीवो रामम् रक्तान्त लोचनम् ।
ध्यत्वा मुहूर्तम् काकुत्स्थम् पुनरेव वचो अब्रवीत् ॥ ४-११-७३

73. sugriivaH = Sugreeva; rakta anta lochanam raamam = to red, corner, eyed, to Rama; evam uktvaa = thus, when said; muhuurtam dhyatvaa = for a awhile, on thinking; punaH eva kaakutstham vachaH abraviit = again, thus, to Rama, words, spoke.

Sugreeva paused for a while on saying thus to Rama, for Rama's eye-corners are reddened with anger towards Vali, and then Sugreeva again spoke to Rama. [4-11-73]

[Verse Locator](#)

शूरः च शूरमानी च प्रख्यात बल पौरुषः ।
बलवान् वानरः वाली संयुगेषु अपराजितः ॥ ४-११-७४

74. shuuraH ca shuura maanii ca = intrepid, also, his intrepidity, he esteems, also; prakhyaata bala pauruSaH = well, renowned, by might, tenacity; balavaan vaanaraH vaalii = mighty one, monkey, Vali; samyugeSu a paraajitaH = in combats, not, defeated.

"Vali is a mighty monkey, an intrepid one, who esteems his own intrepidity, and one who is well renowned by his might and tenacity, and in combats he is an undefeated one. [4-11-74]

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दृश्यन्ते च अस्य कर्माणि दुष्कराणि सुरैः अपि ।
यानि संचिन्त्य भीतः अहम् ऋष्यमूकम् उपाश्रितः ॥ ४-११-७५

75. suraiH api = for gods, even; duSkaraaNi asya karmaaNi = impracticable, are his, deeds; dR^ishyante = are obvious; yaani samcintya bhiitaH aham = which, on recollecting, scared, I am; and; R^iSyamuukam upaashritaH = Rishyamuka, depended upon - took shelter.

"His deeds that are impracticable even for gods are obvious, and scared for recollecting them I took shelter of Mt. Rishyamuka. [4-11-75]

[Verse Locator](#)

तम् अजय्यम् अधृष्यम् च वानरेन्द्रम् अमर्षणम् ।
विचिन्तयन् न मुंचामि ऋष्यमूकम् अमुम् तु अहम् ॥ ४-११-७६

76. tam = him; vaanara indram = monkey's, lord Vali is; a jayyam a dhR^iSyam a marSaNam = to be unconquerable, unattackable, unsympathetic; vichintayan = on concluding to be; amum R^iSyamuukam = this one, Rishyamuka; aham na muncaami = I am, not, leaving.

"Concluding that the lord of monkeys Vali to be an unconquerable, unattackable, unsympathetic one I am not leaving this Mt. Rishyamuka. [4-11-76]

[Verse Locator](#)

उद्विग्नः शंकितः च अहम् विचरामि महावने ।
अनुरक्तैः सह अमात्यैः हनुमत् प्रमुखैः वीरैः ॥ ४-११-७७

77. aham = I am; udvignaH shankitaH = disconcerted, sceptical; anuraktaiH viiraiH = with earnest ones, brave ones; hanumat pramukhaiH = Hanuma, and other significant

ones; **saha amaatyaiH** = with, ministers; **vi caraami mahaavane** = moving about, in great forest.

"I am moving about these forests along with earnest ministers like Hanuma and other significant ones, only because I am disconcerted and sceptical of him. [4-11-77]

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उपलब्धम् च मे श्लाघ्यम् सन् मित्रम् मित्र वत्सल ।
त्वाम् अहम् पुरुषव्याघ्र हिमवन्तम् इव आश्रितः ॥ ४-११-७८

78. **shlaaghyam sanmitram** = laudable one, true, friend; **me upalabddham** = by me, chanced on you; **mitra vatsala** = oh, friend's, patron; **puruSavyaaghra** = oh, Tigerly-man; **aham himavantam iva tvaam aashritaH** = I am, Mt. Himavan, like, in you, I take shelter.

"I chanced upon a laudable and true friend in you, oh, Rama, the patron of friends, hence I take shelter in you, oh, tigerly man, for you are the final resort for those seeking salvation, like Mt. Himavan. [4-11-78]

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किम् तु तस्य बलज्ञः अहम् दुर्भ्रातुः बलशालिनः ।
अप्रत्यक्षम् तु मे वीर्यम् समरे तव राघव ॥ ४-११-७९

79. **kim tu** = but; **aham** = I am; **balashaalinaH** = mighty one's; **dur bhraatuH** = of brother, the malice; **tasya bala j~naH** = his [Vali's,] might, knower, I am; **raaghava** = oh, Raghava; **samare** = in combat; **tava viiryaam tu** = your, valour, but; **me a pratyaksham** = to me, un, clear - imprecise.

"I know the might of that mighty brother-the-malice of mine, and oh, Raghava, but your valour in combat is imprecise to me." [4-11-79]

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न खलु अहम् त्वाम् तुलये न अवमन्ये न भीषये ।
कर्मभिः तस्य भीमैः च कातर्यम् जनितम् मम ॥ ४-११-८०

80. **aham tvaam na khalu tulaye** = I am, you, not, definitely, weighing - not examining you; **na ava manye** = not, down, valuing [demeaning]; **na bhiiSaye** = not, intimidating; **tasya bhiimaiH karmabhiH** = by his, macabre, exploits; **mama kaataryam janitam** = to me, cowardice, caused.

"Definitely I am neither examining, nor demeaning, nor intimidating you, but his macabre exploits caused cowardice in me. [4-11-80]

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कामम् राघव ते वाणी प्रमाणम् धैर्यम् आकृतिः ।
सूचयन्ति परम् तेजो भस्म च्छन्नम् इव अनलम् ॥ ४-११-८१

81. **raaghava** = Raghava; **te vaaNii pramaaNam dhairyaam aakR^itiH** = your, word, courage, physique; **bhasma cChannam iva analam** = ashes, covered, as with, fire; **param tejaH suuchayanti** = sublime, radiance, they denote; **kaamam** = definitely.

"It is definite, oh, Raghava, your word, courage, and physique denote some sublime radiance in you, as with ash covered fire." So said Sugreeva to Rama. [4-11-81]

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तस्य तद् वचनम् श्रुत्वा सुग्रीवस्य महत्मनः ।

स्मित पूर्वम् अथः रामः प्रति उवाच हरिम् प्रति ॥ ४-११-८२

82. raamaH = Rama; tasya sugriivasya mahatmanaH = of that, great-soul, Sugreeva's; tat vachanam shrutvaa = that, word, on hearing; athaH = then; harim prati = monkey, towards; smita puurvam = smiling, ahead; prati uvaacha = replied.

On hearing that word of great-souled Sugreeva, Rama smilingly replied that monkey in his turn. [4-11-82]

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यदि न प्रत्ययो अस्मासु विक्रमे तव वानर ।

प्रत्ययम् समरे श्लाघ्यम् अहम् उत्पादयामि ते ॥ ४-११-८३

83. vaanara = oh, monkey; vikrame = in respect of valour; asmaasu tava pratyayaH na yadi = is us, your, confidence, is not there, if; aham = I will; samare shlaaghyam pratyayam = in combat, commendable, confidence; te utpaadayaami = in you, I shall cause - ingrain.

"If you are unable to confide in the intrepidity of ours, oh, monkey, I shall ingrain commendable confidence in you with respect to our action." Thus Rama said to Sugreeva. [4-11-83]

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एवम् उक्त्वा तु सुग्रीवम् सान्त्वयन् लक्ष्मणाग्रजः ।

राघवो दुन्दुभेः कायम् पाद अंगुष्ठेन लीलया ॥ ४-११-८४

तोलयित्वा महाबाहुः चिक्षेप दश योजनम् ।

असुरस्य तनुम् शुष्कम् पादांगुष्ठेन वीर्यवान् ॥ ४-११-८५

84, 85. raaghavaH = Raghava; who is; lakshmaNa agrajaH = Lakshmana's, elder brother; mahaabaahuH = dextrous one; viiryavaan = vigorous one; evam uktvaa = thus, saying; sugriivam saantvayan = Sugreeva, comforting; dundubheH kaayam = Dundubhi's, body - skeleton; liilayaa = sportively; paada anguSThena = with foot's, big-toe; tolayitvaa = swung it - lifting it; asurasya tanum shuSkam = demon's, body, withered one; paada anguSTena = with foot's, big-toe; dasha yojanam cikSepa = at ten, yojana-s, flung it - flicked it.

Saying so to Sugreeva in a comforting manner, he that dextrous, vigorous Rama, the elder brother of Lakshmana sportively flipped the skeleton of Dundubhi with his big toe, and flicked that withered body of the demon with his big toe itself to a ten yojana distance without lifting his foot. [4-11-84, 85]

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क्षिप्तम् दृष्ट्वा ततः कायम् सुग्रीवः पुनर् अब्रवीत् ।

लक्ष्मणस्य अग्रतो रामम् तपन्तम् इव भास्करम्

हरीणाम् अग्रतो वीरम् इदम् वचनम् अर्थवत् ॥ ४-११-८६

86. sugriivaH = Sugreeva; kSiptam kaayam dR^iSTvaa = hurled, body, on seeing; tataH = then; lakSmaNasya agrataH Lakshmana, before in the presence of; tapantam iva bhaaskaram = blazing, like, sun; viiram raamam = to valiant, Rama; hariiNaam agrataH = [other] monkeys, before; punaH = again; arthavat idam vacanam abraviit = meaningful, this, word, said.

Then on seeing at the hurled body, and at valiant Rama who by now is like the blazing sun, again Sugreeva said this meaningful word to Rama in the presence of Lakshmana and other monkeys. [4-11-86]

आर्द्रः स मांसः प्रत्यग्रः क्षिप्तः कायः पुरा सखे ।

परिश्रान्तेन मत्तेन भ्राता मे वालिना तदा॥ ४-११-८७

87. sakhe = oh, friend; tadaa = at that time; parishraantena = tired; mattena = tipsy; me bhraataa = by my, brother; vaalinaa = by Vali; puraa = earlier; aardraH = wet [with blood]; sa maamsaH = with, flesh; pratyagraH = unspoilt; kaayaH = body; kSiptaH = was flung.

"Oh, friend, at that time when my tired and tipsy brother Vali tossed this body it was unspoilt, wet with blood and full with flesh. [4-11-87]

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लघुः संप्रति निर्मासः तृण भूतः च राघव ।

क्षिप्ता एवम् प्रहर्षेण भवता रघुनन्दन ॥ ४-११-८८

88. Raaghava = Raghava; samprati = now; laghuH = sleazy; nir maamsaH = without, flesh; tR^iNa bhuutaH ca = strawy, rendered into, also; raghu nandana = Raghu's, descendent; praharSeNa bhavataa evam kshiptaa = merrily - energetically, by you, this way, flipped.

"Raghava, now this body is sleazy, without flesh, also rendered into a strawy condition, and oh, Raghu's delight, you too flipped it because you are now energetic. [4-11-88]

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न अत्र शक्यम् बलम् ज्ञातुम् तव वा तस्य वा अधिकम् ।

आर्द्रम् शुष्कम् इति हि एतत् सुमहद् राघव अन्तरम् ॥ ४-११-८९

89. atra = in this matter; tava balam adhikam vaa = your, might, is more, or; tasya vaa = of his, either; j~naatum na shakyam = to know, not, possible; raaghava = Raghava; aardram shuSkam iti = wet, dried, thus in them; etat su mahat antaram hi = in this, very much, difference will be there, isn't it.

"If it be said something is wet or dried up there chances a lot of difference, oh, Raghava, thereby it may not be possible to assess whether you might is greater or his, as the gravity of the case depends much on that wetness or dryness alone, isn't it." [4-11-89]

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स एव संशयः तात तव तस्य च यद् बलम् ।

सालम् एकम् विनिर् भिद्या भवेत् व्यक्तिः बलाबले ॥ ४-११-९०

90. taata = oh, sire; tava = your; tasya ca = [or] his, also; yat balam = what, strength is there; in that matter only; sa eva samshayaH = that, alone, is the uncertainty; ekam saalam vinirbhidya = one only, sala tree, if completely ripped; balaa abale = of ability, inability; vyaktiH bhavet = evident, they will be.

"That alone is the uncertainty in that matter, sire, whether your strength is superior or his, and if a single sala tree is ripped in an outright manner the ability or otherwise will be evident. [4-11-90]

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कृत्वा एतत् कार्मुकम् सज्यम् हस्ति हतम् इव अपरम् ।

आकर्ण पूर्णम् आयम्य विसृजस्व महाशरम् ॥ ४-११-९१

91. **aparam hasti hatam iva** = another, elephant, trunk, like; **etat kaarmukam sajyam kR^itvaa** = this, bow, with bowstring, on making; **aakarNa puurNam aayamya** = up to ear, entirely, stretch out; **mahaa sharam sR^ijasva** = great, arrow, you release.

"String the bowstring to this bow of yours, an alternate of elephant's trunk, and stretch it out up to your ear, and release a great arrow. [4-11-91]

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इमम् हि सालम् प्रहितः त्वया शरो
न संशयो अत्र अस्ति विदारयिष्यति ।
अलम् विमर्शेन मम प्रियम् ध्रुवम्
कुरुष्व राजन् प्रति शापितो मया ॥ ४-११-९२

92. **raajan** = oh, king; **tvayaa prahitaH sharaH** = by you, projected, arrow; **imam saalam vidaarayiSyati** = this, sala tree, will rip; **atra samshayaH na asti** = there in that matter, doubt, is not, there; **alam vimarshena** = enough, is thinking; **dhruvam mama priyam kuruSva** = definitely, to me, favour, you do; **maya prati shaapitaH** = by me, you are sworn.

"Darted by you your arrow will rip off this sala tree, oh, king, there is no doubt in that matter, enough is this thinking of yours and you will definitely do me this favour, I pray and swear upon me." [4-11-92]

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यथा हि तेजस्सु वरः सदा रविः
यथा हि शैलो हिमवान् महा अद्रिषु ।
यथा चतुष्पात्सु च केसरी वरः
तथा नराणाम् असि विक्रमे वरः ॥ ४-११-९३

93. **tejassu raviH yathaa** = in resplendence, Sun, as to how the great; **mahaa adriSu himavaan shailaH yathaa** = among mountains, Himavan, mountain, as to how; **chatuS paatSu kesarii yathaa** = among four-footed animals, as to how, lion is; **varaH** = the best; **tathaa** = likewise; **naraaNaam** = among men; **vikrame** = in valour; **varaH asi** = the best, you are.

"As to how the sun is unsurpassed among all brilliances, as to how Himavan is unmatched among all mountains, as to how the lion is unequalled among all quadrupeds, so you are among all men for your unique valour." So said Sugreeva to Rama. [4-11-93]

इति वाल्मीकि रामायणे अद्विकाव्ये किष्किन्ध काण्डे एकादशः सर्गः

Thus, this is the 11th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 12 Verses converted to UTF-8, Nov 09

Introduction

Rama to imbue confidence in Sugreeva hurtles his arrow that penetrates seven sala trees and also the subterranean planes of earth and returns into his quiver. Sugreeva obliging the prowess of Rama submits himself to Rama, who encourages Sugreeva to challenge Vali for a duel. Accordingly a duel ensues wherein Vali assaults Sugreeva and chases him off. Battered and belittled, Sugreeva implores upon Rama why he did not come to his rescue. Rama apologetically states that he could not make out difference between the two brothers for they are alike. Rama asks Sugreeva to wear a garland and again challenge Vali, so with that identification of garland he could aim his arrow at the other dueller. Again they all advance towards Kishkindha for the duel with Vali.

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एतच् च वचनम् श्रुत्वा सुग्रीवस्य सुभाषितम् ।
प्रत्ययार्थम् महातेजा रामो जग्राह कार्मुकम् ॥ ४-१२-१

1. **mahaatejaa raamaH** = great-resplendent, Rama; **sugriivasya su bhaaSitam** = of Sugreeva, well, spoken; **etat ca vacanam shrutvaa** = them, also, words, on hearing; **pratyaya artham** = credence, to inculcate; **jagraaha kaarmukam** = took up, bow.

On hearing the well-spoken words of Sugreeva that expressed doubt about Rama's valour, that great resplendent Rama took-up bow to inculcate credence in Sugreeva. [4-12-1]

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स गृहीत्वा धनुर् घोरम् शरम् एकम् च मानदः ।
सालम् उद्दिश्य चिक्षेप पूरयन् स रवैः दिशः ॥ ४-१२-२

2. **maana daH** = dignity, bestower; **saH gR^ihiitvaa dhanuH ghoram** = he, on taking, bow, dreadful one; **puurayan sa [jyaa] ravaiH dishaH** = filling - reverberating, with [of bowstring,] twans, in all directions; **saalam uddishya** = at sala tree, aiming; **ekam sharam cikSepa** = one, arrow, darted.

Rama, the bestower of dignity to the sufferers, took up his dreadful bow, aimed at a sala tree, and darted single arrow, by which all the directions reverberated with the twang of his bowstring. [4-12-2]

[Verse Locator](#)

स विसृष्टो बलवता बाणः स्वर्ण परिष्कृतः ।
भित्त्वा सालान् गिरि प्रस्थम् सप्त भूमिम् विवेश ह ॥ ४-१२-३

3. **balavataa** = by mighty Rama; **vi sR^iSTaH svarNa pariSkR^itaH** = released is, in gold, decorated; **saH baaNaH** = that, arrow; **sapta saalaan giri prastham bhittvaa** = seven, sala trees,

mountain, heights, on perforating; **bhuumim vivesha ha** = into earth, entered, indeed.

The golden arrow released by the mighty Rama perforated all the seven sala trees, and even the levelled areas of mountain, and then entered the earth. [4-12-3]

[Verse Locator](#)

सायकः तु मुहूर्तेन सालान् भित्त्वा महाजवः ।
निष्पत्य च पुनः तूर्णम् तम् एव प्रविवेश ह ॥ ४-१२-४

4. **saayakaH tu mahaa javaH** = arrow, but, with great, briskness; **muhuurtena saalaan bhittvaa** = in a moment, sala trees, on drilling; **niS patya ca** = out, coming, also - came up from earth; **punaH tuurNam tam eva pravivesha ha** = again, swiftly, that, only [that quiver of Rama,], entered, indeed.

Thus that arrow which briskly drilled all the sala trees, came up in a moment from under the earth, and again swiftly re-entered the quiver of Rama. [4-12-4]

That arrow not only drilled one tree as asked by Sugreeva, but all the seven, and also a mountain from peak to core, and even entered the seventh earthly plane, that which is beneath the sixth plane of the earth, where **atala, vitala, sutala, paataala, rasaatal, talaatala** are the names of six strata of earth.

[Verse Locator](#)

तान् दृष्ट्वा सप्त निर्भिन्नान् सालान् वानरपुंगवः ।
रामस्य शर वेगेन विस्मयम् परमम् गतः ॥ ४-१२-५

5. **vaanara pungavaH** = monkey, the best; **nir bhinnaan taan sapta saalaan dR^iSTvaa** = profoundly, fissured, those, seven, sala trees, on seeing; **raamasya shara vegena** = by Rama's, arrow's, rapidity; **paramam vismayam gataH** = stunning, astonishment, went into.

On seeing them the seven sala trees that are profoundly fissured, that best monkey Sugreeva went into a stunning astonishment at the rapidity of Rama's arrow. [4-12-5]

[Verse Locator](#)

स मूर्ध्ना न्यपतत् भूमौ प्रलंबीकृत भूषणः ।
सुग्रीवः परम प्रीतो राघवाय कृतांजलिः ॥ ४-१२-६

6. **parama priitaH saH sugriivaH** = highly, gladdened, he, that Sugreeva; **raaghavaaya kR^ita anjaliH** = towards Raghava, makin palm fold; **pra lambiikR^ita bhuuSaNaH** = while his ornaments, made to dangling [on his crouching]; **muurdhnaa nyapatat bhuumau** = with head touching, fallen, on ground.

Highly gladdened Sugreeva made palm-fold in that astonishment, kneeled while his ornaments dangled, and prostrated before Raghava with his head touching the ground. [4-12-6]

[Verse Locator](#)

इदम् च उवाच धर्मज्ञम् कर्मणा तेन हर्षितः ।
रामम् सर्व अस्त्र विदुषाम् श्रेष्ठम् शूरम् अवस्थितम् ॥ ४-१२-७

7. **tena karmaNaa harSitaH** = by that, deed, overjoyed is that Sugreeva is; **dharma j~nam** = to virtue-knower [Rama]; **sarva astra viduSaam shreSTham** = among all, missiles, experts, proficient one; **shuuram** = valorous one; **avasthitam** = present before; **mam** = to Rama; **idam ca uvaaca** = this, also, said.

Overjoyed with that deed Sugreeva said this to that virtue-knower, the one who is proficient among all experts of missiles, namely the valorous Rama, who is just in his presence him. [4-12-7]

[Verse Locator](#)

स इन्द्रान् अपि सुरान् सर्वान् त्वम् बाणैः पुरुषर्षभ ।
समर्थः समरे हन्तुम् किम् पुनर् वालिनम् प्रभो ॥ ४-१२-८

8. **puruSa rSabha** = oh, best one among men; **prabho** = oh, lord; **tvam samare** = you, in battle; **sa indraan sarvaan suraan api** = with, Indra, all of them, the gods, even; **baaNaiH hantum samarthaH** = with arrows, to eliminate, you are capable of; **vaalinam kim punaH** = of Vali, why, again [speak of him.]

"You with your arrows, oh, best one among men, are capable of eliminating all the gods including Indra, oh, lord, then why to speak of Vali. [4-12-8]

[Verse Locator](#)

येन सप्त महा साला गिरिर् भूमिः च दारिताः ।
बाणेन एकेन काकुत्स्थ स्थाता ते को रण अग्रतः ॥ ४-१२-९

9. **kaakutstha** = oh, Rama; **yena** = by whom; **ekena baaNena** = by a single, arrow; **sapta mahaa saalaa** = seven, great, sala trees; **giriH bhuumiH ca** = mountain, earth, also; **daaritaH** = are ripped off; **te** = such as you are, in your before; **raNa agrataH** = at war's, vanguard; **kaH sthaataa** = who, stands.

"By whom seven great sala trees, a mountain and also the earth is ripped off with only one arrow, oh Kakutstha, who then can stand up to you in the vanguard of war. [4-12-9]

[Verse Locator](#)

अद्य मे विगतः शोकः प्रीतिर् अद्य परा मम ।
सुहृदम् त्वाम् समासाद्य महेन्द्र वरुणोपमम् ॥ ४-१२-१०

10. **adya** = today; **mahendra varuNa upamam** = to Indra and to Rain-god, in similitude; **tvaam suhR^idam samaasaadya** = you, kind-hearted one, on gaining; **me shokaH vigataH** = to me, distress, is gone; **adya mama paraa priitiH** = now, to me, heightened, is the joy.

"Today on gaining a kind-hearted friend like you, who is similar to Indra and Rain-god who accord favour on their own, my distress is gone and my joy is heightened. [4-12-10]

[Verse Locator](#)

तम् अद्य एव प्रियार्थम् मे वैरिणम् भ्रातृ रूपिणम् ।
वालिनम् जहि काकुत्स्थ मया बद्धो अयम् अंजलिः ॥ ४-१२-११

11. **kaakutstha** = oh, Rama; **me bhraatR^i ruupiNam vairiNam** = my, in brother's, semblance, an enemy; **tam vaalinam** = him, that Vali be; **adya eva priyartham** = today, only, for my happiness; **jahi** = kill; **mayaa baddhaH ayam anjaliH** = by me, joined, this, palms - in supplication.

"Oh, Rama, today itself you eliminate that enemy of mine in a brother's semblance for my happiness, for which I adjoin my palms in supplication." Thus Sugreeva requested Rama. [4-12-11]

[Verse Locator](#)

ततो रामः परिष्वज्य सुग्रीवम् प्रिय दर्शनम् ।
प्रत्युवाच महाप्राज्ञो लक्ष्मणानुगतम् वचः ॥ ४-१२-१२

12. **tataH** = then; **mahaa praaj~naH** = raamaH highly, percipient one, Rama; **priya darshanam** = pleasant one, in look [Sugreeva]; **lakSmaNa anugata sugriivam pariSvajya** = Lakshmana's, alternate of, Sugreeva, on embracing; **vacaH prati uvaaca** = wrods, replied.

That great percipient Rama embraced Sugreeva, which Sugreeva is pleasant in his look for he gained confidence by now, and who is an alternate of Lakshmana to partake Rama's affection, and then Rama said these words to such a Sugreeva in reply. [4-12-12]

[Verse Locator](#)

अस्माद् गच्छाम किष्किन्धाम् क्षिप्रम् गच्छ त्वम् अग्रतः ।
गत्वा च आह्वय सुग्रीव वालिनम् भ्रातृ गन्धिनम् ॥ ४-१२-१३

13. sugriiva = oh, Sugreeva; asmaat = from here; kSipram kiSkindhaam gacChaama = quickly, to Kishkindha, we will go; tvam [kshipram = quickly]; agrataH gacCha = in advance, you move; gatvaa = having gone; bhraatR^i gandhinam = Vali, brotherhood, oe who is redolent of; vaalinam = Vali be; aahvaya = you invite.

""Let us quickly go from here to Kishkindha, oh, Sugreeva, you move in advance, and on going there you invite that Vali, one redolent of your brotherhood." So said Rama to Sugreeva. [4-12-13]

This word bhaatrgandhin is a unique expression for 'name sake,' and is said to be anarthaka bhaatR^i vyapadesham where an+arthaka is not, meaningful - meaningless; bhaatR^i brotherhood's; vyapadesham nomenclature. '

A meaningless nomenclature called a brother' for that brother who has no brotherliness for his brothers. Sugreeva do have such a brother Vali, from whom he got the redolence of cruelty alone, but not any brotherliness. Rama Tilaka.

[Verse Locator](#)

सर्वे ते त्वरितम् गत्वा किष्किन्धाम् वालिनः पुरीम् ।
वृक्षैः आत्मानम् आवृत्य हि अतिष्ठन् गहने वने ॥ ४-१२-१४

14. te sarve vaalinaH puriim kiSkindhaam = they, all, to Vali's, city, to Kishkindha; tvaritam gatvaa = quickly, on going; gahane vane vR^ikSaiH aatmaanam aavR^itya = in thickets, of forests, with trees themselves, covering themselves; atiSThan = stayed waited on.

They all on quickly going to Kishkindha, the city of Vali, hedged themselves in the thickets of forest trees and waited. [4-12-14]

[Verse Locator](#)

सुग्रीवो अपि व्यनदद् घोरम् वालिनो ह्वान कारणात् ।
गाढम् परिहितो वेगान् नादैः भिन्दन् इव अंबरम् ॥ ४-१२-१५

15. sugriivaH api = Sugreeva, even; gaaDham parihitaH = firmly, tightening [girdle-cloth]; vegaat naadaiH bhindan ambaram iva = with rapidity, of shouting, to crack, the sky, as though; vaalinaH hvaana kaaraNaat = Vali, to invite, for the purpose of; vyanadat ghoram = shouted, boisterously.

Sugreeva firmly tightened his girdle-cloth for the duel and shouted boisterously for the purpose of inviting Vali for a duel, and his rapidity in shouting appeared as though to crack the sky. [4-12-15]

[Verse Locator](#)

तम् श्रुत्वा निनदम् भ्रातुः क्रुद्धो वाली महाबलः ।
निष्पपात सुसंरब्धो भास्करो अस्त तटात् इव ॥ ४-१२-१६

16. mahaabalaH vaalii = great, mighty, Vali; bhraatuH tam ninadam shrutvaa = brother's, that, shouting. on hearing; kruddhaH = is infuriated; su samrabdhaH = impetuously

[came out]; **asta taTaata bhaaskaraH iva** = dusking, from brink, Sun, like; **niS papaata** = out fallen - fell out.

On hearing his brother's shouting that great mighty Vali is infuriated and impetuously rushed out of his palace chambers, like the sun falling back onto sky from his dusking brink. [4-12-16]

Here Vali is compared with the dusking sun, who is also said to fall back onto the sky before his total dusking into western side. Some say 'because Vali is going to see the dusk of his day this simile is suitable,' while some say that 'Vali is not going to see his dusk of the day now itself hence this is unsuitable.' And some other older mms, contain this simile as **toyadaat iva bhaaskaraH** i.e., 'came out like blazing sun from behind the black cloud.'

[Verse Locator](#)

ततः सुतुमुलम् युद्धम् वालि सुग्रीवयोः अभूत् ।
गगने ग्रहयोः घोरम् बुध अंगारकयोः इव ॥ ४-१२-१७

17. **tataH** = then; **vaali sugriivayoH** = between Vali, Sugreeva; **gagane budha angaarakayoH grahayoH iva** = in skies, among Mercury, Mars, among planets, like; **su tumulam ghoram yuddham abhuut** = very, tumultuous, awful, fight, occurred;

Then a very tumultuous and awful fight occurred between Vali and Sugreeva, which is like the awful fight between the planets Mercury and Mars in skies. [4-12-17]

"The encounter between Michael and Satan is similarly said to have been as if : "Two planets rushing from aspect malign / Of fiercest opposition in midsky / Should combat, and their jarring spheres / compound." Paradise Lost. Book VI. - So say Griffith.

[Verse Locator](#)

तलैः अशनि कल्पैः च वज्र कल्पैः च मुष्टिभिः ।
जघ्नतुः समरे अन्योन्यम् भ्रातरौ क्रोध मूर्च्छितौ ॥ ४-१२-१८

18. **krodha muurcChitau** = in frenzy, convulsed; **bhraatarau** = among two brothers; **ashani kalpaiH** = thunderbolts, similar; **talaiH** = with palms; **vajra kalpaiH muSTibhiH** = lightning, similar, with fists; **samare anyonyam jaghnatuH** = in fight, each other battered.

Those two brothers who are convulsed in frenzy battered each other in that fight with their thunderbolt-like palms, and lightning-like fists. [4-12-18]

[Verse Locator](#)

ततो रामो धनुष् पाणिः तौ उभौ समुदैक्षत ।
अन्योन्य सदृशौ वीरौ उभौ देवौ इव अश्विनौ ॥ ४-१२-१९

19. **tataH** = then; **raamaH dhanuS paaNiH** = Rama, with bow, wielding in hand; **devau ashvinau ubhau iva** = gods, Ashwin, twins, like; **anyonya sadR^ishau** = each other, similar to the other; **tau ubhau viirau samudaikshata [sam ut iikshata]** = those two, valiant ones, watched them.

Then Rama wielding bow in his hand watched those valiant ones that are alike in their appearance, like the Ashwin twins among gods. [4-12-19]

The Twins of Gemini, as known in European astronomy by names Castor and Pollux, or the Dioskuri are the Ashwin twins of Hindus.

[Verse Locator](#)

यत् न अवगच्छत् सुग्रीवम् वालिनम् वा अपि राघवः ।
ततो न कृतवान् बुद्धिम् मोक्तुम् अन्तकरम् शरम् ॥ ४-१२-२०

20. raaghavaH = Raghava; sugriivam = Sugreeva; vaalinam vaa api = Vali, or, either; yat = by which reason; na avagacChat = not, descried; tataH = thereby; anta karam sharam = end, making [deadening,] arrow moktum = to release; buddhim = mind; na kR^itavaan = not, made.

For which reason Raghava could not differentiate between Sugreeva or Vali, for the same reason did not make up his mind to release his arrow, otherwise it would have been a deadening arrow, as confusion is the only reason for Rama. [4-12-20]

[Verse Locator](#)

एतस्मिन् अन्तरे भग्नः सुग्रीवः तेन वालिना ।
अपश्यन् राघवम् नाथम् ऋश्यमूकम् प्रदुद्रुवे ॥ ४-१२-२१

21. etasmin antare = in the, while; tena vaalinaa = by that, Vali; bhagnaH sugriivaH = broken - whacked, Sugreeva; naatham = the benefactor; raaghavam = Raghava; a pashyan = not, seeing; R^ishyamuukam pra dudruve = to Rishyamuka, immediately, fled to.

Meanwhile Sugreeva is unable to spot out his benefactor Raghava as Vali whacked him down, and thereby he immediately fled to Mt. Rishyamuka. [4-12-21]

[Verse Locator](#)

क्लान्तो रुधिर सिक्त अंगो प्रहारैः जर्जरी कृतः ।
वालिना अभिद्रुतः क्रोधात् प्रविवेश महावनम् ॥ ४-१२-२२

22. vaalinaa krodhaat abhi drutaH = by Vali, by fury, confronted / ran chasing; klaantaH rudhira sikta angaH = debilitated, blood, soaking, body-parts; prahaaraiH jarjarii kR^itaH = by thwacking, enervate, made into [enervated]; that Sugreeva; pravivesha mahaavanam = entered, great forest.

Sugreeva is debilitated and enervated by Vali's thwacking till his limbs soaked in blood, and he entered the great forest of Rishyamuka as Vali chased him. [4-12-22]

[Verse Locator](#)

तम् प्रविष्टम् वनम् दृष्ट्वा वाली शाप भयात् ततः ।
मुक्तो हि असि त्वम् इति उक्त्वा स निवृत्तो महाबलः ॥ ४-१२-२३

23. vanam praviSTam tam dR^iSTvaa = forest, entered, him [Sugreeva,] on seeing; mahaabalaH saH vaalii = great mighty, he that, Vali; tvam muktaH asi hi = you are, let off, indeed; iti uktvaa = thus, saying; shaapa bhayaat tataH nivR^ittaH = by curse's, fear, from there, returned.

On seeing Sugreeva's entry into the forest of Rishyamuka, Vali said to him "you are let off for now..." and saying so he returned to Kishkindha from there in view of fear from curse of Sage Matanga. [4-12-23]

[Verse Locator](#)

राघवो अपि सह भ्रात्रा सह चैव हनूमता ।
तदेव वनम् आगच्छत् सुग्रीवो यत्र वानरः ॥ ४-१२-२४

24. raaghavaH api = Raghava, also; saha bhraatraa = with, brother [Lakshmana]; hanuumataa ca saha eva = Hanuma, with, also, like that; yatra vaanaraH

sugriivaH = where, monkey, Sugreeva is there; **tat eva vanam aagacChat** = to that, forest, alone, he came.

Raghava also came to that forest, along with his brother Lakshmana and along with Hanuma, where that monkey Sugreeva fled. [4-12-24]

[Verse Locator](#)

तम् समीक्ष्य आगतम् रामम् सुग्रीवः सह लक्ष्मणम् ।
ह्रीमान् दीनम् उवाच इदम् वसुधाम् अवलोकयन् ॥ ४-१२-२५

25. **sugriivaH** = Sugreeva; **aagatam saha lakSmaNam** = one who arrived, with, Lakshmana; **tam raamam samiikSyā** = him, that Rama, on seeing; **hriimaan vasudhaam avalokayan** = ashamed one, ground, while looking at; **diinam uvaaca idam** = piteously, spoke, this.

Seeing the arrival of Rama with Lakshmana, Sugreeva ashamedly turned his eyes down to earth and piteously spoke this without eyeing Rama [4-12-25]

[Verse Locator](#)

आह्वयस्व इति माम् उक्त्वा दर्शयित्वा च विक्रमम् ।
वैरिणा घातयित्वा च किम् इदानीम् त्वया कृतम् ॥ ४-१२-२६

26. **aahvayasva iti maam uktvaa** = invite [Vali,] thus, to me, on saying [encouraging]; **darshayitvaa ca vikramam** = showing, also, dexterity; **vairiNaa ghaatayitvaa ca** = by enemy, got battered; **tvayaa idaanii kim kR^itam** = by you, now, what is, done.

"Showing your dexterity you encouraged me to invite Vali for fight, but you got me battered by my enemy, what is this done by you." [4-12-26]

[Verse Locator](#)

ताम् एव वेलाम् वक्तव्यम् त्वया राघव तत्त्वतः ।
वालिनम् न निहन्मि इति ततो न अहम् इतो व्रजे ॥ ४-१२-२७

27. **Raaghava** = oh, Raghava; **taam velaam eva** = at that, time, only; **vaalinam na nihanmi** = Vali, I do not, kill, iti tattvataH tvayaa vaktavyam = thus, truly, by you, should have been told; **tataH** = then; **aham itaH na vraje** = I, to here, would not, have come.

"You should have truly made it known at that time only, oh, Raghava, that you will not kill Vali, then I would not have come here, to Kishkindha. [4-12-27]

[Verse Locator](#)

तस्य च एवम् ब्रुवाणस्य सुग्रीवस्य महात्मनः ।
करुणम् दीनया वाचा राघवः पुनर् अब्रवीत् ॥ ४-१२-२८

28. **mahaatmanaH tasya sugriivasya** = great-souled one, of that, Sugreeva; **diinayaa vaacaa** = with pathetic, words; **karuNam evam bruvaaNasya** = woefully, this way, while saying; **raaghavaH punaH abraviit** = Raghava, again, said.

Rama replied that great-souled Sugreeva who is speaking woefully with pathetic words in this way. [4-12-28]

[Verse Locator](#)

सुग्रीव श्रूयताम् तात क्रोधः च व्यपनीयताम् ।
कारणम् येन बाणो अयम् स मया न विसर्जितः ॥ ४-१२-२९

29. **taata sugriiva** = dear, Sugreeva; **yena** = by which reason; **saH ayam baaNaH** = this, that, arrow - the arrow such as this; **mayaa na visarjitaH** = by me, not, let off; **kaaraNam shruuyataam** = reason, be heard; **krodhaH vyapaniiyataam [vi apa niiyataam]** = anger, be, aside, distanced - discarded.

"Sugreeva, by which reason I have not let-off an arrow such as that of mine, that reason may be heard and let the anger be discarded. [4-12-29]

[Verse Locator](#)

अलंकारेण वेषेण प्रमाणेन गतेन च ।

त्वम् च सुग्रीव वाली च सदृशौ स्थः परस्परम् ॥ ४-१२-३०

30. **alamkaareNa** = by ornamentation; **veSeNa** = by attire; **pramaaNena** = in physicality **gatena ca** = by movements, also; **tvam ca** = you, and; **sugriiva** = oh, Sugreeva; **vaalii ca** = Vali, also; **parasparam sadR^ishau sthaH** = to each other, resemble, you both are there.

"By ornamentation, attire, physicality and movements, you and Vali look-alike. [4-12-30]

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स्वरेण वर्चसा च एव प्रेक्षितेन च वानर ।

विक्रमेण च वाक्यैः च व्यक्तिम् वाम् न उपलक्षये ॥ ४-१२-३१

31. **vaanara** = oh monkey; **svareNa** = by voice; **varcasaa** = by bodily glow; **ca eva** = also, thus; **prekSitena** = by your looking; **vikrameNa ca vaakyaiH ca** = by bravery, also, by speech; **vaam vyaktim na upalakSaye** = among you, difference, not, spotted.

"By your voice, bodily glow also thus in your looking, also in bravery and in speech, oh monkey, I could not mark any difference. [4-12-31]

[Verse Locator](#)

ततो अहम् रूप सादृश्यात् मोहितो वानरोत्तम ।

न उत्सृजामि महावेगम् शरम् शत्रु निबर्हणम् ॥ ४-१२-३२

32. **vaanara uttama** = oh, monkey, the best; **tataH** = thereby; **ruupa saadR^ishyaat mohitaH** = by personalities, similarity, confused; **aham** = I; **mahaa vegam** = great, speeded; **shatru nibarhaNam** = enemy, annihilating one; **sharam** = arrow; **na utsR^ijaami** = not, released.

"Thereby, oh, great monkey, I have not released this great speeded and enemy annihilating arrow of mine as I was confused in the similarity of your personalities. [4-12-32]

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जीवित अन्तकरम् घोरम् सादृश्यात् तु विशंकितः ।

मूलघातो न नौ स्याद्धि द्वयोः इति कृतो मया ॥ ४-१२-३३

33. **saadR^ishyaat tu** = by similarity, but; **vi shankitaH** = being ambiguous; **jiivita antakaram ghoram** = life, terminator, ghastly one; [arrow I did not release]; **nau dvayoH muula ghaataH syaat hi** = to two of us, basic [object,] ruined, it will be, isn't it; hence; **iti maya kR^itaH** = thus [thinking,] by me, not done.

"I was ambiguous by your similarities, as such I have not released this ghastly and life-taking arrow, otherwise the basic object of ours will be ruined, isn't it. [4-12-33]

[Verse Locator](#)

त्वयि वीर विपन्ने हि अज्ञान् लाघवान् मया ।

मौढ्यम् च मम बाल्यम् च ख्यापितम् स्यात् कपीस्वर ॥ ४-१२-३४

34. **viira** = oh, brave one; **kapiisvara** = oh, monkey's, lord; **a j~naat** = un, knowingly - by my unawareness; **laaghavaat** = by [my] fallacy; **tvayi vipanne** = you, when you become afflicted with hazard; **maya** = by me; **mama** = my; **mauDhyam ca baalyam ca** = imbecility, also; my, naivety, also; **khyaapitam syaat** = established, they will be [isn't it.]

"When my unawareness and fallacy hazardously afflicts none but you in the form of my own arrow, oh, brave lord of monkeys, then I will be establishing my own imbecility and naivety, isn't it. [4-12-34]

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दत्त अभय वधो नाम पातकम् महत् अब्धुतम् ।

अहम् च लक्ष्मणः च एव सीत च वरवर्णिनी ॥ ४-१२-३५

त्वत् अधीना वयम् सर्वे वने अस्मिन् शरणम् भवान् ।

35, 36a. **datta abhaya vadhaH naama** = given, protection, killing, means [killing one who is protected means]; **paatakam mahat adbhutam** = sin, highest, terrifying; **aham ca lakshmaNaH ca eva** = myself, also, Lakshmana, thus; **vara varNinii siita ca** = of exquisite, glow, Seetha, also; **vayam sarve tvat adhiinaa** = we, all, are under your, control - dependent on you; **bhavaan asmin vane sharaNam** = you are, in forest, this one, shelter,

"Eliminating one who is protected means a terrifying sin of highest order, even so, myself and Lakshmana and also thus Seetha with her exquisite glow are all dependent on you, and you are our shelterer in this forest. [4-12-35, 36a]

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तस्मात् युध्यस्व भूयस्त्वम् मा शंकी च वानर ॥ ४-१२-३६

एतन् मुहूर्ते तु मया पश्य वालिनम् आहवे ।

निरस्तम् इषुणा एकेन वेष्टमानम् महीतले ॥ ४-१२-३७

36. **vaanara** = oh, monkey; **tasmaat tvam bhuuyaH yudhyasva** = therefore, you, again, fight; **maa** = me; **maa shankii** = don't, doubt; **etat muhurte tu** = at this, moment, only; **mayaa** = by me; **aahave** = in fight; **ekena iSuNaa nirastam** = with single, arrow, render him ineffective; **mahii tale veSTamaanam** = on earth's, surface, squirming; **vaalinam pashya** = Vali, you may see.

"Therefore, oh, monkey, again you fight with him without doubting me, and I will render him ineffective at this moment only with a single arrow of mine, and you can see Vali squirming on the ground. [4-12-36, 37],

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अभिज्ञानम् कुरुष्व त्वम् आत्मनो वानरेश्वर ।

येन त्वाम् अभिजानीयाम् द्वन्द्व युद्धम् उपागतम् ॥ ४-१२-३८

38. **vaanareshvara** = oh, monkey's, lord; **aatmanaH abhij~naanam kuruSva tvam** = for yourself, identity, make, you; **yena tvaam abhijaaniyaam** = by which, you, be identified; **dvandva yuddham upaagatam tvaam** = in duel, fight, engaged in, you.

"You have an identification for yourself, oh lord of monkeys, by which you can be identified when you are engaged in duel. [4-12-38]

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गज पुष्पीम् इमाम् फुल्लाम् उत्पाट्य शुभ लक्षणाम् ।
कुरु लक्ष्मण कण्ठे अस्य सुग्रीवस्य महात्मनः ॥ ४-१२-३९

39. lakSmaNa = oh, Lakshmana; imaam phullaam shubha akSaNaam gaja puSpiim = these, bloomed, beautiful, in their aspect, gaja, creeper; utpaaTya = on extracting - picking up; mahaatmanaH asya sugriivasya = noble-souled one, his, Sugreeva's; kaNThe kuru = around neck, you make you [place.]

"Lakshmana, pick up this gaja creeper that is beautiful in its appearance and let this noble souled Sugreeva be garlanded with that." So said Rama to Lakshmana. [4-12-39]

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ततो गिरि तटे जाताम् उत्पाट्य कुसुमायुताम् ।
लक्ष्मणो गज पुष्पीम् ताम् तस्य कण्ठे व्यसर्जयत् ॥ ४-१२-४०

40. tataH = then; lakSmaNaH = Lakshmana; giri taTe jaataam = at mountain, step, growing; kusuma aayutaam = flowers, together with; taam gaja puSpiim utpaaTya = that, gaja, creeper, on plucking; tasya kaNThe vyasarjayat [vi ava sarjayat] = his [Sugreeva's], around neck, slung it.

Then Lakshmana plucked that gaja creeper with flowers growing at the foot of the mountain, and slung it like a garland around the neck of that Sugreeva. [4-12-40] n

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स तथा शुशुभे श्रीमान् लतया कण्ठ सक्तया ।
मालया इव बलाकानाम् ससंध्य इव तोयदः ॥ ४-१२-४१

41. shriimaan = prosperous one [Sugreeva]; saH kaNTha saktayaa = he, with creeper, around neck; latayaa = with creeper; sa sandhya = with, sunset [colour]; toya daH = water-giver [black cloud]; balaakaanaam maalayaa iva = with herons, train of, like; shushubhe = shone forth.

He that prosperous Sugreeva with that flowery-creeper adorning his neck then shone forth like a black rain cloud against a backdrop of rich ochry colour of sunset, and with a train of herons adorning that cloud like a garland. [4-12-41]

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विभ्राजमानो वपुषा राम वाक्य समाहितः ।
जगाम सह रामेण किष्किंधाम् पुनराप सः ॥ ४-१२-४२

42. vapuSaa vi bhraajamaanaH = by physique, verily effulgent; saH = he that Sugreeva; raama vaakya samaahitaH = by Rama's, words, emboldened; saha raameNa = with, Rama; jagaama punaH kiSkindhaam = advanced, again, to Kishkindha; aapa = he reached it.

He that Sugreeva whose physique became effulgent by that creeper-garland is again emboldened by Rama's words, and he again advanced to Kishkindha with Rama, and reached it again. [4-12-42]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वादशः सर्गः

Thus, this is the 12th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 13 Verses converted to UTF-8, Nov 09

Introduction

After encouraging Sugreeva to challenge Vali for a second time duly wearing a flower garland as a mark of identification between the two brothers, Rama and others proceed to Kishkindha. On their way they chance to see a divine hermitage called **sapta jana aashrama** 'Hermitage of Seven Sages.' On worshipping it they proceed to Kishkindha.

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ऋश्यमूकात् स धर्मात्मा किष्किन्धाम् लक्ष्मण अग्रजः ।

जगाम सह सुग्रीवो वालि विक्रम पालिताम् ॥ ४-१३-१

समुद्यम्य महत् चापम् रामः कांचन भूषितम् ।

शराम् च आदित्य संकाशान् गृहीत्वा रण साधकान् ॥ ४-१३-२

1, 2. dharmaatmaa saH lakSmaNa agrajaH = righteous one, he, Lakshmana's, elder; raamaH = Rama; sam udyamya = on readying; kaancana bhuuSitam = in gold, decorated; mahat caapam = great, bow; aaditya samkaashaan = blazing sun, similar; raNa saadhakaan = in war, victorious; sharaam ca = arrows, also; gR^ihiitvaa = on taking; saha sugriivaH = with, Sugreeva; R^ishyamuukaat = from Rishyamuka; vaali vikrama paalitaam = by Vali's, valour, ruled; kiSkindhaam jagaama = to Kishkindha, proceeded.

That righteous Rama readying his great bow decorated with gold, and on taking blazing sun similar arrows that are victory-oriented in wars, proceeded from Rishyamuka along with Sugreeva to the city ruled by the valour of Vali, namely Kishkindha. [4-13-1, 2]

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अग्रतः तु ययौ तस्य राघवस्य महात्मनः ।

सुग्रीवः संहत ग्रीवो लक्ष्मणः च महाबलः ॥ ४-१३-३

3. mahaatmanaH tasya raaghavasya = great soul, of that, Raghava; agrataH = ahead; samhata griivaH sugriivaH = stern, necked one, Sugreeva; mahaabalaH lakSmaNaH ca = great mighty one, Lakshmana, also; yayau = storde.

Stern-necked Sugreeva and the great mighty Lakshmana strode ahead of that great soul Rama. [4-13-3]

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पृष्ठतो हनुमान् वीरो नलो नीलः च वीर्यवान् ।

तारः चैव महातेजा हरि यूथप यूथपाः ॥ ४-१३-४

4. pR^iSThataH viiraH hanumaan = rearward, brave one Hanuma; viiryavaan nalaH niilaH ca = dauntless ones, Nala, Neela, also; mahaatejaa hari yuuthapa yuuthapaaH taaraH =

of great energy, monkeys, captain of, captains Tara. [yayau = proceeded.]

The brave Hanuma, dauntless Nala and Neela, and the captain of monkey's captains Tara of great energy followed them rearward. [4-13-4]

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ते वीक्षमाणा वृक्षाम् च पुष्प भार अवलम्बिनः ।
प्रसन्न अंबुवहाः चैव सरितः सागरम् गमाः ॥ ४-१३-५

5. te = they; puSpa bhaara avalambinaH vR^ikSaam = by flowers, weight, drooping, trees; prasanna ambu vahaaH = pleasant, water, carrying; saagaram gamaaH = to ocean, coursing; saritaH rivers; viikSamaaNaa = [yayau] = looking at, they moved on.

They moved on looking at the trees that are drooping with the weight of their flowers, and at the rivers that are carrying pleasant water while themselves are coursing towards ocean. [4-13-5]

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कन्दराणि च शैलाम् च निर्दराणि गुहाः तथा ।
शिखराणि च मुख्यानि दरीः च प्रिय दर्शनाः ॥ ४-१३-६

6. kandaraaNi = [house-like] caverns; shailaam = crags; nirdaraaNi guhaaH tathaa = ravines, caves, like that; shikharaaNi ca mukhyaani = peaks, also, monumental ones; dariiH ca priya darshanaaH = valleys, of pleasant, sight.

They on seeing house-like caverns, crags, ravines and caves, and monumental peaks, cavities that are pleasant for sight have moved on. [4-13-6]

The words kandara, and guha have different meanings. kandaraaNi = mandira aakaara parvata vivaraaNi = house-like mountain cavities; nir+daraaNi = shaila vivaraaNi; guhaaH = deva khaata giri bilvaani-deep mountain caves made by divinities - Rama Tilaka.

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वैदूर्य विमलैः तोयैः पद्मैः च आकोश कुड्मलैः ।
शोभितान् सजलान् मार्गे तटाकान् च अवलोकयन् ॥ ४-१३-७

7. maarge = on way; taTaakaan = lakes; vaiduurya vimalaiH toyaiH = cat's eye-like [gem-like,] without, slime, waters; padmaiH ca aakosha kuDmalaiH = lotuses, to their orifices, buds; shobhitaan sa jalaan = glistening, with, waters; avalokayan = on observing; yayau = they went.

On their way they observed lakes that are glistening forth with gem-like waters without slime, and with lotus buds in budding stage. [4-13-7]

The word aakoshakuDmalaiH has other renderings. One is as above, saying the lotuses in lakes are still in the budding stage and they have not started to bloom. The other is that they are neither large nor tiny in size. Another is that the stem is having all buds from below to its end, if the compound is separated as aa kosha kuDmalaiH .

Secondly the usage of vaiduurya vimala udaka is an often-repeated expression, which may not be construed that the waters are just like cats-eye or Lapis Lazule, the precocious gem in nava ratna / nine-gem combination. In fine composition it is smaraNa alankaara , a metaphorical memorabilia. If it is said that the water is like vaiduurya or cat's-eye or Lapis, it reminds us of all other eight gems including a diamond. As such the waters are crystalline and pellucid in their look like priceless gems, for water is the invaluable gem-like gift of nature and flowing waters are the priceless possessions for livelihood as well.

The following two verses contain the foots in one samaasa/ one compound which if read in a spell will be rhythmic. The first foot of verse nine is one samaasa / one compound only. Both the unbroken compound and segregated word order are given below for reading pleasure.

कारण्डैस्सारसैर्हंसैर्वज्जुलैर्जलकुक्कुटैः ।

चक्रवाकैस्थाचान्यैश्शकुनैर्प्रतिनादितान् ॥ - यद्वा -

कारण्डैः सारसैः हंसैः वंजुलैः जल कुक्कुटैः ।

चक्रवाकैः तथा च अन्यैः शकुनैः प्रतिनादितान् ॥ ४-१३-८

8. kaaraNDaiH saarasaiH hamsaiH vanjulaiH jala kukkuTaiH = Karandava, Saarasa, Swans, Vanjula water, fowls; cakravaakaiH = Chakravaaka; tathaa ca = like that, also; anyaiH shakunaiH = with other, birds; prati naaditaan = in reverb, sounding [reverberant.]

Those lakes are reverberant with Karandava-s, Saarasa-s, Swans, Vanjula-s and other waterfowls, also like that with Chakravaaka-s and other birds. [4-13-8]

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मृदुशष्पाङ्कुराअहारान्निर्भयान्वनगोचरान् ।

चरतांसर्वतोपश्यन्स्थलीषु हरिणान्स्थितान् ॥ - यद्वा -

मृदु शष्प अंकुर आहारान् निर्भयान् वन गोचरान् ।

चरताम् सर्वतो अपश्यन् स्थलीषु हरिणान् स्थितान् ॥ ४-१३-९

9. mR^idu shaSpa ankura aahaaraan = soft, grass, blade, feeding on; nir bhayaan vana gocaraan = without, fear, forest, movers; sthaliSu = at places; sarvataH = everywhere; carataam sthitaan = moving, standing; apashyan hariNaan = have seen, deer.

They have seen fearless deer feeding on soft grass blades everywhere, somewhere moving here and there in the forest, and else where standing. [4-13-9]

Verse Locator

तटाक वैरिणः च अपि शुक्ल दन्त विभूषितान् ।

घोरान् एकचरान् वन्यान् द्विरदान् कूल घातिनः ॥ ४-१३-१०

10. ghoraan = dangerous; taTaaka vairiNaH = lake, enemies; shukla danta vibhuuSitaan = white, tusks, ornamented with; eka caraan = elephantine, in oneness, moving; kuula ghaatinaH = lakebeds, destroyers; vanyaan dviradaan = forest, elephants; [they saw.]

They have also seen the forest elephants that have white tusks for their ornaments and that are moving in herds, and which are the dangerous enemies of lakes as they destroy lakebeds. [4-13-10]

Verse Locator

मत्तन् गिरि तट उद्घुष्टान् पर्वतान् इव जंगमान् ।

वानरान् द्विरद प्रख्यान् मही रेणु समुक्षितान् ॥ ४-१३-११

11. mattan vaanaraan = vigorous monkeys; giri taTa udghuSTaan = on mountain's, ridges, making noisy; jangamaan parvataan iva = mobile, mountains, like; dvirada prakhyaan = elephantine, in aspect; mahii reNu samukshitaan = earth's, dust, covered [on bodies.]

Also seen are the vigorous and elephantine monkeys that are like mobile mountains, begrimed with dust, and bellowing on mountain ridges. [4-13-11]

If the first foot mattaan giri taTa udghuSTaan is connected with verse 10, it can also be said in respect of elephants like 'the elephants in rut are moving like mobile mountains and noisy on the mountain crags.'

वने वन चराम् च अन्यान् खेचराम् च विहंगमान् ।
पश्यन्तः त्वरिता जग्मुः सुग्रीव वश वर्तिनः ॥ ४-१३-१२

12. sugriiva vasha vartinaH = Sugreeva's, under control, that move - followers of Sugreeva; vane = in forest; anyaan vana caraam ca = other, forest movers, also; khe caraam viham gamaan = aloft, movers, sky, flyers; pashyantaH = on seeing; tvaritaa jagmuH = quickly, moved.

On seeing other forest beings in that forest and birds moving aloft in sky, those followers of Sugreeva quickly moved on. [4-13-12]

The two words vihangama and khecara mean a bird. But the vihangama is the cognate word and khecara is its adjective, as observed by Dr. Satya Vrat in his: The Ramayana - A Linguist Study.

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तेषाम् तु गच्छताम् तत्र त्वरितम् रघुनंदनः ।
द्रुम षण्ड वनम् दृष्ट्वा रामः सुग्रीवम् अब्रवीत् ॥ ४-१३-१३

13. teSaam tvaritam gacChataam = they, while quickly, going; raghu nandanaH raamaH = Raghu's, delight of, Rama; tatra = there; druma SaNDa vanam = tree, clump, forest; dR^iSTvaa = on seeing; sugriivam abraviit = to Sugreeva, said.

While they are quickly going, Rama, the delight of Raghu's dynasty, saw there a clump of forest trees and he asked Sugreeva like this. [4-13-13]

Verse Locator

एष मेघ इव आकाशे वृक्ष षण्डः प्रकाशते ।
मेघ संघात विपुलः पर्यन्त कदली वृतः ॥ ४-१३-१४

14. eSa vR^ikSa = SaNDaH = this, trees, cluster of; megha sanghaata vipulaH = like clouds, accumulation, extensive - thick; pari aanta = all, around; kadalii vR^itaH = plantain trees, surrounded by; aakaashe megha iva prakaashate = in sky, cloud [cloudscape,] like, shining forth.

"This cluster of trees surrounded with plantain trees is like an accumulation of thick clouds, and this is shining forth like a cloudscape in sky. [4-13-14]

Verse Locator

किम् एतत् ज्ञातुम् इच्छामि सखे कौतूहलम् मम ।
कौतूहल अपनयनम् कर्तुम् इच्छामि अहम् त्वया ॥ ४-१३-१५

15. sakhe = oh, friend; kim etat = what, this; j~naatum icChaami = to know, I wish to; kautuuhalam mama = inquisitive, of mine; kautuuhala apanayanam kartum aham icChaami tvayaa = inquisitiveness, to be clear, be made, I, wish to, by you.

"What is this? I wish to know and oh, friend, I wish you to clear this inquisitiveness of mine. [4-13-15]

Verse Locator

तस्य तद् वचनम् श्रुत्वा राघवस्य महात्मनः ।
गच्छन् एव आचक्षे अथ सुग्रीवः तत् महद् वनम् ॥ ४-१३-१६

16. mahaatmanaH tasya raaghavasya = great-soul, that, Raghava's; tat vacanam shrutvaa = that, sentence, on hearing; tataH = then; sugriivaH = Sugreeva; gacChann eva =

while proceeding, only; **tat mahat vanam aacacakSe** = that, significance, of forest, described.

On hearing that sentence of that great soul Raghava, then Sugreeva described about the significance of that forest while proceeding on the way. [4-13-16]

[Verse Locator](#)

एतद् राघव विस्तीर्णम् आश्रमम् श्रम नाशनम् ।

उद्यान वन संपन्नम् स्वादु मूल फल उदकम् ॥ ४-१३-१७

17. **raaghava** = Raghava; **udyaana vana sampannam** = pleasure, gardens, abundant in; **svaadu muula phala udakam** = having dainty, tubers, fruits, water; **vistiirNam** = spacious; **etat shrama naashanam aashramam** = this, weary, removing, hermitage

"Raghava, this spacious hermitage with abundant gardens and dainty tubers, fruits and water is a weary remover." Thus Sugreeva started telling Rama. [4-13-17]

[Verse Locator](#)

अत्र सप्तजना नाम मुनयः संशित व्रताः ।

सप्त एव आसन् अधः शीर्षा नियतम् जल शायिनः ॥ ४-१३-१८

18. **atra** = in there; **samshita vrataaH** = dourly, vowed ones; **niyatam** = scrupulously; **adhaH shiirSaa** = downward, with heads; **jala shaayinaH** = always, in water reclining; **saptajanaa naama** = sapta jana [Seven Persons,] named; **sapta eva** = seven, thus; **munayaH aasan** = hermits, were there.

"There were hermits named **sapta jana**, Seven Persons, who were dourly vowed with their heads pendulous downward and legs up, as in **shiirSa aasana**, the upside-down yogic body posture, and who always reclined in water. [4-13-18]

[Verse Locator](#)

सप्त रात्रे कृत आहारा वायुना अचल वासिनः ।

दिवम् वर्ष शतैः याताः सप्तभिः सकलेवराः ॥ ४-१३-१९

19. **sapta raatre** = for seven, nights [and days]; **vaayunaa** = on air; **kR^ita aahaaraa** = making, diet; **a cala vaasinaH** = not, waveringly, they were living; **saptabhiH varSa shataiH** = seven years, hundred - for seven hundred years [of their asceticism]; **sa kalevaraaH divam yaataaH** = with, bodies, to heaven, they went.

"They were making diet on air alone that too once in seven days, and living unwaveringly in that way they practised their asceticism for seven hundred years and went to heavens with their bodies. [4-13-19]

[Verse Locator](#)

तेषाम् एतत् प्रभावेण द्रुम प्राकार संवृतम् ।

आश्रमम् सुदुराधर्षम् अपि स इन्द्रैः सुर असुरैः ॥ ४-१३-२०

20. **druma praakaara samvR^itam** = trees, compound wall, encircled with; **etat aashramam** = this, hermitage; **teSaam prabhaaveNa** = by their, influence; **sa indraiH sura asuraiH api** = with, Indra, by gods, by demons, even; **su duraadharSam** = highly, unassailable.

"This hermitage that has encircling trees for its compound wall has become highly unassailable even for Indra together with all gods and demons. [4-13-20]

[Verse Locator](#)

पक्षिणो वर्जयन्ति एतत् तथा अन्ये वनचारिणः ।

विशन्ति मोहाद् ये अपि अत्र न निवर्तन्ते ते पुनः ॥ ४-१३-२१

21. pakSiNaH = birds; tathaa anye vana caariNaH = thus, other, forest movers [animals]; etat varjayanti = this hermitage, they forbear; ye mohaat atra vishanti = those, unknowingly, in there, enter; te punaH na nivartante = they, again, not, returning.

"Birds and other forest moving animals forbear this hermitage and those that unknowingly enter in there they do not return. [4-13-21]

[Verse Locator](#)

विभूषण रवाअः च अत्र श्रूयन्ते सकलाक्षराः ।

तूर्य गीत स्वनाअः च अपि गन्धो दिव्यः च राघव ॥ ४-१३-२२

22. Raaghava = Raghava; atra = there; sakala = sa kala akSaraaH = with, artistically, worded; vibhuuSaNa ravaaH ca = ornament's, sounds, also; tuurya giita svanaaaH ca api = instrumental, lyrical, tunes; shruuyante = are audible; gandhaH divyaH = ca fragrance, divine, also - you can smell.

"From there artistically worded lyrical and instrumental tunes, and even the sounds of ornaments are audible, and oh, Raghava, one can sense a divine fragrance too. [4-13-22]

[Verse Locator](#)

त्रेताग्नयो अपि दीप्यन्ते धूमो हि एष प्रदृश्यते ।

वेष्टयन् इव वृक्ष अग्रान् कपोत अंग अरुणो घनः ॥ ४-१३-२३

23. tretaagnayaH api diipyante = triadic, ritual-fires, even, glow; vR^ikSa agraan = tree, tops; veSTayan iva = muffling, as though; kapota anga aruNaH = pigeon, body's, ochre-coloured [unlike those of white or grey Columba livia species]; ghanaH = thick; eSa dhuumaH pradR^ishyate hi = this, smoke, is apparent, indeed.

"Even the triadic ritual-fires glow there, and their thick and ochry coloured smoke like that of a reddish-brown pigeon is apparent muffling the treetops. [4-13-23]

[Verse Locator](#)

एते वृक्षाः प्रकाशन्ते धूम संसक्त मस्तकाः ।

मेघ जाल प्रतिच्छन्ना वैदूर्य गिरयो यथा ॥ ४-१३-२४

24. dhuuma samsakta mastakaaH = smoke, mantled, with heads - at treetops; ete vR^ikshaaH = these, trees; megha jaala praticChannaaH = clouds, cluster of, overlaid; vaiduurya girayaH yathaa = lapis', mountains [gem-mountains,] as with; prakaashante = they beam forth.

"When that smoke is mantling their tops these trees are beaming forth like mountains of gems overlaid with clusters of clouds. [4-13-24]

[Verse Locator](#)

कुरु प्रणामम् धर्मात्मन् तेषाम् उद्दिश्य राघवः ।

लक्ष्मणेन सह भ्रात्रा प्रयतः संयत अंजलिः ॥ ४-१३-२५

25. dharmaatman = oh, righteous one; raaghavaH = Raghava; teSaam uddishya = them [the sages,] addressing; bhraatraa lakSmaNena saha = brother, along with, Lakshmana; prayataH = determinedly; samyata anjaliH = adjoining, palms; kuru praNaamam = offer, salutation.

"Offer salutations determinedly and adjoining palms addressing the sages called Seven Persons, oh Raghava, along with brother Lakshmana [4-13-25]

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प्रणमन्ति हि ये तेषाम् ऋषीणाम् भावित आत्मनाम् ।
न तेषाम् अशुभम् किञ्चित् शरीरे राम दृश्यते ॥ ४-१३-२६

26. raama = Rama; bhaavita aatmanaam teSaam R^iSiiNaam = contemplated souls, at them, those sages; ye praNamanti = those, who offer salutations; teSaam shariire = to them, in bodies [bodily]; kimcit = in the least; a shubham = not, auspicious - trauma; na vidyate = not, found.

"Those that offer salutations to those sages with contemplated souls will evince no bodily trauma in the least." Thus said Sugreeva to Rama. [4-13-26]

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ततो रामः सह भ्रात्रा लक्ष्मणेन कृताञ्जलिः ।
समुद्दिश्य महात्मानः तान् ऋषीन् अभ्यवादयत् ॥ ४-१३-२७

27. tataH raamaH saha bhraatraa lakSmaNena = then, Rama, with, brother, Lakshmana; kR^ita anjaliH = adjoining, palms; mahaatmaanaH taan R^iSiin samuddishya = great souled ones, them the sages, on addressing; abhyavaadayat = offered salutations.

Then Rama along with brother Lakshmana adjoined palms, addressed himself to the great-souled sages known as Seven Persons, and offered salutations to them. [4-13-27]

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अभिवाद्य च धर्मात्मा रामो भ्राता च लक्ष्मणः ।
सुग्रीवो वानराअः चैव जग्मुः संहृष्ट मानसाः ॥ ४-१३-२८

28. dharmaatmaa = righteous one; raamaH bhraataa lakSmaNaH sugriivaH vaanaraaaaH caiva = Rama, brother, Lakshmana, Sugreeva, monkeys, also thus; abhivaadya = on worshipping; jagmuH sam hR^iSta maanasaaH = proceeded, well, pleased, at heart.

That righteous Rama along with brother Lakshmana, Sugreeva and other monkeys having worshipped those sages proceeded to Kishkindha well-pleased at heart. [4-13-28]

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ते गत्वा दूरम् अध्वानम् तस्मात् सप्त जन आश्रमात् ।
ददृशुः ताम् दुराधर्षाम् किष्किन्धाम् वालि पालिताम् ॥ ४-१३-२९

29. te tasmaat saptajana aashramaat = they, from that, Saptajana, hermitage; duuram adhvaanam gatvaa = long, on way, on going; vaali paalitaam duraadharSaam taam kiSkinthaam dadR^ishuH = by Vali, ruled, unassailable one, her, that Kishkindha, they saw.

Having gone a long way from that hermitage of Seven Persons they have seen that unassailable and Vali ruled city namely Kishkindha. [4-13-29]

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ततस्तु रामानुज राम वानराः
प्रगृह्य शस्त्राणि उदित उग्र तेजसा ।
पुरीम् सुरेश आत्मज वीर्य पालिताम्
वधाय शत्रोः पुनर् आगताः इह ॥ ४-१३-३०

30. tataH = then; u dita ugra tejasaa = up surged, fiery, with flare of; raama anuja = Rama's, [younger] brother - Lakshmana; raamaH = Rama; vaanaraaH = monkeys; shastraani pragR^ihya = weapons, on taking, wielding; shatroH vadhaaya = enemy, to eliminate; suresha atmaaja = gods, lord - Indra's, son - Vali; viirya paalitaam = by his brawn, ruled; puriim = to city; punaH iha aagataaH = again, to here, they came.

Then Rama's bother Lakshmana, Rama, and other monkeys wielding their weapons and flaring with their upsurged fiery again came to eliminate that enemy Vali to the city that is ruled by the brawn of the same Vali, the son of Indra. [4-13-30]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रयोदशः सर्गः

Thus, this is the 13th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 14 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva again requests Rama to ascertain whether he is prepared to eliminate Vali this time. Rama assures Sugreeva that he will not deviate from what he has promised, and he never would, and asks Sugreeva to challenge Vali by way of inviting him for a duel. Sugreeva blares out inciting Vali to the duel.

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सर्वे ते त्वरितम् गत्वा किष्किन्धाम् वालिनः पालिताम् ।
वृक्षैर् आत्मानम् आवृत्य व्यतिष्ठन् गहने वने ॥ ४-१४-१

1. te sarve vaalinaH puriim kiSkindhaam = they, all, to Vali's, city, to Kishkindha; tvaritam gatvaa = quickly, on going; gahane vane vR^ikSaiH aatmaanam aavR^itya = in thickets, of forests, with trees, themselves, covering [themselves - camouflaging]; atiSThan = stayed waited on.

They all on quickly going to Kishkindha, the city of Vali, hedged themselves in the thickets of forest trees and waited. [4-14-1]

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विसार्य सर्वतो दृष्टिम् कानने कानन प्रियः ।
सुग्रीवो विपुल ग्रीवः क्रोधम् आहारयद् भृशम् ॥ ४-१४-२

2. kaanana priyaH = forest, lover; vipula griivaH sugriivaH = tumultuous, voiced one, Sugreeva; kaanane sarvataH dR^iSTim visaarya = in forest, everywhere, his sight, on spreading out; bhR^isham krodham aahaarayad = tremendous, fury, he assumed.

That forest lover with tumultuous voice Sugreeva cast his eye everywhere and assumed tremendous fury. [4-14-2]

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ततः तु निनदम् घोरम् कृत्वा युद्धाय च आह्वयत् ।
परिवारैः परिवृतो नादैर् भिन्दन् इव अंबरम् ॥ ४-१४-३
गर्जन् इव महामेघो वायु वेग पुरस्सरः ।

3. parivaaraiH parivR^itaH = with his followers, encompassed by; tataH naadaiH = then, with shouting; ambaram bhindan iva = sky, ripping, as though; vaayu vega purassaraH = by air's, dash, accelerated; mahaa meghaH iva garjan = great cloud, like, thundering; ghoram ninadam kR^itvaa = ghastly, noise - war-whoop, on making; yuddhaaya ca ahvayat = for fight, also invited.

Then Sugreeva encompassed by his followers war-whooped ghastly, like a great cloud that emerged accelerated by gusty wind and that is thundering as though to rip the sky, inviting Vali for fight. [4-14-3]

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अथ बालार्क सदृशो दृप्त सिंह गतिः ततः ॥ ४-१४-४
दृष्ट्वा रामम् क्रिया दक्षम् सुग्रीवो वाक्यम् अब्रवीत् ।

4b, 5a. *atha baala arka sadR^ishaH* = then, young, sun [rising sun,] alike; *dR^ipta simha gatiH* = proud, lion, in stride; *sugriivaH* = Sugreeva; *kriyaa dakSam* = in deeds, expert [adroit one]; *raamam* = at Rama; *dR^iSTvaa* = on seeing; *tataH vaakyam abraviit* = then, sentence, said;.

Then Sugreeva who is like the rising sun and whose stride is like that of a proud lion saw the adroit Rama and then said this sentence. [4-14-4b, 5a]

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हरि वागुरया व्याप्तम् तप्त कांचन तोरणाम् ॥ ४-१४-५
प्राप्ताः स्म ध्वज यंत्र आढ्याम् किष्किन्धाम् वालिनः पुरीम् ।

5b, 6a. *hari vaagurayaa vyaaptaam* = monkey's, by snares, she who is spread out [Kishkindha]; *tapta kaancana toraNaam* = burnt [purified] golden, [decorated with] having arch-ways; *dhvaja yantra aaDhyaam* = flags, machinery, impregnated with; *vaalinaH puriim kiSkinthaam praaptaaH sma* = Vali's, city, at Kishkindha, arrived, we are.

"She whose arch-way is decorated in gold, who is spread out with snares of monkeys, and who is impregnated with flags and machinery, we arrived at such city of Vali, Kishkindha. [4-14-5b, 6a]

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प्रतिज्ञा या कृता वीर त्वया वालि वधे पुरा ॥ ४-१४-६
सफलाम् कुरु ताम् क्षिप्रम् लताम् काल इव आगतः ।

6b, 7a. *viira* = oh, brave one; *tvayaa vaali vadhe* = by you, in Vali's, killing; *puraa yaa pratij~naa kR^itaa* = earlier, which, promise, is made; *taam* = that; *aagataH kaalaH lataam iva* = on arrival, of time, creeper-plant, like; *kSipram sa phalaam kuru* = on time, with, fruition - make happen, you make.

"Oh Brave one, you make happen the promise you earlier made regarding the elimination of Vali on time, like the time of sprouting that enables a creeper-plant to bear a sprout on time. [4-14-6b, 7a]

The use of sprouting of a tendril, or fruition at this juncture is to express that Sugreeva is like the slender leafless shoot of a climbing plant that requires some firm-rooted tree to hang on and flourish. It is said *lata*, *kavita*, *vanita na shobhate ashrayam vinaa* climbing plant, poetry, or an young girl do not prosper without patronage. So Sugreeva is submitting himself, as a *kainkarya* to the patronage of Rama, like Lakshmana.

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एवम् उक्तः तु धर्मात्मा सुग्रीवेण स राघवः ॥ ४-१४-७
तम् एव उवाच वचनम् सुग्रीवम् शत्रु सूदनः ।

7b, 8a. *sugriiveNa evam uktaH* = Sugreeva, this way, when said; *dharmaatmaa* = by righteous; *shatru suudanaH* = enemy, destroyer; *saH raaghavaH* = he, that Raghava; *tam eva uvaaca vacanam* = to him [to Sugreeva,] only, said, words.

When thus said by Sugreeva that enemy-destroyer and righteous Raghava said this word Sugreeva. [4-14-7b, 8a]

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कृत अभिज्ञान चिह्नः त्वम् अनया गज साह्वया ॥ ४-१४-८
लक्ष्मणेन समुत्पाट्य एषा कण्ठे कृता तव ।

8b, 9a. [yaa = by which]; eSaa lakshmaNena samutpaaTya = this, by Lakshmana, on plucking out; tava kaNThe kR^itaa = at neck, of yours, is made - what for it is garlanded; anayaa gaja saahvayaa = by this, gaja-flower, creeper-garland; tvam kR^ita abhij~naana cihnaH = you are, made, identification, is marked.

"By which creeper-garland that Lakshmana plucked out and garlanded you, by this creeper-garland of gaja-flowers alone your identification is marked. [4-14-8b, 9a]

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सोभासे अपि अधिकम् वीर लतया कण्ठसक्तया ॥ ४-१४-९
विपरीत इव आकाशे सूर्यो नक्षत्र मालया ।

9b, 10a. viira = oh, brave one; kaNTha saktayaa latayaa = at neck, laced, by creeper-garland; aakaashe = in sky; vipariitaH = entwined / in night; suuryaH iva = sun, like / moon, like; adhikam sobhaase = impressively, you shine forth.

"Oh brave-one, you are shining forth with this creeper-garland laced at your neck like the night time sun with a garland of stars. [4-14-9b, 10a]

The usage of words vipariite and suuryaH iva are given many meanings. 1] pariita is said to be day and vi pariita is night and the Moon that traverses in the mid of night is called the Sun.

pariitam tu divaaproktam vipariitam tu shaarvarii |
raakaa madhyagataH candraH suurya iti abhidhiyate ||

So Sugreeva is like the sun at night with the garland of stars, a metonymical expression.

2] Sugreeva is like the Sun in sky with a necklace of night-stars, which is impossible and hence it is abbhuta upama, hyperbole.

3] Moon takes the sunrays and illumines the night thus the expression vipariite suurya iva metaphors Moon with Sun as in bimbapрати bimba nyaaya , mirror-image syndrome.

[4] vipariite kale = the word kale that is at an extraordinary time when some catastrophe is foreseen, then it is 'like the Sun shining in the night with stars, Sugreeva is also shining thus. For this astrology says:

raatrau indra dhanuH darshe divaa nakShtra darshane |
tad raashTra naadha naasha syaat iti garga bhaashitam ||

Appearance of rainbow during night and appearance of night stars during daytime causes the destruction of the leader of that state, Garga says so.

Now that Sugreeva is appearing like the blazing Sun with garland of night stars, for he is wearing the gaja-flower garland, Rama foresees the destruction of the present lord of Kishkindha, namely Vali. Further Sugreeva is from Lord Sun's lineage. Govindaraja and Maheshvara Tiiratha agree on the last rendering.

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अद्य वालि समुत्थम् ते भयम् वैरम् च वानर ॥ ४-१४-१०
एकेन अहम् प्रमोक्ष्यामि बाण मोक्षेण संयुगे ।

10b, 11a. vaanara = oh, monkey; adya aham = today, I will; samyuge = in fight; ekena baaNa mokSeNa = with single, arrow, on releasing; te = to you; vaali samuttham = by Vali, whipped up; bhayam vairam ca = fear, enmity, as well; pramokSyami = I will set free.

"Oh Vanara, today itself I will set you free from the fear and enmity whipped up by Vali by releasing a single arrow in fight. [4-14-10b, 11a]

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मम दर्शय सुग्रीव वैरिणम् भ्रातृ रूपिणम् ॥ ४-१४-११
वाली विनिहतो यावद् वने पांसुषु चेष्टते ।

11b, 12a. sugriiva = oh, Sugreeva; vairiNam bhraatR^i ruupiNam = enemy, in brother's, mien; mama darshaya = to me, you show; vaalii vinihataH = Vali, eliminated; vane paamsuSu = in forest, in dust; yaavat ceSTate = by then, he rolls.

"You show me your enemy in a brother's mien, oh, monkey, by then he will be rolling in the dust of this forest eliminated by me. [4-14-11b, 12a]

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यदि दृष्टि पथम् प्राप्तो जीवन् स विनिवर्तते ॥ ४-१४-१२
ततो दोषेण मा गच्छेत् सद्यो गर्हेच्च माम् भवान् ।

12b, 13a. dR^iSTi patham praaptaH = [my] sight, in the way, he gets [should I catch sight of him]; saH jiivan vinivartate yadi = [and if] he, to live, returns, if; tataH bhavaan = then, you can; sadyaH = immediately; maa doSeNa gacChet = me, with fault, you can find fault with me; maam garhet ca = me, you can deride, also.

"If he returns to live even after my spying him then immediately you can find fault with me, you can even deride me. [4-14-12b, 13a]

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प्रत्यक्षम् सप्त ते साला मया बाणेन दारिताः ॥ ४-१४-१३
ततो वेत्सि बलेन अद्य वालिनम् निहतम् मया ।

13b, 14a. te pratyakSam = in your, presence; mayaa baaNena = by me, by arrow; sapta saalaa daaritaaH = seven, saala trees, are rived; tataH = thereby; adya maya balena = now, by my, might; vaalinam nihatam vetsi = Vali will be, dispatched, you will be knowing - be sure.

"Seven saala trees are rived with a single of arrow of mine in your presence, thereby be sure that Vali will be dispatched now, by my might. [4-14-13b, 14a]

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अनृतम् न उक्त पूर्वम् मे चिरम् कृच्छ्रे अपि तिष्ठता ॥ ४-१४-१४
धर्म लोभ परीतेन न च वक्ष्ये कथंचन ।

14b, 15a. kR^icChre ciram tiSThataa api = in distress, for a long time, situated in - involved in, even if; dharma lobha pariitena = rectitude, in the interest of, bound by - bound by the anxiousness to implement righteousness; me anR^itam na ukta puurvam = by me, untruth, not, spoken, earlier; kathancana na ca vakSyE = in anyway, not, also, going to be said.

"Just bound by the anxiousness to implement righteousness untruth is unsaid by me earlier though I am involved in distresses for a long time, and hereafter it will not be said in anyway. [4-14-14b, 15a]

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सफलाम् च करिष्यामि प्रतिज्ञाम् जहि संभ्रमम् ॥ ४-१४-१५
प्रसूतम् कलमक्षेत्रे वर्षेण इव शतक्रतुः ।

15b, 16a. shatakratuH varSeNa prasuutam kalama kSetre iva = Indra [fructifies,] by rain, sprouted, rice, field, as with; pratij~naam saphalaam kariSyaami = promise, fructify - will make happen, I will do; jahi sambhramam = kill, perplexity.

"As Indra fructifies the sprouted paddy field I will make happen my promise, hence leave off your perplexity." [4-14-15b, 16a]

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तद् आह्वान निमित्तम् च वालिनो हेममालिनः ॥ ४-१४-१६
सुग्रीव कुरु तम् शब्दम् निष्पतेद् येन वानरः ।

16b, 17a. sugriiva = Sugreeva; tat = thereby; hema maalinaH vaalinaH = one with golden pendant, Vali 's; aahvaana nimittam = for invitation, sake of; tam shabdam kuru = that [such a,] sound, you make; yena vaanaraH niSpatet = by which, monkey [Vali,] comes out.

"Thereby to invite that Vali with golden pendant, oh, Sugreeva, you make such a war-cry by which that monkey Vali comes out. [4-14-16b, 17a]

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जितकाशी जयश्लाघी त्वया च अधर्षितः पुरात् ॥ ४-१४-१७
निष्पतिष्यति असंगेन वाली स प्रियसम्युगः ।

17b, 18a. jita kaashii = by victory, one who shines forth; jaya shlaaghii = by triumphs, one who is given ovation; tvayaa a dharSitaH = by you, not, assailed, not defeated; priya samyugaH = dearer, is combats [Vali is always a willing fighter]; saH = such as he is; vaali = that Vali; a sangena = without, association - hindrance; puraat = from city [Kishkindha]; niSpatiSyati = comes out.

"Vali is a willing fighter who shines forth by his victories and one who is given ovation for his triumphs, and undefeated by you as yet, such as he is he may be incited with war-whoop so that he comes out without any hindrance. [4-14-17b, 18a]

Here the word jaya - bala shlaaghii gives another meaning that Vali lauds the opponent's might but discredits it to be inferior than his own might. Likewise tvayaa ca a dharSita also means that 'by you not overcome yet...' Sugreeva has just returned to Rama after a fight with Vali. So it is said that adharSaNa is in nishchaya ardhaka, and since Sugreeva encountered Vali once, Vali will not tolerate any more war cries from Sugreeva, thus comes out of Kishkindha.

ripunagara gopura dvaaram uparudhya vyuthaaya bahir aagaccheti samud ghoShaya | tadasahamaano vaali yuddha sannadho bahir nirgacched eva --- iti raama vacanam - dharmaakuutam

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रिपूणाम् धर्षितम् श्रुत्वा मर्षयन्ति न संयुगे ॥ ४-१४-१८
जानन्तः तु स्वकम् वीर्यम् स्त्री समक्षम् विशेषतः ।

18b, 19a. svakam viiryam jaanantaH = his own, valour, knowers - assertive; samyuge = in brawl; ripuuNaam dharSitam shrutvaa = of enemies, daring, on hearing; na marSayanti = will not, tolerate; strii samakSam visheSataH = ladies, presence, especially.

"One who is assertive of his own valour will not tolerate to hear enemy's daring in a brawl, that too in the presence of ladies." So said Rama to Sugreeva. [4-14-18b, 19a]

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स तु राम वचः श्रुत्वा सुग्रीवो हेमपिंगलः ॥ ४-१४-१९
ननर्द क्रूर नादेन विनिर्भिन्दन् इव अम्बरम् ।

19b, 20a. hema pingalaH = one who has golden, yellow in hue; saH sugriivaH = that, Sugreeva; raama vacaH shrutvaa = Rama's, words, on hearing; ambaram vi nir bhindan = very, completely, to rend; iva = as though; kruura naadena nanarda = with a gruesome, blare, blared.

On hearing the words of Rama he that Sugreeva with golden yellow complexion blared a gruesome blare as though to completely rend the sky. [4-14-19b, 20a]

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तत्र शब्देन वित्रस्ता गावो यान्ति हतप्रभाः ॥ ४-१४-२०

राजदोष परामृष्टाः कुलस्त्रिय इव आकुलाः ।

20b, 21a. tatra = there; shabdena vitrastaa = by sound, highly scared; gaavaH = cows; yaanti hata prabhaaH = are running, marred, in their splendour; raaja doSa = king, at fault [misrule]; paraa mR^iSTaaH = by outsiders - invaders, mishandled - ill-treated; kula striya iva = well-born, ladies, like; aakulaaH = perturbed; [dudrave = fled helter-skelter.]

By that sound of Sugreeva the splendour of cows is marred and they are running helter-skelter like the well-born ladies who are mishandled by invaders due to the misrule of their own king. [4-14-20b, 21a]

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द्रवन्ति च मृगाः शीघ्रम् भग्नाः इव रणे हयाः ।

पतन्ति च खगा भूमौ क्षीण पुण्या इव ग्रहाः ॥ ४-१४-२१

21b, c. raNe bhagnaa hayaaH iva = in war, broken - defeated, horses, like; mR^igaaH shiighram dravanti = deer, hurriedly, fleeing; kSiiNa puNyaa grahaaH iva = diminished, merit, planets/stars, as if; khagaa bhuumau patanti ca = bird, onto ground, falling, also.

And deer are hurriedly fleeing like war worsted horses, and the sky-flying birds are falling to ground like planets or stars when their merit diminishes. [4-14-21b, c]

Sugreeva's blare made the mild cows, which so far not habituated to such sounds run hither and thither like horses. And they the running of cows also look like the scramble of well-born ladies when they are ill-treated, handling by their braids, by the invaders who conquer the kingdom due to the misrule of the king in throne. The deer is famous for speedy springing. But the noise made by Sugreeva impaired the faculty of springing of deer and the deer are now limping to flee like impaired war-horses in the war field. Some translations say the impairment is for horses. The sky flying birds need not touch the ground but they are now falling onto the ground due to the impact of the sound made by Sugreeva. Their falling is like the meteors falling onto ground. It is said that every liberated soul becomes a star in the sky, like the star of North Pole, dhruva tara . So also the planets and stars are the liberated soul of eminent saints or sages. Thus the falling of birds is compared to the falling of stars, planets, or meteors. This expression is shleSa with kaanti guNa ; Metaphoric colligates.

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ततः स जीमूत कृत प्रणादो

नादम् हि अमुंचत् त्वरया प्रतीतः ।

सूर्यात्मजः शौर्यं विवृद्ध तेजाः

सरित् पतिर्वा अनिल चंचल ऊर्मिः ॥ ४-१४-२२

22. tataH = then; suurya aatmajaH = Sun's, son; pratiitaH = well known; for jiimuuta kR^ita praNaadaH = like a cloud, who can make, great sounds; shaurya vivR^iddha tejaaH = by bravery, reinforced, vigour; anila cancala uurmiH = by air, drifted, waves; sarit patiH iva = rivers', husband [ocean] like; tvarayaa naadam amuncat hi = promptly, sound, he released, indeed.

Sugreeva, the son of Sun, who is well-known for cloud like thundering, and whose vigour is now reinforced by his bravery, then promptly released an oceanic roar like an ocean with splashing waves drifted by gales. [4-14-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुर्दशः सर्गः

Thus, this is the 14th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 14

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 15 Verses converted to UTF-8, Nov 09

Introduction

Lady Tara is entered here. She is the granddaughter of Brihaspati, the Jupiter and wife of Vali and she is one of the exemplary females in this epic. She is entered only thrice in the vast of this epic, presently here, next at the fall of Vali and later to pacify the ire of Lakshmana. But her personality for analytical intelligence does not exit from the minds of readers. Here she advises Vali not to confront Sugreeva, as long as Rama stands guard to him. Further she says after a logical discourse and reasons, why not Sugreeva be made the Prince Regent of Kishkindha, even at this juncture, where she foresees a calamity to Vali. But Vali, maddened in his intellect by his brawny might slights her far fetching advice.

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अथ तस्य निनादम् तम् सुग्रीवस्य महात्मनः ।

शुश्राव अन्तःपुर गतो वाली भ्रातुर् अमर्षणः ॥ ४-१५-१

1. tataH = then; mahaatmanaH bhraatuH tasya sugriivasya = great-souled [plain-spoken] one, brother's, his, Sugreeva's; tam ninaadam = that, outcry; antaH-pura gataH = to palace chambers, one who is in; amarSaNaH = illiberal one; vaalii shushraava = Vali, clearly heard.

Then the illiberal Vali has clearly heard that outcry of his plain-spoken brother Sugreeva from his palace chambers. [4-15-1]

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श्रुत्वा तु तस्य निनदम् सर्वभूत प्रकंपनम् ।

मदः च एकपदे नष्टः क्रोधः च आपादितो महान् ॥ ४-१५-२

2. tasya = his [Sugreeva's]; sarva bhuuta pra kampanam = all, beings, highly, shuddering; ninadam shrutvaa = outcry, on hearing; eka pade = in a trice; madaH ca naSTaH = [Vali's,] insolence, is diminished; mahaan krodhaH aapaaditaH ca = high, furore, superimposed, also.

On hearing Sugreeva's outcry that is shuddering all beings Vali's insolence is diminished as high furore superimposed on it. [4-15-2]

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ततो रोष परीत अंगो वाली स कनक प्रभः ।

उपरक्त इव आदित्यः सद्यो निष्प्रभताम् गतः ॥ ४-१५-३

3. tataH = then; roSa pariita angaH = embitterment, overspreading, on limbs; saH vaalii = he, that Vali; kanaka prabhaH = one in golden, hue; uparakta aadityaH iva = eclipsed / after sunset, sun, like; sadyaH niS prabhataam gataH = immediately, without, luminosity, went into [rendered as.]

Then, embitterment overspreading on all his limbs Vali with golden-hue is immediately rendered non-luminous like the eclipsed sun. [4-15-3]

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वाली दंष्ट्रा करालः तु क्रोधाद् दीप्त अग्नि लोचनः ।
भाति उत्पतित पद्माभः समृणाल इव हृदः ॥ ४-१५-४

4. **damSTraa karaalaH** = with teeth, asymmetrical; **krodhaat** = by fury; **diipta agni locanaH** = burning, fire like, eyed; **vaalii** = Vali; **ut patita padma aabhaH** = [like] up, rooted, lotuses, in shine; **sa mR^iNaala hradaH iva** = with, stalks, lake, like bhaati = he shone forth.

With asymmetrical teeth and with burning fireball like eyes Vali is reflective of a lake whose red-lotuses are uprooted leaving stalks afloat. [4-15-4]

Vali's aspect is like a lake into which an elephant on its entry creates turmoil and uproots its red-lotuses, thus leaving the pond with their stalks afloat and its clear water turning reddish due to the elephant's heaving of the slushy red-mud. Maheshvara Tiirtha.

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शब्दम् दुर्मर्षणम् श्रुत्वा निष्पपात ततो हरिः ।
वेगेन च पद न्यासैर् दारयन् इव मेदिनीम् ॥ ४-१५-५

5. **tataH** = then; **hariH** = monkey Vali; **shrutvaa dur marSaNam shabdam** = on hearing, not, tolerable, noise; **vegena pada nyaasaiH** = speedily, by foot, placing [thumping feet]; **mediniim daarayan iva** = earth, shattering, as though; **niSpapaata** = bolted out.

That monkey Vali then on hearing that intolerable noise bolted out of palace chambers thumping his feet as though to shatter the earth. [4-15-5]

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तम् तु तारा परिष्वज्य स्नेहाद् दर्शित सौहृदा ।
उवाच त्रस्त संभ्रांता हित उदकम् इदम् वचः ॥ ४-१५-६

6. **taaraa** = Lady Tara; **tam snehaat pariSvajya** = him, in amity, on hugging; **darshita sauhR^idaa** = one who has shown, good will; **trasta sambhraantaa** = in fear, bewildered; **hita udarkam idam vacaH** = beneficial, futurity, this, word; **uvaaca** = said.

His wife Tara stepped in and showing goodwill and amity hugged him, for she is in fear and bewilderment, and said this word that is beneficial in its futurity if Vali heeds it. [4-15-6]

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साधु क्रोधम् इमम् वीर नदी वेगम् इव आगतम् ।
शयनाद् उत्थितः काल्यम् त्यज भुक्ताम् इव स्रजम् ॥ ४-१५-७

7. **viira** = oh, brave one; **nadii vegam iva aagatam** = river's, speediness [gush,] like, that came; **imam krodham** = this, anger; **kaalyam** = in early hours; **shayanaat utthitaH** = from bed, on getting up; **bhuktaam srajam iva** = enjoyed, chaplet, like; **saadhu tyaja** = gently, leave off.

"Oh brave one, you better gently leave off this anger that is coming on like a gushing river as is done with an enjoyed chaplet on getting up from bed in early hours. [4-15-7]

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काल्यम् एतेन संग्रामम् करिष्यसि च वानर ।
वीर ते शत्रु बाहुल्यम् फल्गुता वा न विद्यते ॥ ४-१५-८

8. **vaanara** = oh, monkey; **etena kaalyam samgraamam kariSyasi** = with him, in early hours / or at appropriate time, fighting, you can do; **viira** = oh brave one; **te shatru baahulyam** = to you, enemies, divers; **phalgutaa vaa na vidyate** = [your valour] trivialised, or, not, evident.

"Oh, monkey, you can fight with him in early hours of tomorrow, oh, brave one, evidently you neither have divers enemies nor your valour is trivialised."

Or

"You can fight with him at appropriate time, thereby your enemy is neither glorified nor you are trivialised evidently, for you are a braving one. [4-15-8]

Fighting on next day morning means that Sugreeva has come in the evening time. This is not accepted by some and they give meaning to the word **kaalyam** differently.

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सहसा तव निष्क्रामो मम तावत् न रोचते ।
श्रूयताम् अभिधास्यामि यन् निमित्तम् निवार्यते ॥ ४-१५-९

9. **sahasaa tava niSkraamaH** = quickly, your, exiting; **mama na rocate taavat** = for me, not, pleasing - disagreeable; **yan nimittam nivaaryate** = by what, reason, you are dissuaded; **shruuyataam abhidhaasyaami** = let it be heard, I will tell.

"Your quick exiting is disagreeable for me, and what for you are dissuaded that may be listened as I tell. [4-15-9]

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पूर्वम् आपतितः क्रोधात् स त्वाम् आह्वयते युधि ।
निष्पत्य च निरस्तः ते हन्यमानो दिशो गतः ॥ ४-१५-१०

10. **puurvam krodhaat aa patitaH** = earlier, in anger came, falling on - came assaulting; **tvaam yudhi aahvayate** = you, for fight, he is inviting; **te** = to you [by you]; **niS patya** = on going out; **nirastaH** = defeated - made a nonentity; **hanyamaanH dishaH gataH** = by you, being battered, into directions, fled.

"Earlier Sugreeva came assaulting and inviting you for a combat, and you also have gone out and rendered him as a nonentity, and being battered by you he fled in all directions. [4-15-10]

[Verse Locator](#)

त्वया तस्य निरस्तस्य पीडितस्य विशेषतः ।
इह एत्य पुनर् आह्वानम् शंकाम् जनयति इव मे ॥ ४-१५-११

11. **tvayaa** = by you; **nirastasya** = who is undone; **visheSataH piiDitasya** = especially, tortured; **tasya** = such a one; **iha punaH etya** = to here, again, on coming; **aahvaanam** = inviting you - for duel; **me shankaam janayati iva** = to me, doubt, causing, like that.

"He who is undone earlier by you, particularly after torturing by you, his coming here again and inviting you for a duel is causing a doubt in me. [4-15-11]

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दर्पः च व्यवसायः च यादृशः तस्य नर्दतः ।
निनादस्य च संरंभो न एतत् अल्पम् हि कारणम् ॥ ४-१५-१२

12. **nardataH** = one who is shouting; **tasya darpaH ca** = his, arrogance, also; **vyavasaayaH ca** = endeavour, also; **ninaadasya ca samrambhaH** = furore's, also, rampage; **etat alpam kaaraNam na hi** = all this, with trivial, reason, not, isn't it.

"The arrogance and endeavour of the shouter, and even the rampage of his furore, all these will not have a trivial reason, isn't it. [4-15-12]

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न असहायम् अहम् मन्ये सुग्रीवम् तम् इह आगतम् ।
अवष्टब्ध सहायः च यम् आश्रित्य एष गर्जति ॥ ४-१५-१३

13. iha aagatam tam sugriivam = to here, who came, that, Sugreeva is; a sahaayam aham = not, assisted; na manye = not, I think; avaSTabdha sahaayaH ca = foregathering [unflinching,] support, also; yam aashritya eSaH garjati = whom, depending on, he is [Sugreeva is,] roaring.

"I do not think that Sugreeva has come here unaccompanied, and on whom he is dependant must be an unflinching support foregathered by Sugreeva. [4-15-13]

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प्रकृत्या निपुणः चैव बुद्धिमान् चैव वानरः ।
न अपरीक्षित वीर्येण सुग्रीवः सख्यम् एष्यति ॥ ४-१५-१४

14. prakR^ityaa nipuNaH caiva = by nature, [Sugreeva is] an expert, also thus; buddhimaan = clever one; vaanaraH = that monkey [Sugreeva]; a pariikSita viiryeNa = without, examining, mettle; sugriivaH sakhyam = Sugreeva, friendship; na eSyati = will not, engage [in friendship.]

"By his nature Sugreeva is an expert and even so a clever one, and he does not enter into friendship with anyone without examining his mettle. [4-15-14]

[Verse Locator](#)

पूर्वम् एव मया वीर श्रुतम् कथयतो वचः ।
अंगदस्य कुमारस्य वक्ष्यामि अद्य हितम् वचः ॥ ४-१५-१५

15. viira = oh, brave one; puurvam eva kathayataH = already, only, [to me] told - briefed; kumaarasya angadasya vacaH = [our] son by Angada's, word - information; maya shrutam = by me, heard; hitam vacaH adya vakSyami = helpful, word, now, I will tell.

"I am already briefed by our son Angada's information, and what I have heard I will now relate that helpful word to you. [4-15-15]

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अंगदः तु कुमरो अयम् वनांतम् उपनिर्गतः ।
प्रवृत्तिः तेन कथिता चारैः असीत् निवेदिता ॥ ४-१५-१६

16. kumaraH ayam angadaH tu = son, this, Angada, but; vana antam upanirgataH = in forest, interior, [went and] came out of; tena pravR^ittiH kathitaa = by him, an account, is said; caaraiH niveditaa asiit = by spies, reported, it is.

"Son Angada said this account when he returned from forests, and to him spies are said to have reported this. [4-15-16]

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अयोध्य अधिपतेः पुत्रौ शूरौ समर दुर्जयौ ।
इक्ष्वाकूणाम् कुले जातौ प्रथितौ राम लक्ष्मणौ ॥ ४-१५-१७
सुग्रीव प्रिय कामार्थम् प्राप्तौ तत्र दुरासदौ ।

17, 18a. ikshvaakuNaam kule jaatau = Ikshvaku, dynasty, born in; ayodhya adhipateH putrau = Ayodhya's, king's, two sons; shuurau = valiant ones; samara dur jayau = in war, not, conquerable ones; raama lakshmaNau = Rama, Lakshmana; prathitau = are available [and moving in this country]; dur aasadau = those two being not, assailable ones; sugriiva priya kaama artham = Sugreeva's, longing, desire, to fulfil; tatra praaptau = there [at Sugreeva's place Rishyamuka,] arrived.

"Those that are born in Ikshvaku dynasty, sons of the king of Ayodhya, valiant and unconquerable ones in war, called Rama and Lakshmana are there in this country. These two unassailable ones have chanced there at Sugreeva's place to fulfil the longing desire of Sugreeva. [4-15-17, 18a]

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स ते भ्रातुर् हि विख्यातः सहायो रण कर्मणि ॥ ४-१५-१८

रामः पर बलमर्दी युगान्त अग्निः इव उत्थितः ।

18b, 19a. raNa karmaNi vikhyaataH = in war, works, acclaimed one; utthitaH yuga anta agniH iva = flared up, era, end of, fire, like; para bala mardii = other's [enemy's,] strength, shatterer of; saH raamaH = that, Rama; te bhraatuH sahaayaH hi = your, brother's, helpmate, they say so.

"He is an acclaimed one for his warfare, and like the fire flaring up at the end of era he shatters the strength of enemies, and he is Rama your brother's helpmate, they say so. [4-15-18b, 19a]

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निवास वृक्षः साधूनाम् आपन्नानाम् परा गतिः । ४-१५-१९

आर्तानाम् संश्रयः चैव यशसः च एक भाजनम् ।

19b, 20a. saadhuunaam nivaasa vR^ikSaH = for the polite, a habitable, tree; aapannaanaam paraa gatiH = for woebegone, ultimate, course; aartaanaam sam shrayaH caiva = for agonised, a good, hospice; yashasaH ca eka bhaajanam = for grace, also, the only, abode.

"And he is said to the habitable tree for the polite, the ultimate course for the woebegone, a hospice for the agonised, and for grace Rama is the only abode. [4-15-19b, 20a]

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ज्ञान विज्ञान संपन्नो निदेशो निरतः पितुः ॥ ४-१५-२०

धातूनाम् इव शैलेन्द्रो गुणानाम् आकरो महान् ।

20b, 21. j~naana vi j~naana sampannaH = knowledge [of mundane things,] knowledge [of ultra-mundane things,] endowed with; pituH nideshaH nirataH [sthitaH = abides] = in father's, directive, always involved, [or, one who abides]; = ; dhaatuunaam iva shaila indraH = for elements, like, mountain, the great -Himalayas; guNaanaam mahaan aakaraH = for merits, greatest, mine.

"He is endowed with the knowledge of mundane and ultra-mundane things, he always abides in the directives of his father, and as with Mt. Himalayas for all natural elements he is the greatest mine of merits. [4-15-20b, 21a]

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तत् क्षमो न विरोधः ते सह तेन महात्मना ॥ ४-१५-२१

दुर्जयेन अप्रमेयेण रामेण रण कर्मसु ।

21b, 22a. tat = by that reason; mahaatmanaa = with great souled one; raNa karmasu durjayena = in conflicts, unconquerable one; a prameyeNa = not, estimable - imponderable one; saha tena raameNa = with that, Rama; te virodhaH na kSamaH = your, enmity, not, admissible - inadmissible, inappropriate, inapposite.

"By that reason, with that unconquerable on in conflicts, an imponderable one and a great-soul Rama, your enmity is inapposite. [4-15-21b, 22a]

For the above three stanzas very lengthy commentary is rendered of which some points are detailed here. Lady Tara is elucidating the whole being of Rama as gathered by her from her son Angada. The second foot of verse 19 starts with the words nivaasa vR^iksha a habitable tree; if it be asked why Rama is compared with a tree, then it is said that tree requires no formalities like 'may I come in...' or 'rights of admission reserved...' etc., as with any other house or habitation, for taking hold of its shade. A tree first gives its shade to the traveller who seeks it and then affords its fruits or flowers satisfying the basic needs of the needy. So Rama is such a tree that protects and nourishes, should anybody seek his grace.

Next is saadhuunaam for polite supplicants he is the ultimate course. Tara is saying indirectly that Vali is not at all polite in treating Sugreeva either as crown prince of Kishkindha or as his own younger brother. As such Vali cannot supplicate to Rama at this stage for his impoliteness to Sugreeva and to Ruma, wife of Sugreeva, which is intolerable to Rama, and hence Vali shall not confront Rama. aartaanaam for earnest and anguished supplicants Rama is the ultimate recourse. This is what later said in Bhagavat Gita at 9-22, yoga skhemam vahamyaham... Vali may dismiss this idea saying that 'if Rama is the ultimate course for the polite supplicants, I have my recourse to other supreme lords, i.e., none other than Indra, my father...' And for this Tara is supplementing her thought in saying, yashasaH ca eka bhaajanaH the grace Rama is the only ultimate abode, where Indra and others are but penultimate. Hence as long as Rama is standing guard to Sugreeva, Sugreeva cannot be trivialised and this again as said in Bhagavad Gita, na me bhaktaH praNashyati... at 9-31.

Alternately, it is again as said later in Gita at 7-16 that chaturvidhaa bhajante maam... 'four kinds of devotees worship me...' Those four are, one who is seeking knowledge saadhuunaam; those that are interested in salvation, kaivalya kaamuka; like King Priikshit. One seeking of material gains aapannaanaam; those that seek the material gains that were not there previously to them, also called artha ardhii; like Sugreeva, Dhruva. One who is distraught aartaanaam; those that are in anguish like Gajendra, the Elephant caught in lake by crocodile in gajendra moksha. And the fourthly one who is a wise person yashasaH j~naani; gloriously enlightened one, like Shuka, Sanaka, Naarada, Bhiishma, Prahlada. And this wise one is impossible to exist and if he is there 'he is my soul j~naanii tu aatmaiva me matam...' Gita 7-18. For all these four kinds Rama is ...eka bhaajanam..., the only recourse.

Next is j~naana, vij~naana sampatti In that j~naana is privy to the materialistic, worldly, kingly affairs. vij~naana is the knowledge derived from the scriptures, providentially profound. Or, through karmadhaaraya, j~naanaH ca asau vij~naa sampannaH ca... corporeally he is the knowledge, and spiritually he is gnostic as well. Hence he is the phenomenon of the Supreme Being in maintaining dharma. In order to maintain that dharma Rama is now observant of his father's orders pituH nideshe nirataH. This pursuit of father's orders is but one of the many other attributes of his dharma, and that alone is said here as secondary attribute, upa lakshaNa. Hence in pursuing his dharma Rama may eradicate adharma of Vali, insofar as Vali's misdemeanours towards Sugreeva and his wife Ruma are concerned. guNaanaam aakaraH; with his auspicious merits he is a Great Mine. Usually these guNa-s, attributs of Vishnu are six as per Vaishnavaita classification, consolidating them as ShaDguNa sampatti, which are aishvarya, viirya, yashas, shrii, j~naana, vairaagya. And there are many more in the depth of the soul of Rama hitherto unexcavated. As such, there are innumerable and auspicious elements, or merits, in him dhaatuunaam shailendraH. These elements neither subdivide nor shake him off his Himalayan personality, in the pursuit to establish dharma.

[Verse Locator](#)

शूर वक्ष्यामि ते किञ्चिन् न च इच्छामि अभ्यसूयितुम् ॥ ४-१५-२२

श्रूयताम् क्रियताम् चैव तव वक्ष्यामि यद् हितम् ।

22b, 23a. shuura = oh, dauntless one; te kimcit vakSyaami = to you, a little, I will say; abhyasuuyitum = you to find fault in good merits, you to become overcritical; na ca icChaami = not, also, I wish; tava hitam yat vaksyaami = to you, what that is beneficial, that, I am saying; shruuyataam = be heard; kriyataam caiva = be done, also.

"Oh dauntless one, I tell you this much that you shall not become overcritical of him, and what I say is beneficial to you that may now be listened and even implemented. [4-15-22b, 23a]

यौवराज्येन सुग्रीवम् तूर्णम् साधु अभिषेचय ॥ ४-१५-२३

विग्रहम् मा कृथा वीर भ्रात्रा राजन् यवीयसा ।

23b, 24a. viira = oh, resolute one; raajan = oh, king; tuurNam = quickly; sugriivam = Sugreeva be; yauvaraajyena = as prince regent; saadhu abhiSecaya = gently - decorously, anoint; yaviiyasaa bhraatraa = with younger, brother; vigraham maa kR^ithaa = hostility, not, be made.

"Oh, king, let Sugreeva be decorously and quickly anointed as prince regent, and oh, resolute one, let there be no hostility to your own younger brother. [4-15-23b, 24a]

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अहम् हि ते क्षमम् मन्ये तेन रामेण सौहृदम् ॥ ४-१५-२४

सुग्रीवेण च संप्रीतिम् वैरम् उत्सृज्य दूरतः ।

24b, 25a. vairam duurataH utsR^ijya = enmity, far away, discard; sugriiveNa sampriitim = with Sugreeva, harmony - unanimity; tena raameNa sauhR^idam = with him, Rama, solidarity; te kSamam aham manye hi = to you, appropriate, I, deem, in effect.

"Achieving unanimity with Sugreeva and solidarity with Rama by discarding enmity, in effect is appropriate for you, thus I deem. [4-15-24b, 25a]

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लालनीयो हि ते भ्राता यवीयान् एष वानरः ॥ ४-१५-२५

तत्र वा सन्निहस्थो वा सर्वथा बन्धुः एव ते ।

25b, 26a. yaviiyaan bhraataa = younger, brother; eSa vaanaraH = this, monkey Sugreeva; te laalaniyaH hi = to you, to be keen about him, isn't it; tatra san vaa = there, he is, either; iha sthaH vaa = here, he is there, or; sarvathaa te bandhuH eva = in any way, kinsman, just, of yours.

"This Sugreeva is your younger brother and you should be keen about him, isn't it... and whether he is here or there in Rishyamuka he is just your brother. [4-15-25b, 26a]

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नहि तेन समम् बन्धुम् भुवि पश्यामि किञ्चन ॥ ४-१५-२६

दान मानादि सत्कर्तुः कुरुष्व प्रत्यनन्तरम् ।

वैरम् एतत् सम् उत्सृज्य तव पार्श्वे स तिष्ठतु ॥ ४-१५-२७

26b, 27. tena samam bandhum = his, coequal, kindred spirit; kimcana = anyone; bhuvi na pashyaami hi = on earth, not, I see, indeed; etat vairam samutsrR^ijya = all this, enmity, completely leaving off; daana maana aadi satkarraiH = with bestowals, felicitations, and the like, honours; prati anantaram = like one who is very close / like one who is your legatee; kuruSva = you make; saH tava paarshe tiSThatu = him, by your, side, be kept.

"Indeed, I do not see anyone on earth a coequal to him in kindred spirit, hence leave off this enmity and honour him with bestowals and felicitations as an insider, and retain him at your side. [4-15-26b, 27]

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सुग्रीवो विपुल ग्रीवो महाबन्धुः मतः तव ।

भ्रातृ सौहृदम् आलम्ब्य न अन्या गति इह अस्ति ते ॥ ४-१५-२८

28. vipula griivaH = broad, throated - boisterously, voiced; sugriivaH = Sugreeva; tava mahaa bandhuH mataH = your, an excellent, kinsman, accepted as - indisputable kinsman; bhraatR^i sauhR^idam aalambya = brother's, fondness, brace yourself; te iha anyaa gati na asti = to you, now, another, way out, is not, there.

"That boisterously voiced Sugreeva is indisputably an excellent kinsman of yours, and hence brace yourself with the fondness of brotherhood, as there is no other way out to you. [4-15-28]

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यदि ते मत् प्रियम् कार्यम् यदि च अवैषि माम् हिताम् ।
याच्यमानः प्रियत्वेन साधु वाक्यम् कुरुष्व मे ॥ ४-१५-२९

29. te mat priyam kaaryam [aveSi] yadi = to you, to me, dear, deed [if you consider,] if; maam hitaam avaiSi yadi ca = me, as expedient, means of attaining an end, [if you] believe, if; priyatvena = in loving attachment; yaacyamaanaH = you are being begged; me vaakyam saadhu kuruSva = my, word [of advise,] simply, you make happen.

"If you look upon to do my favoured deed, and if you look upon me as an expedient one, I beg of you in our loving attachment that my gentle word of advise be done. [4-15-29]

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प्रसीद पथ्यम् शृणु जल्पितम् हि मे
न रोषम् एव अनुविधातुम् अर्हसि ।
क्षमो हि ते कोशल राज सूनुना
न विग्रहः शक्र सम तेजसा ॥ ४-१५-३०

30. prasiida = be graceful; shruNu me pathyam jalpitam = listen, to my, expedient, small talk; roSam eva = rancour, alone; anuvidhaatum na arhasi = to follow up, not, becoming of you; shakra sama tejasaa = with Indra, equal, in dynamism; koshala raaja suununaa = with Kosala, king's, son; te vigrahaH na kshamaH hi = to you, confrontation, not, pardonable, indeed.

"Be graceful and it behove you to listen to my small but expedient talk, and following up rancour alone is unbecoming of you, thereby your confrontation with the Prince of Kosala will be unpardonable for his dynamism equals that of Indra." Thus Tara spoke to her husband Vali. [4-15-30]

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तदा हि तारा हितम् एव वाक्यम्
तम् वालिनम् पथ्यम् इदम् बभाषे ।
न रोचते तद् वचनम् हि तस्य
काल अभिपन्नस्य विनाश काले ॥ ४-१५-३१

31. tadaa hi taaraa = then, indeed, Tara; tam vaalinam = to him, Vali; hitam pathyam = beneficial, advisable [though]; idam vaakyam babhaaSe = this, sentence, spoke; kaala abhipannasya = by fatality, impounded; tasya = to him to Vali; vinaasha kale = at doom, time; tat vacanam na rocate = that, word, is not, impressive.

Then, though Tara spoke beneficial and advisable words they are unimpressive to Vali for he is impounded by fatality and driven by time to his doom. [4-15-31]

Thus, this is the 15th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 16 Verses converted to UTF-8, Nov 09

Introduction

Vali dismissing Tara's words, who is dissuading him to confront Rama, starts out to fight out Sugreeva. A ghastly fight ensues in which Vali depletes Sugreeva's strength by the boon and Indra's chest-plate, and thus Sugreeva seeks Rama's help. Rama shoots his arrow which hits Vali on chest, but does not render him dead immediately. Thus that great mighty and unassailable Vali is brought down to ground.

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ताम् एवम् ब्रुवतीम् ताराम् ताराधिप निभ आननाम् ।
वाली निर्भर्त्स्यामास वचनम् च इदम् अब्रवीत् ॥ ४-१६-१

1. **evam bruvatiim taaraa adhipa nibha aananaam** = stars', lord's [moon,] in shine, faced one; **taam taaraam** = to her, to Tara; **vaalii nirbhartsayaamaasa** = Vali, daunted; **idam vacanam abraviit** = this, word, said.

While Tara with a face that shines like the lord of stars is speaking thus, Vali dauntingly spoke to her with these words. [4-16-1]

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गर्जतो अस्य च सुसंरब्धम् भ्रातुः शत्रोर् विशेषतः ।
मर्षयिष्यामि केन कारणेन वरानने ॥ ४-१६-२

2. **vara aanane** = oh, pretty, faced one - Tara; **bhraatuH** = [younger] brother; **visheSataH shatroH** = particularly, an adversary; **asya su samrabddham garjataH** = he, very frenetically, while raving; **kena api kaaraNena** = by which [by any,] even, by reason; **marSayiSyaami** = I can tolerate [tell me.]

"He is an younger brother and an adversary in particular, oh, pretty-faced Tara, can I by any reason tolerate him when he kept raving on frenetically, tell me. [4-16-2]

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अधर्षितानाम् शूराणाम् समरेषु अनिवर्तिनाम् ।
धर्षणाम् अर्षणम् भीरु मरणात् अतिरिच्यते ॥ ४-१६-३

3. **bhiiru** = oh, shyly one; **samareSu a nivartinaam** = in battle, not, retreating ones; **adharSitaanaam** = un, assailed ones [not get assailed by their incompetence]; **shuuraaNam** = [to such] valorous ones; **dharSaNaam arSaNam** = confrontation [overweening calls,] endurance of; **maraNaat atiricyate** = death, more than.

"To those valiant ones who neither give ground nor get assailed in wars, oh, shyly, endurance of a overweening war-whoop is more than death. [4-16-3]

सोढुम् न च समर्थो अहम् युद्ध कामस्य संयुगे ।
सुग्रीवस्य च संरंभम् हीन ग्रीवस्य गर्जतम् ॥ ४-१६-४

4. aham samyuge = I, in duel; yuddha kaamasya = brawl, desiring, hiina griivasya = feeble, voiced [dumbly]; garjatam = bawling; sugriivasya = of Sugreeva; samrambham = commotion; soDhum na ca samarthaH = to withstand, not, also, I am capable.

"I am incapable of withstanding that dumbly Sugreeva's bawling commotion desiring a bawling duel. [4-16-4]

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न च कार्यो विषादः ते राघवम् प्रति मत् कृते ।
धर्मज्ञः च कृतज्ञः च कथम् पापम् करिष्यति ॥ ४-१६-५

5. mat kR^ite = in my, respect - some harm to me; raaghavam prati = Raghava, about [running co; te viSaadaH na ca kaaryaH = to you, botheration, not, also, to be done - you need not bother; dharmaj~naH ca kR^itaj~naH ca = virtue-knower, diligent one; paapam katham kariSyati = sin, how, can do - I wonder.

"Also, you need not bother about Raghava's doing some harm to me, as I wonder how a diligent man and knower of virtue can commit sin. [4-16-5]

Verse Locator

निवर्तस्व सह स्त्रीभिः कथम् भूयो अनुगच्छसि ।
सौहृदम् दर्शितम् तावत् मयि भक्तिः त्वया कृता ॥ ४-१६-६

6. saha striibhiH nivartasva = with, [other] females, you return; bhuuyaH katham anugacChasi = again, how, you follow me; tvayaa sauhR^idam darshitam taavat = by you, friendliness, is shown - expressed, truly; mayi bhaktiH kR^itaa = in me, devotion, owing to.

"How do you follow me again, you return with all these females, truly you have expressed your friendliness owing to your devotion to me. [4-16-6]

Verse Locator

प्रति योत्स्यामि अहम् गत्वा सुग्रीवम् जहि संभ्रमम् ।
दर्पम् च अस्य विनेष्यामि न च प्राणैर् वियोक्ष्यते ॥ ४-१६-७

7. aham gatvaa sugriivam prati yotsyaami = I, on going, with Sugreeva, counter, attack - retaliate; sambhramam jahi = perplexity, do away with; asya darpam ca vi neSyami = his, arrogance, also, I will drive out; praaNaiH na viyokSyate = by lives, not, [he will] be released - his lives will not be released.

"You may do away with your perplexity as I will retaliate Sugreeva on my going there only to drive him and his arrogance out, but without letting his lives loose. [4-16-7]

Verse Locator

अहम् हि अजि स्थितस्य अस्य करिष्यामि यत् ईप्सितम् ।
वृक्षैः मुष्टि प्रहारैः च पीडितः प्रति यास्यति ॥ ४-१६-८

8. aham hi = I, indeed; aji sthitasya = in combat, firmed up; asya yat iipsitam = his, which, desired; [that = that]; kariSyami = I wish to effectuate; vR^ikshaiH muSTi prahaaraiH ca = [by caning] with trees, fist, fights, also; piiDitaH prati yaasyati = roughed up, return, he goes.

"As he is firmed up for a combat, I will indeed have to effectuate what his desire is, by caning with trees and fistfights, by which roughed up he returns. [4-16-8]

[Verse Locator](#)

न मे गर्वितम् आयस्तम् सहिष्यति दुरात्मवान् ।
कृतम् तारे सहायत्वम् दर्शितम् सौहृदम् मयि ॥ ४-१६-९

9. **dur aatmavaan** = malign minded [Sugreeva]; **me garvitam aayastam** = my, nerve, pace [of combat]; **na sahiSyati** = cannot, tolerate; **tare** = oh, Tara; **sahaayatvam kR^itam** = [intellectual] help, is done [by you]; **mayi sauhR^idam darshitam** = in me, friendliness, shown [by you, it is enough.]

"My nerve and pace of combat will be insufferable to that malign minded Sugreeva, oh, Tara, you have offered your helping suggestion and you have shown all your friendliness to me, it is enough. [4-16-9]

[Verse Locator](#)

शापिता असि मम प्राणैः निवर्तस्व जनेन च ।
अलम् जित्वा निवर्तिष्ये तम् अहम् भ्रातरम् रणे ॥ ४-१६-१०

10. **mama praaNaiH shaapitaa asi** = on my, lives, sworn, you are; **janena ca nivartasva** = with followers, also, you return; **aham** = I; **tam bhraataram** = that, brother; **raNe alam jitvaa nivartiSyee** = in combat, easily, on defeating, I return [revert Sugreeva.]

"I adjured you on my lives, return with your followers, and I shall return to you on easily defeating and returning that 'brother of mine.'" Said Vali to Tara. [4-16-10]

[Verse Locator](#)

तम् तु तारा परिष्वज्य वालिनम् प्रिय वादिनी ।
चकार रुदती मन्दम् दक्षिणा सा प्रदक्षिणम् ॥ ४-१६-११

11. **priya vaadinii** = pleasant, articulator; **dakSiNaa** = talented one [in advising]; **saa taaraa** = she, that Tara; **tam vaalinam pariSvajya** = him, that Vali, on hugging; **mandam rudatii** = repressively, moaning; **pradakSiNam cakaara** = circumambulation, made [round Vali.]

She that pleasant articulator and talented Tara then hugged and circumambulated Vali, suppressing her moaning, as an honour to the braver. [4-16-11]

[Verse Locator](#)

ततः स्वस्त्ययनम् कृत्वा मंत्रवित् विजय एषिणी ।
अंतःपुरम् सह स्त्रीभिः प्रविष्टा शोक मोहिता ॥ ४-१६-१२

12. **tataH** = then; **mantra vit** = hymn, knower - Tara; **vijaya eSiNii** = triumph, wishing; **svasti ayanam kR^itvaa** = blessings, for journey [bon voyage,] on making; **shoka mohitaa** = by sadness, disoriented; **striibhiH saha antaHpuram praviSTaa** = with, females, palace chambers, entered.

Then she who is a hymnodist that Tara has performed a hymnal bon voyage wishing triumph to Vali, and entered palace chambers along with other females, disoriented by her own sadness. [4-16-12]

The **swatyayana** is a Vedic formality performed by the mothers / wives of the combating gallants at the time of the departure of heros to battlefields, by placing red **tilaka** on forehead, **aarati** , with camphor burning, **akshata** , sprinkling grain on head, handing him his bow or sword, all with respective Vedic hymns. The weaponry of these heroes will be in the custody of their wives, for they have to worship the weaponry that

brings victory to their husbands. Seetha also gives Rama his bow and sword in Aranya Kanda, on his departure to forests from Suteekshna's hermitage as at 3-8-18.

[Verse Locator](#)

प्रविष्टायाम् तु तारायाम् सह स्त्रीभिः स्वम् आलयम् ।
नगर्या निर्ययौ क्रुद्धो महा सर्प इव श्वसन् ॥ ४-१६-१३

13. taaraayaam = Tara; striibhiH saha = females, along with; svam aalayam praviSTaayaam = her, own chambers, on entering; kruddhaH = infuriated; mahaa sarpa iva shvasan = great, snake, like, hissing; nagaryaa niryayau = from city, came out.

On Tara entering her own palace chambers along with other females, Vali emerged out of the city hissing like an infuriated great snake. [4-16-13]

[Verse Locator](#)

स निःश्वस्य महारोषो वाली परम वेगवान् ।
सर्वतः चारयन् दृष्टिम् शत्रु दर्शन कांक्षया ॥ ४-१६-१४

14. maha roSaH = highly, rancorous; saH vaalii = he that, Vali; parama vegavaan = one with high, audacious; niHshvasya = suspired; shatru darshana kaankSayaa = enemy, sighting, intending to; sarvataH dR^iSTim caarayan = everywhere, his sight, spread out.

He that highly rancorous Vali suspired with high audacity and spread his sight everywhere intending to sight his enemy. [4-16-14]

[Verse Locator](#)

स ददर्श ततः श्रीमान् सुग्रीवम् हेम पिङ्गलम् ।
सुसंवीतम् अवष्टब्धम् दीप्यमानम् इव अनलम् ॥ ४-१६-१५

15. tataH = then; shriimaan saH = celebrated one, he [Vali]; hema pi~Ngalam = with golden, ochre [body brilliance]; su samviitam = well, tying up [girdle cloth]; avaSTabdham = self-confidence; diipyamaanam iva analam = blazing, like, fire; sugriivam dadarsha = at Sugreeva, [Vali] saw.

Then that celebrated Vali saw Sugreeva who is in golden-ochre hue, whose girdle cloth is tightened for a fight, and who is with an air of self-confidence, blazing like fiery-fire. [4-16-15]

[Verse Locator](#)

तम् स दृष्ट्वा महाबाहुः सुग्रीवम् पर्यवस्थितम् ।
गाढम् परिदधे वासो वाली परम कोपिनः ॥ ४-१६-१६

16. parama kopanaH = highly, provoked; mahaabaahuH = strong armed one; saH vaalii = he that, Vali; paryavasthitam [pari ava sthitam] = [fully, nearly, available] proximately available; tam sugriivam dR^iSTvaa = him, that Sugreeva, on seeing; vaasaH gaaDham paridadhe = cloth, tightly, he wore [tightened his own girdle cloth.]

That strong armed Vali who is highly provoked has also tightened his girdle cloth on seeing proximately available Sugreeva. [4-16-16]

[Verse Locator](#)

स वाली गाढ संवीतो मुष्टिम् उद्यम्य वीर्यवान् ।
सुग्रीवम् एव अभिमुखो ययौ योद्धुम् कृत क्षणः ॥ ४-१६-१७

17. gaaDha samviitaH = strongly, tightening [girdle cloth]; viiryavaan = formidable one; saH vaalii = he, Vali; muSTim udyamya = fist, uplifting; yoddhum = to fight; kR^ita

kSaNaH = made, moment [timed well]; sugriivam eva abhimukhaH yayau = Sugreeva, only, towards, proceeded.

He that formidable Vali strongly tightening his girdle-cloth too, and proceeded towards Sugreeva in a well timed manner uplifting fists to fight him off. [4-16-17]

[Verse Locator](#)

श्लिष्टम् मुष्टिम् समुद्यम्य संरब्धतरम् आगतः ।
सुग्रीवो अपि समुद्दिश्य वालिनम् हेम मालिनम् ॥ ४-१६-१८

18. sugriivaH api = Sugreeva, even; shliSTam muSTim samudyamya = tightening, fist, lifting at the ready; hema maalinam vaalinam = one with golden, pendent, at Vali; samuddishya = well-aiming; samrabdha taram aagataH = hasty, highly [hastiest imprudent Vali] has come at.

Even Sugreeva has come at that imprudent Vali with golden pendant, on tightening his fists, lifting them up at the ready, and aiming them well at Vali. [4-16-18]

[Verse Locator](#)

तम् वाली क्रोध ताम्राक्षः सुग्रीवम् रण कोविदम् ।
आपतंतम् महा वेगम् इदम् वचनम् अब्रवीत् ॥ ४-१६-१९

19. vaalii = Vali; krodha taamra akSaH = by fury, reddened, eyed; raNa kovidam = fighting, expert in; mahaa vegam = one with great, speed - expeditious one; aa patantam = coming, falling - swooping down; tam sugriivam = to him Sugreeva; idam vacanam abraviit = this, word, said.

Vali spoke this word to that Sugreeva who is swooping down on him, whose eyes are reddened in fury, and who is an expert and expeditious in fighting. [4-16-19]

[Verse Locator](#)

एष मुष्टिर् महान् बद्धो गाढः सुनियत अंगुलिः ।
मया वेग विमुक्तः ते प्राणान् आदाय यास्यति ॥ ४-१६-२०

20. su niyata anguliH = well, clenching, fingers; gaaDhaH = firmly clenched; eSa baddhaH mahaan muSTiH = this, clenched, great, fist; mayaa vega vi muktaH = by me, very, speedily, while released [pitched]; te praaNaan aadaaya = you, lives, on taking; yaasyati = it goes off [unclenched.]

"Properly clenching fingers this great fist of mine is firmly clenched, and it will unclench only on taking your lives when I pitch this on you at full speed." So said Vali threateningly to Sugreeva. [4-16-20]

[Verse Locator](#)

एवम् उक्तः तु सुग्रीवः क्रुद्धो वालिनम् अब्रवीत् ।
तव च एष हरन् प्राणान् मुष्टिः पततु मूर्धनि ॥ ४-१६-२१

21. evam uktaH tu sugriivaH = thus, said, but, Sugreeva; kruddhaH = one with high dudgeon; vaalinam abraviit = to Vali said; eSa muSTiH = this is, [my fist]; tava praaNaan haran = your, lives, to take; muurdhani patatu = on forehead, shall fall.

Thus said, Sugreeva with high dudgeon said, "this fist of mine shall fall on your forehead plundering your lives." [4-16-21]

[Verse Locator](#)

ताडितः तेन तम् क्रुद्धः समभिक्रम्य वेगतः ।

अभवत् शोणित उद्गारी सापीड इव पर्वतः ॥ ४-१६-२२

22. **vegataH** = instantaneously; **samabhikramya** [sam abhi kramaya] = coming nearby; **tena** = by him, by Vali; **taaDitaH** = one who is hit [Sugreeva - spilled blood]; **kruddhaH** = is enraged; **shoNita udgaarii** = blood, streaming; **saa piiDaH** = with torrents; **parvataH iva** = mountain, like; **abhavat** = he became.

Coming near instantaneously Vali hit him, whereby Sugreeva is enraged and became like a mountain streaming blood in its torrents. [4-16-22]

[Verse Locator](#)

सुग्रीवेण तु निःशंकम् सालम् उत्पात्य तेजसा ।

गात्रेषु अभिहतो वाली वज्रेण इव महा गिरिः ॥ ४-१६-२३

23. **sugriiveNa tu** = by Sugreeva, but; **tejasaa** = by his force; **niHshankam** = unhesitatingly; **saalam utpaaTya** = saala tree, on uprooting; **vaalii** = Vali is; **vajreNa mahaa giriH iva** = by thunderbolt, great mountain, as with; **gaatreSu abhihataH** = on limbs, struck.

But Sugreeva unhesitatingly uprooted a saala tree with his force and thrashed the limbs of Vali as with the thunderbolt thrashing a great mountain. [4-16-23]

[Verse Locator](#)

स तु वृक्षेण निर्भग्नः साल ताडन विह्वलः ।

गुरु भार भर आक्रान्ता नौः ससार्था इव सागरे ॥ ४-१६-२४

24. **saala taaDana vihvalaH** = with saala tree, by thwacking, one who is staggered; **saH tu** = he, that Vali, but; **saagare** = in ocean; **guru bhaara bhara aakraantaa** = heavy, weight, filled with, brimming with; **sa saarthaa nauH iva** = with, merchants, [tossing] ship, like; **nirbhagnaH** = [on the brink of] wrecking.

But Vali when thwacked with saala tree had staggered and looked like a tossing ship in an ocean filled with heavy weight of merchandise and brimming with merchants, but on the brink of wrecking. [4-16-24]

[Verse Locator](#)

तौ भीम बल विक्रान्तौ सुपर्ण सम वेगिनौ ।

प्रयुद्धौ घोर वपुषौ चन्द्र सूर्यौ इव अंबरे ॥ ४-१६-२५

परस्परम् अमित्र घ्नौ छिद्र अन्वेषण तत्परौ ।

25, 26a. **bhiima bala vikraantau** = sensational, with energy, triumphing zeal; **suparNa sama veginau** = Divine Eagle, Garuda, equalling, in swiftness; **ghora vapuSau** = with frightful, body builds; **paraH param** = one to another - each other; **cChidra anveSaNa tatparau** = perilous [body-parts,] in exploring, vigilant ones; **a mitra ghnau** = un, friendly ones [enemies,] killers of; **tau** = those two, Vali and Sugreeva; **ambare candra suuryau iva** =] in sky, Moon, sun, like [which is an inconceivable fight]; **pra yuddhau** = frighteningly, fought.

Those two, Vali and Sugreeva, with their sensational energy, triumphing zeal, frightful physiques, swiftness as good as the Divine Eagle Garuda, vigilance in exploring perilous body parts of one another, ravagement of their own enemies fought frighteningly, like the sun and moon in the sky, which is inconceivable. [4-16-25, 26a]

[Verse Locator](#)

ततो अवर्धत वाली तु बल वीर्य समन्वितः ॥ ४-१६-२६

सूर्य पुत्रो महावीर्यः सुग्रीवः परिहीयत ।

26b, 27a. tataH = afterwards; bala viirya samanvitaH = by might, vigour, one possessing; vaalii tu = Vali, but; avardhata = progressed; mahaaviiryaH suurya putraH sugriivaH = greatly, mighty, sun's, son, Sugreeva; pari hiiyata = totally, declined - retrogressed.

But Vali being the possessor of might and vigour progressed and though greatly mighty is son of sun, Sugreeva, regressed. [4-16-26b, 27a]

[Verse Locator](#)

वालिना भग्न दर्पः तु सुग्रीवो मन्द विक्रमः ॥ ४-१६-२७

वालिनम् प्रति सामर्षो दर्शयामास राघवम् ।

27b, 28a. vaalinaa bhagna darpaH tu = by Vali, routed, pride; sugriivaH manda vikramaH = Sugreeva, retardant, in aggression; sa a marSaH = with, no, happiness [with exasperation]; vaalinam prati = Vali, to counteract; raaghavam = for Raghava; darshayaamaasa = started to see.

Sugreeva became retardant in aggression when Vali routed his pride and then he exasperatedly started searching for Raghava to counteract Vali. [4-16-27]

[Verse Locator](#)

वृक्षैः स शाखैः शिखरैः वज्र कोटि निभैः नखैः ॥ ४-१६-२८

मुष्टिभिः जानुभिः पद्भिः बाहुभिः च पुनः पुनः ।

तयोः युद्धम् अभूत् घोरम् वृत्र वासवोः इव ॥ ४-१६-२९

28b, 29. tayoH = among those two; vR^ikshaiH sa shaakhaiH = with trees, with, branches; shikharaiH = peaks [of mountains]; vajra koTi nibhaiH nakhaiH = thunderbolts, edges, similar [in sharpness,] with [edged] nails; muSTibhiH jaanubhiH padbhiH = with fists, with knees, with feet; baahubhiH ca = with arms, also; vR^itra vaasavoH iva = among demon Vritra, Indra, like [as has happened]; punaH punaH = again, again; ghoram yuddham abhuut = deadly, fight, there happened.

Among those two there happened a deadly fight time and again using trees with branches, peaks of mountains, their own nails that are similar to the razor-sharp edges of thunderbolts, and with fists, knees, feet, and arms, like the fight that once chanced between demon Vritra and Indra. [4-16-28b, 29]

[Verse Locator](#)

तौ शोणितात्कौ युध्येताम् वानारौ वन् चारिणौ ।

मेघौ इव महा शब्दैः तर्जमानौ परस्परम् ॥ ४-१६-३०

30. vana caariNau tau vaanaarau = forest, movers, those, vanara-s; shoNit aatkau = with blood, wetted [soaked]; parasparam tarjamaanau = each to each, threatening; mahaa shabdaiH = with great, uproars; meghau iva = clouds, like; yudhyetaam = gone on fighting.

Those forest moving vanara-s that are soaked in blood have gone on clashing, threatening each other, like two clouds clashing uproariously. [4-16-30]

[Verse Locator](#)

हीयमानम् अथ अपश्यत् सुग्रीवम् वानरेश्वरम् ।

प्रेक्षमाणम् दिशः च एव राघवः स मुहुर् मुहुर् ॥ ४-१६-३१

31. **atha** = then; **saH raaghavaH** = he, that Raghava; **muHuH muHuH** = again, again; **dishaH prekshamaaNam** = directions, started seeing [for help]; **vaanaraiishvaram sugriivam** = vanara, lord of, at Sugreeva; **hiiyamaanam eva ca** = deteriorating, even, also; **apashyat** = has seen.

Raghava has then seen the lord of monkeys Sugreeva who is repeatedly eyeing all sides for help and who is even deteriorating in his enterprise. [4-16-31]

[Verse Locator](#)

ततो रामो महातेजा आर्तम् दृष्ट्वा हरीश्वरम् ।
स शरम् वीक्षते वीरो वालिनो वध कांक्षया ॥ ४-१६-३२

32. **tataH** = then; **mahaatejaa viiraH saH raamaH** = great, refulgent one, fearless one, he that Rama; **hari iishvaram** = monkey's, lord - Sugreeva; **aartam dR^iSTvaa** = in forlornness, on seeing; **vaalinaH vadha kaankshayaa** = for Vali's, elimination, aiming at; **sharam viikshate** = he [Rama,] arrow, scanned for.

On seeing the lord of monkeys Sugreeva in a forlornness, then the refulgent and fearless Rama scanned for an arrow aiming to eliminate Vali. [4-16-32]

[Verse Locator](#)

ततो धनुषि संधाय शरम् आशी विष उपमम् ।
पूरयामास तत् चापम् काल चक्रम् इव अन्तकः ॥ ४-१६-३३

33. **tataH** = then; **aashii viSa upamam** = which has fang's, venom, in simile - venomous serpent like; **sharam dhanuSi sandhaaya** = arrow, in bow, on tautening; **antakaH kaala cakram iva** = Terminator, Time, disc, like [bow]; **puurayaamaasa tat caapam** = started to draw out [the string,] that, bow.

Then on tautening a venomous serpent like arrow in the bow, Rama started to draw out bowstring, whereby that bow attained a similitude with the Time-disc of the Terminator. [4-16-33]

[Verse Locator](#)

तस्य ज्यातल घोषेण त्रस्ताः पत्ररथेश्वराः ।
प्रदुद्रुवुर् मृगाः च एव युगांत इव मोहिताः ॥ ४-१६-३४

34. **tasya** = that bow's; **jyaa tala ghoSeNa** = bowstring's, surface, blast; **trastaaH** = panicked; **patra ratha iishvaraH** = by wings, charioting - birds, lordly ones [very big birds, leave alone small birds]; **mR^igaaH ca eva** = animals, also, thus; **yuga anta mohitaaH iva** = at era, end, those that are startled, like; **pra dudruvuH** = verily, fled.

At the blast of bowstring the lordly birds and animals are panicked, like those that will be startled by the approach of ear ending, and they all fled. [4-16-34]

[Verse Locator](#)

मुक्तस्तु वज्र निर्घोषः प्रदीप्त अशनि संनिभः ।
राघवेण महा बाणो वालि वक्षसि पातितः ॥ ४-१६-३५

35. **raaghavaNa muktaH** = by Raghava, released; **vajra nirghoSaH** = thunderbolt's, with sound of - boom of thunderclap; **pradiipta ashani sannibhaH** = flashing, lightning, similar to; **mahaa baaNaH** = great, arrow; **vaali vakSasi paatitaH** = on Vali's, chest, fallen.

The arrow released by Raghava that has the boom of thunderbolt's thunderclap and the flashes of a lightning fell on the chest of Vali. [4-16-35]

[Verse Locator](#)

ततः तेन महातेजा वीर्य युक्तः कपीश्वरः ।
वेगेन अभिहतो वाली निपपात मही तले ॥ ४-१६-३६

36. tataH = then; mahaatejaa = highly, magnificent one; viirya yuktaH = intrepidity, one having; kapi iishvaraH = monkey's, lord [Vali]; tena = by it [by arrow]; vegena abhihataH = by fleetness, hit; mahii tale nipapaata = on earth's, plane, fell down.

Hit by the fleetness of that arrow then that highly magnificent and intrepid lord of monkeys Vali fell onto the plane of earth. [4-16-36]

[Verse Locator](#)

इन्द्र ध्वज इव उद्धूत पौर्ण मास्याम् महीतले ।
अश्वयुक् समये मासि गत सत्त्वो विचेतनः ।
बाष्प संरुद्ध कण्ठस्तु वाली च आर्त स्वरः शनैः ॥ ४-१६-३७

37. ashvayuk samaye = Ashvayuja / Ashvin, period; maasi paurNa maasyaam = by month, in full-moon month [fortnight]; mahiitale = onto ground; uddhuuta indra dhvaja iva = thrown down, Indra's, flag, like; vaalii = Vali is; gata sattvaH = depleted, energy; vi cetanaH = without [dissipated,] vitality; shanaiH = slowly; baaSpa samruddha kaNThaH = tear, blocked, with throat; aarta svaraH = with painful, voicing - with piteous moan [fell down.]

Like the flag that will be raised in honour of Indra during the month of ashvin on a full-moon day, but thrown onto earth along with its flagstaff after the festival, Vali with depleted energy and dissipated vitality slowly fell onto ground, and with tears blocking throat he moaned piteously. [4-16-37]

This indra dhvaja ustava, festival of Indra's flagstaff will be undertaken after the sixth lunar month of year, usually after summer in order to appease Indra to cause rains. On full-moon day in Ashvayuja month [October-November] this will be performed and after the ritual the flag / flagstaff will be thrown to ground.

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नरोत्तमः काल युगांतकोपमम् शरोत्तमम् कांचन रूप्यभूषितम् ।
ससर्ज दीप्तम् तम् अमित्र मर्दनम् स धूममग्निम् मुखतो यथा हरः ॥ ४-१६-३८

38. nara uttamaH = among men, best one Rama; kaala = at the time of era end; yuga antaka upamam = era, ender, in simile; kaancana ruupya bhuuSitam = in gold, silver, decorated; diiptam = glowing; a mitra mardanam = unfriendly ones, subduer of; tam shara uttamam = that, arrow, best one; haraH mukhataH = Shiva's, from face; sa dhuumam agnim yathaa = with [emitting,] smoke, fire, as with; shara uttamam = arrow, the best; sasarja = let go, released.

That best one among men Rama released a blazing and enemy subjugating arrow which in simile is like an Epoch-ender at the end of era, and that best arrow decorated in gold and silver looked like the glance from the Third-Eye of Rudra, emitting fire with smoke. [4-16-38]

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अथ उक्षितः शोणित तोय विस्रवैः
सुपुष्पित अशोक इव अचलोद्गतः ।
विचेतनो वासव सूनुर् आहवे
प्रभ्रज्जित इन्द्र ध्वजवत् क्षितिम् गतः ॥ ४-१६-३९

39. atha = then; vaasava suunuH = Indra's, son; aahave = in battle [battlefield]; shoNita toya visravaiH = blood, water [sweat,] with streams of; ukSitaH = dampened; acala udgataH = on mountain, stemmed up [standing high on mountain]; anila uddhata = by wind, felled; su

puSpita ashoka iva = well, bloomed, Ashoka tree, like; vi cetanaH = without, vigour - anima is undone; pra bhra~nshita = altogether, dislodged; indra dhvaja vat = Indra's, flagstaff, like; kSitim gataH = onto earth, gone [abandoned.]

That Indra's son Vali, dampened with blood and sweat, then looked like just felled Ashoka tree which has stemmed up and so far standing high on a mountain with fully bloomed clusters of its blood-red flowers, and when his anima is undone he even looked like the flagstaff on which a flag is raised in honour of Indra, but which is altogether dislodged and abandoned on the ground. [4-16-39]

Ashoka tree by itself stands high and stout with its blood red flowers, and by virtue of its growing on high of mountains it is more gloriously standing till now, like Vali, but that is felled too suddenly.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षोडशः सर्गः

Thus, this is the 16th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 17 Verses converted to UTF-8, Nov 09

Introduction

Rama's arrow hits Vali on chest and Vali fallen down. But Vali is not dead yet. When Rama and Lakshmana approach dying Vali, he questions the propriety of Rama in killing him. Vali's questioning explicitly is straightforward befitting to the defeated mighty Vanara King. But implicitly, there are ancient commentaries that deduce many more meanings in picturing Vali as a devotee of Rama, who wanted to die at the hand of Rama, like Viraadha and others, as a means of salvation.

[Verse Locator](#)

ततः शरेण अभिहतो रामेण रण कर्कशः ।
पपात सहसा वाली निकृत्तैव पादपः ॥ ४-१७-१

1. tataH = then; raNa karkashaH vaalii = in war, scourger, Vali; raameNa shareNa abhi hataH = by Rama , by his arrow, completely hit; nikR^itta paadapaH iva = whittled down, tree, as with; sahasaa papaata = suddenly, fell down.

When Rama's arrow hit him then Vali, the scourger in war, suddenly fell down like a hewed down tree. [4-17-1]

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स भूमौ न्यस्त सर्वाङ्गः तप्त काञ्चन भूषणः ।
अपतत् देव राजस्य मुक्त रश्मिर् इव ध्वजः ॥ ४-१७-२

2. tapta kaancana bhuuSaNaH = one with melted, golden, ornaments [who glittered]; saH = he that Vali; mukta rashmiH = on release, of ropes; deva raajasya dhvajaH iva = god's, king's [Indra's,] ensign, like; bhuumau nyasta sarva angaH = he, on earth [into dust,] kept [sank,] all, body-parts; a patat = fell down.

He who glittered with pure golden ornaments, that Vali fell down on earth while all of his limbs sank to dust, like the flag of Indra when released from its ropes. [4-17-2]

[Verse Locator](#)

अस्मिन् निपतिते भूमौ हरि ऋषाणाम् गणेश्वरे ।
नष्ट चन्द्रम् इव व्योम न व्यराजत मेदिनी ॥ ४-१७-३

3. hari R^ikSaaNaam gaNa iishvare = for monkeys, for bears, hosts of, lord's; asmin bhuumau nipatite = on his, on earth, when fell; medinii = earth; naSTa candram vyoma iva = lost, moon, welkin, like; na vyaraajata [vi a raajata] = not, forsooth, illuminated.

On the fall of that lord of hosts of monkeys and bears onto earth, unilluminated is the earth like the welkin that has forsooth lost its moon. [4-17-3]

भूमौ निपतितस्य अपि तस्य देहम् महात्मनः ।

न श्रीर्जहाति न प्राणा न तेजो न पराक्रमः ॥ ४-१७-४

4. **bhuumau nipatitasya api** = on earth, fallen, though; **mahaatmanaH tasya deham** = of great-soul one, his, from body; **shriiH na jahaati** = brilliance, not, leaving - unfettering; **praaNaa na** = lives, neither; **tejaH na** = resplendence, neither; **paraakramaH na** = bravery, neither.

Though that great souled Vali fell onto earth, neither his brilliance, nor lives, nor resplendence, nor his bravery are unfettering from his body. [4-17-4]

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शक्र दत्ता वरा माला कान्चनी रत्न भूषिता ।

दधार हरि मुख्यस्य प्राणान् तेजः श्रियम् च सा ॥ ४-१७-५

5. **shakra dattaa** = by Indra, given; **kaancanii ratna bhuuSitaa** = golden, gem, studded; **varaa** = superb one; **saa maalaa** = that, chest pendant; **hari mukhyasya** = monkey, chief's; **praaNaan tejaH shriyam ca** = lives, resplendence, brilliance, also; **dadhaara** = sustained.

That superb and gem-studded golden pendent given by Indra sustained that monkey chief's lives, resplendence and brilliance. [4-17-5]

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स तया मालया वीरो हैमया हरियूथपः ।

संध्यानुगत पर्यन्तः पयोधर इव अभवत् ॥ ४-१७-६

6. **viiraH saH hari yuuthapaH** = brave one, he that Vali, monkeys, general of; **haimayaa tayaa maalayaa** = golden one, by that [by wearing it,] pendant; **sandhya anugata** = colour of sunset, traced with - smeared with; **pari antaH** = all, around edges; **payaH dhara iva abhavat** = water, bearing [black-cloud,] like, he became [appeared to be.]

By still wearing that golden chest-pendant around his neck, that brave general of monkeys Vali appeared like a black-cloud smeared with the colour of golden sunset all around its edges. [4-17-6]

[Verse Locator](#)

तस्य माला च देहः च मर्मघाती च यः शरः ।

त्रिधा इव रचिता लक्ष्मीः पतितस्य अपि शोभते ॥ ४-१७-७

7. **patitasya api** = fallen one, though; **tasya maalaa ca dehaH ca** = his, chest-plate, also, body, also; **marma ghaatii yaH sharaH** = crucial-organ [heart in chest,] striking, which, arrow is; along with it; **tridhaa racitaa lakSmiiH iva** = in three ways, written [crafted, devising,] splendour, as though; **shobhate** = effulgent.

Even though Vali has fallen on ground his splendour is as though refulgent devising itself into three aspects, namely by his body, chest-pendant, and the arrow of Rama, which arrow is given to strike the crucial body parts alone, and which is still stuck in Vali's chest. [4-17-7]

[Verse Locator](#)

तत् अस्त्रम् तस्य वीरस्य स्वर्ग मार्ग प्रभावनम् ।

राम बाणासन क्षिप्तम् आवहत् परमाम् गतिम् ॥ ४-१७-८

8. svarga maarga prabhaavanam = to heaven, pathway, effectuating; raama baaNa aasana kSiptam = Rama's, arrow's, seat [bowstring,] discharged from; tat astram = that, arrow; tasya viirasya = for that, brave one Vali; paramaam gatim aa vahat = ultimate, course - redemption, brought forth.

That arrow which effectuates the pathway to heaven, now discharged from the bow of Rama has brought forth that redemption to brave Vali . [4-17-8]

[Verse Locator](#)

तम् तथा पतितम् संख्ये गत अर्चिषम् इव अनलम् ।
ययातिम् इव पुण्यान्ते देव लोकात् परिच्युतम् ॥ ४-१७-९
आदित्यम् इव कालेन युगान्ते भुवि पातितम् ।
महेन्द्रम् इव दुर्धर्षम् उपेन्द्रम् इव दुस्सहम् ॥ ४-१७-१०
महेन्द्र पुत्रम् पतितम् वालिनम् हेम मालिनम् ।
व्यूढ उरस्कम् महाबाहुम् दीप्तास्यम् हरि लोचनम् ॥ ४-१७-११
लक्ष्मण अनुचरो रामो ददर्श उपसर्प च ।

9, 10, 11, 12a. sankhye tathaa patitam = in war, thus, fallen; gata arcisam analam iva = extinct, flames, fire, as with; puNya ante = at merit's, end; deva lokaat paricyutam = from god's, world, fallen; yayaatim iva = [who is] Yayaati, like; aadityam kaalena iva = Sun, by Time-ender, like; yuga ante bhuvi paatitam = at era, end, on earth, flung; mahendram iva durdharSam = Indra, like, unassailable; upendram iva dussaham = Upendra, like, intolerable [in war]; mahendra putram = Indra's, son - at Vali; hema maalinam = one with golden, pendent; vyuuDha uraskam = enormous, chested; mahaa baahum = having mightily, arms; diipta asyam = glowing, faced one; hari locanam = green, eyed one; tam vaalinam = him, to that Vali; lakSmaNa anucaraH raamaH = Lakshmana, following, Rama; patitam = as has fallen; dadarsha upasasarpa ca = seen, and neared, also.

Then on seeing him who has fallen in war, the one with golden pendant, enormously chested, mightily armed, face golden, eye greenish, but who is like a fire extinct of its flame; who is like Indra in unassailability and like Upendra in indomitability; and who like Yayaati who has fallen from heaven, as well like the sun who falls onto earth from solar orbit when Time-ender flings him at the end of era; such as he is, on seeing that son of Indra, who forsooth has fallen, Rama neared him followed by Lakshmana. [4-17-9, 10, 11, 12a]

Yayaati is the son of Nahusha, who was a king of repute. After a rigorous penance Yayaati attains heaven. But he starts his self-praise and goes on narrating his achievements. Indra tries to tell him that 'this is heaven, here there is no you-ness and I-ness...' but in vain. Later unable to contend with Yayaati's self-eulogy Indra pushes him back to mortal worlds. Vali is in the same predicament as he took pride in his own brawny strength but now battered by still mightier person.

[Verse Locator](#)

तम् तथा पतितम् वीरम् गत अर्चिष्मतम् इव अनलम् ॥ ४-१७-१२
बहुमान्य च तम् वीरम् वीक्षमाणम् शनैरिव ।
उपयातौ महावीर्यौ भ्रातरौ राम लक्ष्मणौ ॥ ४-१७-१३

12b, 13. tam viiram = him, brave one, Vali; tathaa patitam = like that, fallen; gata arcisamatam analam iva = extinguished, tongues of flame, fire, like; shanaiH iva viikshamaaNam = slowly - droopily, thus, who is seeing; tam viiram = him that brave one; bahumaanya = honouring him; mahaa viiryau bhraatarau = great, valiant, brothers; raama lakshmaNau = Rama , Lakshmana; upayaatau = neared him.

On seeing the brave Vali fallen like that, who by now is like fire with extinguished tongues of flames, and who is seeing droopily, those two valiant brothers, Rama and Lakshmana, neared him with due honour. [4-17-12b, 13]

तम् दृष्ट्वा राघवम् वाली लक्ष्मणम् च महाबलम् ।
 अब्रवीत् परुषम् वाक्यम् प्रश्रितम् धर्म संहितम् ॥ ४-१७-१४
 स भूमौ अल्पतेजोसुः निहतो नष्ट चेतनः ।
 अर्थ सहितया वाचा गर्वितम् रण गर्वितम् ॥ ४-१७-१५

14. ni hata = flatly, hurt; alpa tejosuH = with trifling, energy and lives; naSTa cetanaH = trivialised, vigour; bhuumau = who is on earth [fallen to earth]; saH vaalii = he that, Vali; raNa garvitam = [to Rama who in this] conflict, taking pride [of victory]; tam raaghavam = him, at Raghava; mahaa balam lakSmaNam ca = at greatly, mighty, Lakshmana, also; dR^iSTvaa = having seen; artha sahitayaa vaacaa = meaning, containing, with words - with meaningful words; paruSam = sarcastic; prashritam = with politeness; dharma samhitam = rightness, abiding with - self-righteous; vaakyam = sentence, words; garvitam = in proper pride [in self-respect]; abraviit = spoke.

On seeing Rama and the great mighty Lakshmana as well, he who fell to ground flatly hurt by arrow, and whose energy and lives are trifling and vigour trivialised thereby, that Vali spoke these sarcastic words in his proper pride to Rama, who is taking pride in this conflict as a victor, which words at the same time have meaning, politeness, and self-righteousness. [4-17-14, 15]

Verse Locator

त्वम् नराधिपतेः पुत्रः प्रथितः प्रिय दर्शनः ।
 पराङ्मुख वधम् कृत्वा को अत्र प्राप्तः त्वया गुणः ।
 यदहम् युद्ध सम्रब्धः त्वत् कृते निधनम् गतः ॥ ४-१७-१६

16. tvam nara adhipateH putraH = you are, people's, king's, son; prathitaH = renowned one; priya darshanaH = with pleasing looks; yuddha samrabdhaH = conflict, one who is in commotion of; aham = I; tvat kR^ite = by you, done - owing to you; yat nidhanam gataH = which [kind of death, ignoble death,] demise, I went - I got death; paraa~Nmukha vadham kR^itvaa = one facing away [from you,] killing him, on undertaking; atra = in this [matter]; kaH guNaH tvayaa praaptaH = what, merit, by you, achieved.

"You are a renowned prince with pleasing looks.. but, which kind of death I am getting now, that too when I was in the commotion of conflict with another, alas, that ignoble death is owing to you, and what merit is achieved by you in this undertaking of yours to kill someone who is facing away from you... [4-17-16]

From hereon the sentences of Vali and also of Rama in next chapter are commented variously and voluminously. Apart from upholding Rama's deed as a rightful one, Vali's position is also kept up, by deducing meaning from these utterances and Vali is pictured as a dedicate to the Absolute. Maheshvara Tiirtha in his Ramayana tattva diipika gives many tones for these aspects, mainly as innuendo of praise, vyaaja ninda.

In this verse itself Vali's expression is said to be like this: paraa~Nmukha vadham kR^itvaa = 'one who is faced way - not in battlefield, but in the battle field like life, say from morality and doing all unethical things, like exiling younger brother and captivating his wife... killing of such an antagonist is rightful of you...' For another compound kaH atra praaptaH tvayaa guNaH other mms use kaH nu praaptaH tvayaa guNaH in that nu has a special usage in Ramayana, as at 1-1-2 konvasmin saampratam loke etc. Here also, taking kaH nu guNaH it is said that 'verily invaluable merit is achieved by you and your godhood is established by absolving me. For me, getting killed at your hand is no less a merit, by which I am rid of all sins, and I am now going to heavens...' This is supported by scriptures raajatva shaashan paapasyatadaapnoti kilbiSam 'one who is rightfully punished by the king is rid of all sins'; and according to the saying as well: raaja bhidhR^ita daNDaastu kR^itvaa paapaani maanavaaH | nirmalaH svargam aayaanti santa sukR^ito yathaa and I will go to heavens without blemish'.

For the last compound tvat kR^ite nidhanam gataH other mms use shareNa urasi taaditaH 'with arrow, on chest, struck...' establishing that Rama did not backstab Vali, but hit on chest as said at 4-16-35: vaali vakSasi paatitaH.

कुलीनः सत्त्व संपन्नः तेजस्वी चरित्रव्रतः ।

रामः करुणवेदी च प्रजानाम् च हितेरतः ॥ ४-१७-१७

सानुक्रोशो महोत्साहः समयज्ञो दृढव्रतः ।

इति एतत् सर्व भूतानि कथयन्ति यशो भुवि ॥ ४-१७-१८

17. **raamaH** = Rama is; [said to be]; **kuliinaH** = high-born; **sattva sampannaH** = mightiness, gifted with; **tejasvii** = resplendent; **carita vrataH** = pursuer, of vows; **karuNa vedii ca** = mercy, mindful of, also; **prajaanaam hite rataH ca** = people's, welfare, delighted in, also; **saanukroshaH** = sympathetic; **mahaa utsaahaH** = greatly, enthusiastic [in good deeds]; **samaya j~naH** = time, knower of - knower of timely action; **dR^iDha vrataH** = assertively, committed; **iti** = thus; **etat** = all these; [**te** = your]; **yashaH** = [your] renown; **sarva bhuutaani bhuvi kathayanti** = all, living beings, on earth, are relating.

"Rama is high-born, they say, gifted with mightiness, resplendent, pursuer of vows, mindful of mercy, delighter in people's welfare, sympathetic, greatly enthusiastic and assertively committed in doing good deeds, knower of time-and-action, all these living-beings on earth are thus relating your renown, aren't they. [4-17-17, 18]

Explicitly it is Vali's harsh accusation of Rama, but implicitly it is a praise offered to Rama, since his arrow accords heavens to Vali. This is the same with the following two verses. **vyaaJa ninda** innuendo of praise.

Verse Locator

दमः शमः क्षमा धर्मो धृति सत्यम् पराक्रमः ।

पथिवानाम् गुणा राजन् दण्डः च अपकारिषु ॥ १-१७-१९

19. **raajan** = oh, king; **damaH** = controlling senses; **shamaH** = controlling [manas] will; **kshamaa** = forgiveness; **dharmaH dhR^iti satyam** = conscientiousness, resoluteness, truthfulness; **para aakramaH** = adventurousness; **apakaariSu daNDaH ca** = wrongdoers, punishing of, also; **parthivaanaam guNa** = for kings, aptitudes.

"To be able to control senses and will, forgiveness, conscientiousness, resoluteness, truthfulness, and adventurousness, oh, king, are the aptitudes of a king, and even punishing the wrongdoers, too. [4-17-19]

Verse Locator

तान् गुणान् संप्रधार्य अहम् अग्र्यम् च अभिजनम् तव ।

तारया प्रतिषिद्धो अपि सुग्रीवेण समागतः ॥ १-१७-२०

20. **aham** = I; **taan guNaan** = those, [kingly] characteristics [will be obtainable in you]; **tava agryam abhijanam ca** = of your, noble, dynasty, also [judging by your dynasty]; **sampradhaarya** = concluding from [them]; **taarayaa pratiSiddhaH api** = by Tara, dissuaded, even though; **sugriiveNa samaagataH** = with Sugreeva, confronted.

"Concluding that those kingly characteristics will be obtainable in you, and even judging by the noble dynasty of yours, I have confronted Sugreeva though Tara dissuaded me. [4-17-20]

Verse Locator

न माम् अन्येन संरब्धम् प्रमत्तम् वेद्धुम् अर्हसि ।

इति मे बुद्धिर् उत्पन्ना बभूव अदर्शने तव ॥ १-१७-२१

21. **tava** = your; **a darshane** = by non, appearance; **anyena samrabdham** = with another, combating; **pramattam** = unvigilant one; **maam** = me; **veddhum [katham] na arhasi** = to

wound [to hurt,] [how] not, apt of him; iti me buddhiH utpannaa babhuuva = thus, my, concept, came up, became.

"When you have not appeared before me when I confronted Sugreeva my concept was, 'it will be inapt of Rama to hurt me while I am combating with another combatant, besides, when I will be unvigilant in that fight...' [4-17-21]

[Verse Locator](#)

न त्वाम् विनिहत आत्मानम् धर्म ध्वजम् अधार्मिकम् ।
जाने पाप समाचारम् तृणैः कूपम् इव आवृतम् ॥ १-१७-२२

22. na jaane tvaam = not, known, you; vinihataaatmaanam [vi ni hata aatmaanam] = completely, down, trodden, minded - one who killed one's own soul; na jaane tvaam = not, known, you; dharma dhvajam a dhaarmikam = virtue, flag-bearer, un, virtuous one; paapa sam aacaaram = of evil, conduct - devious; na jaane = not, known; tR^iNaiH aavR^itam kuupam iva = with straw, covered, water-well, like.

"Not known that your soul is put to death, not known that you are the unrighteous flag bearer of righteousness, to me not known that you are insidious like straw covered well. [4-17-22]

In the verse the two words na, jaane 'not known to me' are used only once. While bringing it two more times for filling the ellipses, adhyaahaara, meaning is drawn to all three expressions as above i.e., 'Unknown are the three things... etc.' Vali is said to have admitted that Supreme Soul is not a struck-out entity or killable, and either sin or profanity is attachable to Him, as per the saying in Bhagavad Gita, kam ghaatayati hanti kam? 'who can stab the soul, who hurts it... na enam chindanti shasraaNi 'knife can cleave It not...' as at 2-21 and its successive verses. Here Vali has said that 'nobody knows, including me... that you are flag-bearer of virtue above individual souls, sins...'

[Verse Locator](#)

सताम् वेष धरम् पापम् प्रच्छन्नम् इव पावकम् ।
न अहम् त्वाम् अभिजानामि धर्म छद्माभि संवृतम् ॥ १-१७-२३

23. sataam veSa dharam = benign-soul's, outfit, wearing; paapam = sinner; pracChannam paavakam iva = [ash] covered, fire, like; dharma Chadma abhi samvR^itam = probity, garb, explicitly mantled with; tvaam aham na abhijaanaami = you, I, not, have known.

"I have no knowledge that you are a sinner, one in the garb of a benign soul, and explicitly mantled under the garb of probity like ash covered fire. [4-17-23]

The word paapam is either sin or sinner. If it is said as sin, then it is attached to next compound then it is read as the admission of Vali in noticing Rama as Supreme Person, paapam pracChannam iva paavakam, 'as fire will burn the one who is covered with sin, you also will burn...' And there is no 'garb of dharma...' to you, for you are dharma itself. Thus Vali said to have noticed Supreme in Rama, as said at apahata paapmatvaadi guNa vishiSTa 'Supreme Person is one who is above the words like sins, merits' etc.

[Verse Locator](#)

विषये वा पुरे वा ते यदा पापम् करोमि अहम् ।
न च त्वाम् अवजाने अहं कस्मात् त्वम् हंसि अकिल्बिषम् ॥ १-१७-२४
फल मूल अशनम् नित्यम् वानरम् वन गोचरम् ।
माम् इह अप्रतियुध्यन्तम् अन्येन च समागतम् ॥ १-१७-२५

24, 25. aham = I; yadaa = when [by the reason of]; te viSaye vaa pure vaa = I your, country, or, city, or; paapam na karomi = sin - misdeed, not, I did; tvaam = you; na ca avajaane = not, also, taunted; [for that reason I am]; a kilbiSam = non, guilty; nityam = always; phala muula ashanam = fruits, tuber, eater; vana gocaram = in forest, mover; vaanaram = Vaanara; iha = now; a prati yudhyantam = not, countering [you, not en

face] while combating; **anyena samaagatam ca** = with another, involved, furthermore; **maam tvam kasmaat hamsi** = me, you, what for, torturing.

"I am non-guilty as I have not committed any misdeed either in your country or in your city, nor I have taunted you; I am a vanara subsisting on fruits and tubers and always moving in forests alone; such as I am, what made you to torture me when I was not combating with you en face, furthermore, when I was involved with another? [4-17-24, 25]

'You do not kill any guiltless beings, **tvam api a+kilbiSam na himsi**, but you are now killing me because there is some guilt in my deeds, of which I am well aware, but waited for you to come...' This is the subtext of Vali's retrospection.

[Verse Locator](#)

त्वम् नराधिपतेः पुत्रः प्रतीतः प्रियदर्शनः ।

लिङ्गम् अपि अस्ति ते राजन् दृश्यते धर्म संहितम् ॥ १-१७-२६

26. **tvam priya darshanaH** = you are, pleasing, in your looks; **nara adhipateH putraH** = humans, lord's, son - prince; **pratiitaH** = [thus you are] renowned; **raajan** = oh, king; **te dharma samhitam** = in you, rectitude, agreeable with; **lingam api asti** = indication, even, to be there; **dR^ishyate** = appearing.

"You are renowned to be a prince with charming looks, oh, king, and indications agreeable to rectitude are also appearing on your body. [4-17-26]

[Verse Locator](#)

कः क्षत्रिय कुलेजातः श्रुतवान् नष्टसंशयः ।

धर्म लिंग प्रतिच्छन्नः क्रूरम् कर्म समाचरेत् ॥ १-१७-२७

27. **kSatriya kule jaataH** = in Kshatriya, family, one born in; **shrutavaan** = well-heard [one learned in Veda-s]; **naSTa samshayaH** = rid of, ambiguities [of right and wrong]; **dharma linga praticChannaH** = probity, air of, cloaked in; **kaH** = who [will anybody]; **kruuram karma samaacaret** = ruthless, deed [like this one, killing me,] executes.

"Will anybody born in Kshatriya's family, a learned one in Veda-s, thereby who is rid of ambiguities with respect to right and wrong, and who is cloaked in an air of probity, execute such a ruthless deed like this? [4-17-27]

[Verse Locator](#)

राम राघव कुले जातो धर्मवान् इति विश्रुतः ।

अभव्यो भव्य रूपेण किम् अर्थम् परिधावसे ॥ १-१७-२८

28. **raama** = oh Rama; **raaghava kule jaataH** = in Raghava, dynasty, born; **dharmavaan iti vishrutaH** = moralist, thus, renowned; such as you are, you are actually; **a bhavyaH** = while being amoral; **bhavya ruupeNa** = in moral, aspect; **kim artham pari dhaavase** = for what, purpose, you run after - run around.

"Though born in Raghava's dynasty and renowned as a moralist you are actually amoral, and for what purpose you run around with this moral aspect? [4-17-28]

'Oh, Rama, you took birth, not so, emerged as an incarnation in Raghava's dynasty, **artham purposefully... abhavya san** 'though cruel...' **bhavya ruupeNa paridhaavasi, kim?** you are moving about with a superficial aspect of a morally sagacious person, or what? No definitely. **kruura karma samaacaret?** or did you do a wrongdoing in killing me? Not so.

If it is said that you are an incarnate on earth, there cannot be duality in your inner aspect or outer aspect. You cannot have a cruel heart with a charming face of a prince, when you alone are the protector of Universe. Equally, taking birth in Raghava-s lineage you cannot move about with a sagely appearance and go on killing beings like me. So, there shall be some purpose in killing me. **artham kim** 'what is that purpose...'

This is Vali's self-assurance that Rama is the Supreme Being, but killed him with some purpose, and he would like to know that purpose. In this sequence, Vali assumes that Rama killed him in his search for Seetha, and thus Vali tells Rama 'if that is the only reason I would have brought Seetha in one day without any bloodshed...' The purpose for Vali's elimination is nothing but the elimination of Ravana.

[Verse Locator](#)

साम दानम् क्षमा धर्मः सत्यम् धृति पराक्रमौ ।
पार्थिवानाम् गुणा राजन् दण्डः च अपि अपकारिषु ॥ १-१७-२९

29. **raajan** = oh, king; **saama daanam kSamaa dharmaH satyam** = influencing, largesse, forbearance, probity; **dhR^iti paraakramau** = candour, conquering; **apakaariSu daNDaH api ca** = wrong, doers, punishing, also, even; **paarthivaanaam guNaa** = king's, aptitudes.

"Influencing, largesse, forbearance, probity, candour, and conquering are the attributes of the kings, oh, king, and even punishing the wrongdoers. [4-17-29]

'The first said political strategies **saama**, **daana**, **bheda**, may not work with me because I am not a coequal of yours in kingship, so the last one, **daNda**, 'punishing the wrongdoer,' is enough to eliminate me, for I must have committed wrongs.'

[Verse Locator](#)

वयम् वनचरा राम मृगा मूल फल अशनाः ।
एषा प्रकृतिर् अस्माकम् पुरुषः त्वम् नरेश्वरः ॥ १-१७-३०

30. **raama** = oh, Rama; **vayam muula phala ashanaaH** = we, tubers, fruit, eaters; **vanacaraa mR^igaaH** = forest, moving, animals; **eSaa asmaakam prakR^itiH** = this is, our, nature; **tvam nara iishvaraH puruSaH** = you are, human's, king, a man; the following gist is expanded.

"We as animals live in forests while you are city dwellers, we live by eating fruits and tubers while you enjoy feasts and banquets, our nature is such to kill and get killed, thus you and me have no correlation. And you, even if you are a man and a prince for humans, you resorted to this animalistic way of killing me lying in the wait, thus your action is worse than that of an animal, if not subhuman or un-princely. [4-17-30]

The stress of Vali is on his animality. Being a man why killing a monkey unworthy in rituals or in diet, is his question. [cf. 38 and 39 verses of this chapter.] Are they just monkeys - is the subsequent question. If these Vanara-s were to be a just fruit-eating animals why Vali used to offer **sandhya**, time-oriented oblations to gods as stipulated in Veda-s, in an unusual way of swinging from one ocean to the other. And why Tara, who is said to be the knowers of Vedic hymns, as in previous chapter bid **swastyayanam**, bon voyage with Vedic hymns to Vali? This is because of the superiority of vanara race than animals.

The other argument of Vali is like this: 'We are animals living in forests and unlike elephants, horses and the like, we are not even fit to render service to mankind, doing which those animals enjoy high grade foods than us, while we are destined to eat fruits and tubers. When there is no rapport between you humans and we monkeys, and then there can be no enmity between you and me, because enmity crops up only when there is a correlation. Apart from this, I am no equal of yours, but inferior and worthless vanara, and hence your killing me is only to give me salvation.' Maheshvara Tiirtha.

[Verse Locator](#)

भूमिर् हिरण्यम् रूपम् च निग्रहे कारणानि च ।
तत्र कः ते वने लोभो मदीयेषु फलेषु वा ॥ १-१७-३१

31. **nigrahe** = to hold back [to counteract somebody]; **bhuumiH hiraNyam ruupam ca** = territory, gold, silver, also; **kaaraNaani ca** = causes, also; **tatra** = in that case; **te** = to you; **vane** = in forest; **madiiyeSu phaleSu vaa** = mine, in fruits, either; **kaH lobhaH** = what is, decoy.

"Territory, gold, and silver will be the causes while counteracting somebody, in that case, by what you are decoyed into these forests of mine or in the fruits of mine. [4-17-31]

The statements of 'my forests... my fruits...' will be retorted by Rama in the next chapter.

[Verse Locator](#)

नयः च विनयः च उभौ निग्रह अनुग्रहौ अपि ।

राज वृत्तिर् असंकीर्ण न नृपाः काम वृत्तयः ॥ १-१७-३२

32. **nayaH ca vinayaH ca** = in propriety, also, in compliance, also,; **nigraha anugraha** = in punishment, in pardoning; **ubhau api** = both [in the pair,] even; **a samkiirNa** = without, admixture; **raaja vR^ittiH** = king's, craft; **nR^ipaaH kaama vR^ittayaH na** = kings, volitionally, conduct themselves, they do not.

"In the pairs of propriety and compliance, punishment and pardoning, no admixture is exercised in kingcraft, for the kings do not conduct themselves volitionally. [4-17-32]

Vali's statement is: 'Even the ordinary rulers on earth do not conduct themselves without adhering to their codes of conduct, then what is there to speak of you who is the Ruler of Universe. So, you must have imposed this punishment without mixing the pairs of opposites that results in my salvation...'

[Verse Locator](#)

त्वम् तु काम प्रधानः च कोपनः च अनवस्थितः ।

राज वृत्तेषु संकीर्णः शरासन परायणः ॥ १-१७-३३

33. **tvam tu** = you, but; **kaama pradhaanaH ca** = [achievement of your own] desire, is primary to you [self-interested]; **kopanaH ca** = wrathful one, also; **an avasthitaH** = inconstant, capricious; **raaja vR^itteSu samkiirNaH** = in king's, duties, concocting - contriver of kingcraft; **shara aasana paraayaNaH** = arrow, seating [on the taut of bowstring,] engaged in, [shooting-happy archer.]

"But, to you your self-interests are primary, and you are a wrathful, capricious, contriver of kingcraft, and an impetuous shooting-happy archer. [4-17-33]

[Verse Locator](#)

न ते अस्ति अपचितिः धर्मे न अर्थे बुद्धिर् अवस्थिता ।

इन्द्रियैः काम वृत्तः सन् कृष्यसे मनुजेश्वर ॥ १-१७-३४

34. **manuja iishvara** = oh, people's, lord; **te** = to you; **dharma** = in probity; **apacitiH** = devotion; **na asti** = is not, there; **buddhiH arthe na avasthita** = [your] intellect, in material gains, not, firm; **kaama vR^ittaH san** = by wishes, operating [free willed,] as you are; **indriyaiH kR^iSyase** = by senses, being drawn [distracted.]

"Oh, king, you have no devotion to probity, nor your mind is firm about material gains, but as a free-willed one you are distracted by senses. [4-17-34]

"The 'Lord of People' is the Supreme Person incarnated himself as a king of humans as per the derivation of the word **naaraayaNa**, one who conducts humans to and fro from him. **tvam** 'you...'; Here the **tu** is as in verse at 4-17-33, i.e., **kim ardhaka**, **kim** Are you? ; So, **tvam kaama pradhaanaH** 'you are the primary one to humans to aspire for. While all the created beings aspire one thing or the other, humans have many more wants. But above all these human wants, you are the primary-want to be desired or aspired for salvation.' **avaapta samasta kaamanaH** 'you do not have any aspiration or desire for yourself...' **kopanaH** 'in punishing the wrongdoers you are a wrathful one...' **anavasthitaH** 'unstable, ever-moving, dynamic in maintaining universe.' **raaja vR^ittaiH ca samkiirNaH** is read otherwise as **raaja vR^itteSu samkiirNaH** 'concocted is your kingly orientation, for you wear cloths like a saint and yet handle weaponry, whereas in actuality there no garb for you.' The first compound in 4-17-34 is read as **te dharme apacitiH na** 'you have no sincerity in ordinary scripture-laid virtues...' and then it is said, 'scriptures and canons are for ordinary humans but you are above them... so you are beyond the ordinary canons that emerged for humans' **kaama vR^itte san** 'you are independent in your deeds or

movements...' indriyaiH kR^iSyase, kim? 'are you drawn away by senses, or what? No. You cannot be drawn away by the horses called senses for you are the holder of their reins. So you are the jana iishvara Supreme Lord for the people, as king of people, or as the Supreme Person who took incarnation as Rama.

[Verse Locator](#)

हत्वा बाणेन काकुत्स्थ माम् इह अनपराधिनम् ।
किम् वक्ष्यसि सताम् मध्ये कर्म कृत्वा जुगुप्सितम् ॥ १-१७-३५

35. kaakutstha = oh, Rama; an aparaadhinam = un, offending one; maam iha baaNena hatvaa = me, now, by arrow, on killing; jugupsitam karma kR^itvaa = detestable, deed, on doing; sataam madhye kim vakSyasi = gentlemen, amongst, what, you will tell - how you are answerable.

"How you are answerable to gentlemen, Rama, when you have done this detestable deed of killing an unoffending one like me with your arrow? [4-17-35]

Since this killing of Vali is an intricate act, some may point out that Rama is at fault in killing Vali. But Vali states here inversely that, "you may inform gentlemen who may point out that this act of yours in killing me is a wrongdoing... you may say them that 'I have killed a wrongdoer so I am not at fault...' " Vali has no need to say repeatedly that he is killed by the arrow of Rama, as he is not killed by a sword or cudgel. But, it is to be repeated necessarily to remind that the arrow came from an unknown destination.

[Verse Locator](#)

राजहा ब्रह्महा गोघ्नः चोरः प्राणिवधे रतः ।
नास्तिकः परिवेत्ता च सर्वे निरय गामिनः ॥ १-१७-३६

36. raaja haa = king, slayer [regicide]; brahma haa = Brahman, slayer of; go ghnaH = cow, slayer of; praaNi vadhe rataH = beings, in killing, one engaged in - an inveterate killer; choraH = thief; naastikaH = atheist; parivettaa ca = who marries before the marriage of his elder brother; sarve niraya gaaminaH = all, hell, goers.

"A regicide, a Brahman-cide, a cow-slayer, a thief, an inveterate killer, an atheist, and an younger brother who marries before his elder, all of them will go to hell. [4-17-36]

[Verse Locator](#)

सूचकः च कदर्यः च मित्रघ्नो गुरुतल्पगः ।
लोकं पापात्मानम् एते गच्छन्ते न अत्र संशयः ॥ १-१७-३७

37. suucakaH ca kadaryaH ca = slander-monger, also, skinflint; mitra ghnaH = friend, killer; guru talpa gaH = with teacher's, bed, enterer [love-maker with teacher's wife]; ete = these; paapa aatmaanam lokam gacChante = of evil, souled ones, to worlds, they go; na atra samshayaH = not, there, doubt.

"A slander-monger, skinflint, friend-killer and one who makes love with his teacher's wife, they all go to the worlds of evil-souls, no doubt about it. [4-17-37]

[Verse Locator](#)

अधार्यम् चर्म मे सद्भ्री रोमाणि अस्थि च वर्जितम् ।
अभक्ष्याणि च मांसानि त्वत् विधैः धर्मचारिभिः ॥ १-१७-३८

38. me carma a dhaaryam = my, skin is, un, wearable; romaaNi asthi ca = hair, bones, too; sadbhii varjitam = by holy people, discarded - forbidden; tvat vidhaiH dharma caaribhiH = your, kind of, by virtue, pursuers - reputable people; maamsaani a bhakSyaaNi ca = meat, un, eatable, also.

"My skin is unwearable, holy people forbid my hair and bones, and uneatable is my meat for your kind of reputable people. [4-17-38]

Tiger's skin is used as carpet, its two canine teeth are used in golden necklaces, its other body parts are said to contain medicinal properties, and hence the numbers of tigers are dwindling, especially in India. Elephant's tusks are great decorative articles. Camel's bones are made into bangles and bracelets. Rhino's horn has religious use as well as a decorative article. Caamara, Himalayan-yak's hair is used for royal fanning instruments. Deerskin has its own place in high religious seats of saints and sages. Hence the poachers are making a fortune on this fauna. But the skin, bones, or hair of monkey, or to that matter of fact any item of a monkey is not of any use either in religious or in medicinal or for decorative purposes. Hence, they are not killed for food, game or poaching.

[Verse Locator](#)

पंच पंच नखा भक्ष्या ब्रह्म क्षत्रेण राघव ।

शल्यकः श्वाविधो गोधा शशः कूर्मः च पंचमः ॥ १-१७-३९

39. **raaghava** = oh, Raghava; **brahma kSatreNa** = by Brahmans, Kshatriya-s; **shalyakaH** = a wild-rodent with defensive quills; **shvaavidhaH** = a kind of boar that kills dogs, wolves etc; **godhaa** = a lizard with unimaginable grip; **shashaH** = hare; **pancamaH kuurmaH ca** = fifthly, tortoise, also; **panca** = five [kinds of]; **panca nakhaa** = five nailed animals; **bhakSyaa** = are edible.

"Raghava, five kinds of five-nailed animals, viz., a kind of wild rodent, a kind of wild-boar, a kind of lizard, a hare and fifthly the turtle are edible for Brahmans and Kshatriya-s. [4-17-39]

[Verse Locator](#)

चर्म च अस्थि च मे राजन् न स्पृशन्ति मनीषिणः ।

अभक्ष्याणि च मांसानि सो अहम् पंच नखो हतः ॥ १-१७-४०

40. **raajan** = oh, king; **maniiSiNaH** = sensible people; **me carma ca asthi ca** = my, skin, also, bones, also; **na spR^ishanti** = will not, touch; **maamsaani ca** = meats, also a **bhakSyaaNi** = not, to be eaten; **panca nakhaH** = five, nailed one; **saH aham hataH** = such as I am, I am killed.

"Sensible people will not touch my skin and bones, oh, king, nor meats from my body are to be eaten, such as I am, a five-nailed animal, I am killed. [4-17-40]

'There appears to be no reason as to why a five-nailed animal like me is to be killed, when there is no reason for political, religious, hunting, or food purposes. Then this act of yours shall have an ultimate purpose isn't it....'

[Verse Locator](#)

तारया वाक्यम् उक्तो अहम् सत्यम् सर्वज्ञया हितम् ।

तद् अतिक्रम्य मोहेन कालस्य वशम् आगतः ॥ १-१७-४१

41. **sarvaj~nayaa taarayaa** = by all-knowing, Tara; **aham satyam hitam vaakyam uktaH** = I am, truthful, favourable, words, said - appraised; **mohena** = with delusion; **tat** = that advise; **ati kramya** = on over stepping - disregarding; **kaalasya vasham aagataH** = under Time's, control, I have gone in.

"Though Tara appraised me with truthful and favourable words, I just disregarded her advise owing to my own delusion, and gone into the control of Time. [4-17-41]

Though dissuaded by Tara, **kaalasya vasham aagataH, satyam**; I am bound to come here for my time is over and I am destined to die at the hands of the Supreme Being. Or, to say clearly **iishvarasya vasham aagataH, satyam** 'I have come under the control Supreme, truly...' where **kaalaH**, Time, is another name for Supreme Being; **kaalo asmi loka kshaya kR^it pravaddhaH... kala**

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त्वया नाथेन काकुत्स्थ न सनाथा वसुंधरा ।

प्रमदा शील संपूर्णा पति एव च विधर्मिणा ॥ १-१७-४२

42. kaakutstha = oh, Rama; vasumdharaa naathena tvayaa = earth, by husband, by you - you as her husband; shiila sampuura pramadaa = with chastity, endowed, lady - as with; vi dharmiNa pati iva = without, rectitude, husband, as with; na sa naathaa = not, with spouse.

"With you as her espouser the Earth is not with a correct spouse, as with any lady who is with full-fledged chastity, but with a husband who is without rectitude. [4-17-42]

The king is usually the lord of land. Vishnu is the husband of Earth, bhuu devi. Here Rama is both. Here Vali's contention is, 'unlike a husband without rectitude, you will safeguard the land truthfully as you have all the attributes of a lord of land and a good husband. duSta nigrhatvaadi kalyaNa guNa ruupeNa. So, you will protect Earth by eradicating evildoers on it... like me...'

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शठो नैकृतिकः क्षुद्रो मिथ्या प्रश्रित मानसः ।

कथम् दशरथेन त्वम् जातः पापो महात्मना ॥ १-१७-४३

43. shaThaH naikR^itikaH kSudraH = artful, felonious, knavish; mithyaa prashrita maanasaH = falsely, modest, at mind - subconsciously; paapaH = evil-minded; katham = how; tvam mahaatmanaa dasharathena jaataH = you are, by great-souled, Dasharatha, given birth.

"How are you borne to that great-souled Dasharatha when you are artful, felonious, knavish, disposed to a false modesty subconsciously, and an evildoer? [4-17-43]

'You are born to great-souled Dasharatha, yato mahaatmanaa dasharathena jaataH... katham shaThaH? 'being the son of such a great-soul Dasharatha, how can you be artful, felonious?

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छिन्न चारित्र्य कक्ष्येण सताम् धर्म अतिवर्तिना ।

त्यक्त धर्म अंकुशेन अहम् निहतो राम हस्तिना ॥ १-१७-४४

44. Chinna caaritrya kakSyeNa = one who snapped, tradition's, girdle-cord; sataam dharma ati vartinaa = righteous people's, conventions, over, stepping - infringed; tyakta dharma ankushena = discarded, virtue's, goad; raama hastinaa = by Rama, [named] elephant; aham nihataH = I am, killed.

"I am killed by an elephant called Rama that snapped off its girdle-cord called tradition, that infringed the conventions of righteous people, and that discarded the goad called virtue. [4-17-44]

The girdle-cords, called vaari in Sanskrit foot-cords or girdle cords. The goads of rulebooks etc., are required to the humanly elephants that move in herds, break their cords of traditions, cultures and social values. The Supreme Being is not so, as said later by himself naiva tasya kR^te na artho in Bhagavad Gita at 3-18 and also at saMkarsaya ca kartaa syaam 3-24. 'So getting eliminated from this mortality by no less than the Supreme Being is my fortune.'

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अशुभम् च अपि अयुक्तम् च सताम् च एव विगर्हितम् ।

वक्ष्यसे च ईदृशम् कृत्वा सद्भिः सह समागतः ॥ १-१७-४५

45. a shubham a yuktam ca = un, propitious, un, justified; sataam ca eva vi garhitam = by righteous people, also, thus, condemned; iidR^isham kR^itvaa = this sort of deed - killing, on accomplishing; sadbhiH saha samaagataH = godly men, with, on meeting; [kim = what]; vakshyase = you can say.

"On accomplishing this sort of unpropitious, unjustified killing, which is condemned by the righteous people, what can you say when you meet the godly men? [4-17-45]

Vali is saying in vyaaja ninda praise in innuendo. Taking the last word Vali is prompting Rama to say like this: samaagataH is cleaved as saH maagataH, maam gataH 'he, that Vali, Me, reached...' Vali attained salvation

and reached Me. a+shubham ca a+yuktam ca api san, maam gataH 'Though Vali's actions are unpropitious, unjustified and condemnable by the righteous, but by Me eliminated he attained Me, the Supreme Being...' And this agrees with mR^ityuH sarva haraH ca aham Gita - 10-34 'I am the death, an all- exhausting-one.'

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उदासीनेषु यो अस्मासु विक्रमो अयम् प्रकाशितः ।
अपकारिषु ते राम न एवम् पश्यामि विक्रमम् ॥ १-१७-४६

46. raama = oh, Rama; udaasiineSu asmaasu = unprejudiced ones, in respect of us; yaH ayam vikramaH prakaashitaH = which, this kind of, valour, shown; evam vikramam = such a, valour; te apakaariSu = in respect of your, evil doers [enemies like Ravana]; na pashyaami = not, I see.

"The valour that which is displayed on the unprejudiced few like us, oh, Rama, I do not see that sort of valour is shown by you in respect of your enemies. [4-17-46]

The word vikrama is triumphing, and treading as well. Taking the meaning of Rama's treading up to Vali it is said as below. apakaariSu 'perpetrating evil on your dedicates like Sugreeva, Hanuma et al' ; asmaasu 'on us, myself, Tara, and Angada' te your yaH 'those feet, that are impossible to be seen by Brahma and others; vikrama valour / treading; pradarshitaH udaasiinesu that are displayed, to great-souls and saints; na pashyaami hitherto I have not seen.

You have shown mercy on us namely myself, Tara, Angada and other adherents of mine, though we have perpetrated evil in respect of your adherents like Sugreeva, Hanuma et al. You have shown mercy by way of your treading towards me on your divine feet, which feet will not be revealed even to Brahma, but at times you reveal them to sages and saints. I have seen them now. Had I seen these Divine Feet earlier, I would have suddenly fallen on them long back, like Sugreeva. But, I do not foresee advancement of the same feet towards the real wrongdoers, namely Ravana, Kumbhakarna and Indrajit, as yet.

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दृश्यमानः तु युध्येथा मया युधि नृपात्मज ।
अद्य वैवस्वतम् देवम् पश्येः त्वम् निहतो मया ॥ १-१७-४७

47. nR^ipa aatmaja = oh, king's, son; yudhi dR^ishyamaanaH = in war, while you are being seen - confronting me; mayaa yudhyethaa = with me, if you have combated; mayaa nihataH = by me, killed; adya tvam vaivasvatam devam pashyeH = by now, you, Yama, god, would have seen.

"Had you been in combat with me en face oh, prince, you would have been killed by me and by now you would have seen the death-god Yama. [4-17-47]

Rama might have cut a sorry face for he did not confront Vali vis-à-vis on field, but shot his arrow from afar. Vali says for this, 'it is impossible for others to confront me... but to you nothing is impossible... and you might have confronted me.' Here the word yadi is used in sense kim arthaka i.e., 'or what?' adya mayaa dR^ishyamaanaa san, yuddhyethaa api 'today even if you fight with me manifestly, that too before me... mayaa hataH san, vaivasvata devam pasheH, kim?' 'by me killed though, do you see Yama, Death-god, or what?

'It is impossible for others to confront me in combat, and for you there is nothing called impossibility. Other way round, though you confront me in person can I fight you back? Can I kill an unkillable entity? Thinking that, though I am capable of killing you, and hopefully kill you, do you wish to see a lesser god like Yama in naraka the Hell. Improbable and impossible are all these suppositions, and thus this act of eliminating me cannot be called a killing, but 'according salvation' by you the Supreme, in person.'

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त्वया अदृश्येन तु रणे निहतो अहम् दुरासदः ।
प्रसुप्तः पन्नगेन इव नरः पाप वशम् गतः ॥ १-१७-४८

48. duraasadaH aham = unassailable one, that is what I am; raNe a dR^ishyena tvayaa = in fight, un, seen - invisible one, by you; paapa [paana] vasham gataH = sin [drunkenness,]

control, going into; **prasuptaH naraH** = well slept, man; **pannagena iva** = by a snake, like; **nihataH** = killed.

"An unassailable one, such as I am, I am killed by you while you remained invisible on the field of fight, as with a sinner bitten by a snake while he is asleep. [4-17-48]

Vali is said to be lamenting to have lost his chance to confront Rama face to face in fight. The word **paapavasham gato aham** is read as **paana vasham gato aham** in other mms. Meaning that 'a drunken man bitten by snake' and this drunkenness is attributed to Vali and said as:

'In my own drunkenness of unassailable might, I could not see and confront you in fight, and had I been sober, though dead at your hands, I would have been victorious in going to heavens...'

Secondly, it is not Rama that has not shown himself up, it is Vali who did not try to find where Rama is. Rama is aware of the boon given by Brahma to Vali

aahuuya vaalinam brahmaa dadau varam anuttamam | pratiipavarti nobhuuyaath artha balam arindama |

Summoning Vali, Brahma gave an unexcelling boon... any combatant confronting Vali will loose half of his strength to Vali...

Knowing this through Sugreeva, and honouring Brahma's boon Rama did not come face to face with Vali. This is said at 4-16-27, and 4-16-31. The same is the situation when Hanuma is bound by Brahma missile in Sundara Kanda, where he obliges Brahma's decree.

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सुग्रीव प्रिय कामेन यद् अहम् निहतः त्वया ।
माम् एव यदि पूर्वम् त्वम् एतद् अर्थम् अचोदयः ।
मैथिलिम् अहम् एक आह्वा तव च आनीतवान् भवेः ॥ १-१७-४९
राक्षसम् च दुरात्मानाम् तव भार्य अपहारिणम् ।
कण्ठे बद्ध्वा प्रदद्याम् ते अनिहतम् रावणम् रणे ॥ ३-१७-५०

49. **sugriiva priya kaamena eva** = Sugreeva, good, intending to do, only; **tvayaa aham** = by you, I am; **yat** = for which purpose; **nihataH** = killed; **tvam etat artham** = you, for that, reason; **puurvam maam eva acodayaH yadi** = earlier, me, only, should have prayed, if - if you have assigned me alone, earlier; **aham eka aahnaa** = I, in one, day; **tava bhaarya apahaariNam** = your, wife, abductor; **duraatmaanaam** = evil-minded one; **raakshasam raavaNam** = demon, Ravana would have been; **raNe a nihatam** = in fight, without, being killed; **kaNThe baddhvaa** = by neck, fastening; **te pradadyaam** = to you, would have given; **maithilim ca aaniitavaan bhavaH** = Maithili, also, is brought, she would have been.

"For which purpose I am killed, intending to do good to Sugreeva is incidental to it, you should have assigned me for that purpose in the first instance itself, and I would have brought that evil-minded demon Ravana, the abductor of your wife in one day, that too without killing him in any fight, but by fastening him by neck, and I would have presented Maithili to you. [3-17-49, 50]

Rama's approaching Vali for help is an impossible thing. Rama has come all along searching for Sugreeva and befriended him. Also given is the word to Sugreeva to kill Vali. Rama's going back on his own word can never happen. puts it as:

abhaye vaaline datte pratij~na parihiyate | raavaNasya sakhaa vaalii raavaNo api vrajettu maam | raavaNasya vadha abhaavaat avataara phalam na hi |

If Vali is excused, promise given to Sugreeva fails. Ravana is Vali's friend and even Ravana may come running to Rama seeking refuge, and then leaving Ravana without killing, leaves no fruits of incarnation. Vali's logic is that Ravana alone is the evil minded one in abducting Seetha. How about his own action in incarcerating Ruma, Sugreeva's wife? If this is asked Vali might have replied to save his face, 'I am an animal and those adductions, seductions etc., do not work in our animal kingdom, and we enjoy what we want.' But it is not so

with Veda practising Vanara-s. Hence this race is given the title of Vanara, neither animal, nor monkey, nor human.

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न्यस्ताम् सागर तोये वा पाताले वा अपि मैथिलीम् ।
आनयेयम् तव आदेशात् श्वेताम् अश्वतरीम् इव ॥ ४-१७-५१

51. saagara toye vaa = in ocean, water, either; paataale vaa api = in netherworld, or, even; nyastaam maithiliim = lodged, Maithili; tava aadeshaat = by your, order; shvetaam ashvatariim iva = as White, Horse, like; aanayeyam = I would have brought.

"I would have brought Maithili at your order even if she is lodged in oceanic waters or in nether worlds, as with the White Horse of Vedic lore. [4-17-51]

There is one Upanishad called shveta ashvatara Upanishad and when it was in the shape of white female horse, this horse was stolen by Madhu and Kaitabha demon-brothers and later retrieved by Hayagreeva, another aspect of Vishnu.

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युक्तम् यत् प्रप्नुयात् राज्यम् सुग्रीवः स्वर् गते मयि ।
अयुक्तम् यद् अधर्मेण त्वया अहम् निहतो रणे ॥ ४-१७-५२

52. mayi svar gate = me, heavens, on going; sugriivaH [raajyam] praapnuyaat iti yat = Sugreeva, [kingdom,] will get, thus, that which [fact is]; yukata = is proper; aham raNe tvayaa = I am, in war, by you; a dharmeNa nihata iti yat = un, righteously, killed, thus, that which; a yukatam = is improper.

"The fact of Sugreeva's getting the kingdom after my going to heaven is proper, but the fact of your killing me in war, unrighteously, is improper. [4-17-52]

Why Vali banished Sugreeva from kingdom is being explained. a + dharmeNa 'un-righteously ...'; by the unjust deed of Sugreeva's closing the face of cave when I was fighting with Dundubhi, wishful of my death and thus; sugriivaH raajyam praapnuyaat iti yat tat a + yuktam 'Sugreeva's getting this kingdom unrighteously, is improper.' aham tvayaa raNe nihataH itaH param mayi svar gatena ata sugriivo raajyam raajyam praapnuyaat iti yat tat yukatam 'on my going to heavens his getting the kingdom is proper.'

'As long as I am alive Sugreeva can never get a chance to rule the kingdom, because he ascended throne improperly and unrighteously when I am alive in the cave. Because he closed the entrance of the cave, wishing me to die therein, when I was still fighting with Dundubhi, I had to banish him. Now that I am going to heaven at your mercy, his getting the throne of Kishkindha at your mercy, and as its one time regent, is proper.'

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कामम् एवम् विधम् लोकः कालेन विनियुज्यते ।
क्षमम् चेत् भवता प्राप्तम् उत्तरम् साधु चिंत्यताम् ॥ ४-१७-५३

53. lokaH evam vidham = world is, this, way; kaamam = admittedly; kaalena viniyujoyate = by time, preordained; kSamam cet = possible, if; bhavataa praaptam uttaram = by you relevant, reply; saadhu cintyataam = gently, think of.

"Admittedly the world is this way, and if possible a relevant reply may gently be thought of about your propriety in killing me..." So said Vali to Rama. [4-17-53]

For the above the latent meaning of Vali is: lokaH 'people, living beings...'; evam vidhaH cet 'like me sinners, if they become...'; kaamam kaalena viyujoyate 'desirably by Time, Yama, people will be disposed'; bhavataa praaptam uttaram 'from you, received, reply - in the shape of killing me; uttamam 'the best'; kshamam 'proper one'; cintyataam 'you shall think that way only';

If people become sinners like me, Time, Yama disposes them off desirably, and the reply for my sins received from you in the shape of your arrow in my chest, is the best and a proper one too, so it shall be thought

इति एवम् उक्त्वा परिशुष्क वक्त्रः
 शर अभिघातात् व्यथितो महात्मा ।
 समीक्ष्य रामम् रवि संनिकाशम्
 तूष्णीम् बभौ वानर राज सूनुः ॥ ४-१७-५४

54. shara abhighaataat = by arrow, impaled; vyathitaH = agonised; mahaatmaa = great-souled one; vaanara raaja suunuH = Vanara, king's, son - Vali; pari shuSka vaktraH = wholly, dried up, mouth; ravi samnikaasham raamam = sun, equalling, at Rama; samiikSyaa = on seeing keenly; iti evam uktvaa = thus, that way, on saying; tuuSNiim babhau = silent, remained.

That great-souled son of a vanara king Vali, whom the arrow impaled and agonised, on keenly seeing Rama whose resplendence equals the brightness of the sun, said that much and remained silent when his mouth has dried up. [4-17-54]

Rama has not used any great or deadly arrow on Vali, but a third rated or lesser one is shot at, because Vali is still lingering with the same arrow in his chest. The same is said in Yuddha kanda, 67th chapter, 154 verse, where Valmiki himself is amazed to say that Kumbhakarna is not killable with that sort of arrow which pierced through seven great sala trees, and which has killed the greatest Vali. yaiH saayakaiH saala varaa nikR^ittaa, vaalii hato vaanara pu~NgavaH ca... and narrating thus the poet says that Vali is nothing when compared with Kumbhakarna and others in Lanka.

Killing Vali - the riddle

Vali's killing is a puzzle from the viewpoint of imperial politics and dharma. Hence Vali questions logically about it, even at his dying stage. The questions are as below:

1 - paraa~Nmukha vadham kR^itvaa ko atra praaptaH tvayaa guNaH; 2 - daNDayaH ca api apakaariShu; 3 - na maam anye sa~Nrabdham pramattam veddum arhasi; 4 - viShaye vaa pure na apakaaromi;l 5 - hi~Nsya aakilbiSham; 6 - phala muula ashina nityam; 7- bhuumiH hiraNyam ruupyam ca vighrahe kaaraNaani na; 8 - tvam tu kama pradhaanaH ca; 9 - hatvaa maam iha kim vakShyasi sataam madhye; 10 coraH praaNi vadhe rataH aadi niraya gaaminaH; 11 - adhaaryam carmam abhakShyaaNi ca maa~Nsaani; 12 pa~nca pa~nca nakaa a bhakShyaaH; 13 maithiliim aham ca aaniitavaan bhava; -- dharmaakuutam

1] By killing one who is facing away, what worth is achieved by you?; 2] You have not punished the wrongdoer; 3] Killed one who is combating with another and an unvigilant one; 4] In your country or city I did no misdeed; 5] Non-guilty being is hurt; 6] Fruits, tuber eating being is killed; 7] No dispute of land, gold or silver; 8] You primary aspiration is to kill without probing into good or bad; 9] How do you face criticism by scholars?; 10] Unnecessary killers are hell-goers; 11] Un-wearable is my skin uneatable is my flesh; 12] Five kinds of five-nailed animals are usable by humans; 13] I would have brought back Maithili in one day.

For all these questions Rama answers in next chapter and speaks as to how justified is this elimination, to Vali and to all of us.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्तदशः सर्गः

Thus, this is the 17th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 18 Verses converted to UTF-8, Nov 09

Introduction

Rama explains to dying Vali as to why he gave such a punishment. Rama categorically explains all the question put by Vali in the last chapter from the viewpoint of scriptures that lay down principle for **sanaatana dharma**, eternal tradition, as well as **raaja dharma**, king's duty. Vali finally concludes that there is someone superior to him and thus seeks refuge in Rama.

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इति उक्तः प्रश्रितम् वाक्यम् धर्म अर्थ सहितम् हितम् ।
परुषम् वालिना रामो निहतेन विचेतसा ॥ ४-१८-१

1. **raamaH** = Rama; **nihatena** = hit down; **vicetasaa** = without vitality [collapsing]; **vaalinaa** = with Vali; **dharma artha sahitam** = probity, meaning, containing; **hitam** = expedient; **paruSam vaakyam** = exacting, words; **prashritam** = [but] humbly; **iti uktaH** = thus, [Rama,] was addressed [by Vali.]

Thus, Vali who is hit down by arrow and who is collapsing humbly spoke exacting words that contained probity, meaningfulness, and expedience, to Rama. [4-18-1]

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तम् निष्प्रभम् इव आदित्यम् मुक्त तोयम् इव अंबुदम् ।
उक्त वाक्यम् हरि श्रेष्ठम् उपशांतम् इव अनलम् ॥ ४-१८-२
धर्म अर्थ गुण संपन्नम् हरि ईश्वरम् अनुत्तमम् ।
अधिक्षिप्तः तदा रामः पश्चात् वालिनम् अब्रवीत् ॥ ४-१८-३

2. **tadaa** = then; **raamaH** = Rama; **adhikSiptaH** = he who is arraigned [find fault with; call into question, an action or statement, imputed, Rama by Vali]; **niS prabham aadityam iva** = without, luster, sun, like - to lusterless Vali; **mukta toyam ambudam iva** = released, waters, cloud, like; **upashaantam analam iva** = quenched, fire, like; **hari shreSTham** = to monkey, the best; **hari iishvaram** = to monkeys, lord; **an uttamam** = unexcelled one; **dharma artha guNa sampannam** = righteousness, meaningfulness, attributes, abounding with - in the words of Vali; **ukta vaakyam** = on who has the words spoken, Vali; **vaalinam** = to Vali; **pashcaat abraviit** = [Rama] subsequently, spoke.

Then to him who is rendered like a lusterless sun, fizzling out like a cloud that released its water, and who became like a quenched fire, to such a best monkey and an unexcelled lord of monkeys who has just now imputed Rama with words that are abounding with righteousness and meaningfulness, Rama spoke subsequently. [4-18-3, 4]

The words Vali spoke contain righteousness from his viewpoint, when he said 'How did you hit me without confronting me...' and the meaningfulness in the words like 'a quarrel comes when gold and silver are the cause, I should have brought Ravana without bloodshed, I would have brought Maithili and presented

before your....' etc. But these words are with the death time wisdom of Vali, and they become parroted saying but cannot be practical with the kind of righteousness followed by Vali.

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धर्मम् अर्थम् च कामम् च समयम् च अपि लौकिकम् ।
अविज्ञाय कथम् बाल्यात् माम् इह अद्य विगर्हसे ॥ ४-१८-४

4. dharmam artham ca kaamam ca = probity, prosperity, pleasures gaining; laukikam samayam = social, conventions; ca api = also, even; a vij~naaya = un, knowingly - uncaring; iha adya baalyaat = in this matter, now, childishly; maam katham vigarhase = me, how, rebuking.

"Uncaring for probity, prosperity, pleasure deriving, and even for the social conventions, now how do you rebuke me childishly in this matter? [4-18-4]

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अपृष्ट्वा बुद्धि संपन्नान् वृद्धान् आचार्य संमतान् ।
सौम्य वानर चापल्यात् त्वम् माम् वक्तुम् इह इच्छसि ॥ ४-१८-५

5. buddhi sampannaan = intellectually, enriched; aacaarya sammataan = to mentors, agreeable ones; vR^iddhaan = doyens [of your race]; a pR^iSTvaa = without, asking, un, asking - unconsulting [about the deeds you undertook]; tvam = you; saumya = o, gentle one; [or saumyam maam = gentle, me]; maam = with me; vaanara caapalyaat = a monkey's [primate's,] with caprice; iha vaktum = in this matter, to talk - to debate; [katham = how do]; icChasi = you wish.

"Unconsulted are the doyens of your race that are intellectually well off and agreeable to your mentors about rights and wrongs about your deeds, oh, gentle one, how do you wish to debate with me in this matter with your primate's caprice. [4-18-5]

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इक्ष्वाकूणाम् इयम् भूमिः स शैल वन कानना ।
मृग पक्षि मनुष्याणाम् निग्रह अनुग्रहेषु अपि ॥ ४-१८-६

6. sa shaila vana kaananaa = with, mountains, woods, forests; iyam bhuumiH = this, earth; mR^iga pakSi manuSyaaNaam = of animals, of birds, of humans; nigraha anugraheSu api = [authority] to control, to punish, to condone, even in; ikSvaakuuNaam = [this belongs to] Ikshvaku-s.

"This earth with its mountains, woods, and forests, even along with the authority to condone or condemn the animals, birds, and humans on it belongs to Ikshvaku-s. [4-18-6]

Vali's question No. 4] 'I have not done any misdeed either in your country or city...' is answered in this, "when entire earth belongs to us where is the question of a city or a particular country?"

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ताम् पालयति धर्मात्मा भरतः सत्यवान् ऋजुः ।
धर्म काम अर्थ तत्त्वज्ञो निग्रह अनुग्रहे रतः ॥ ४-१८-७

7. dharmaatmaa satyavaan R^ijuH = virtue-souled one, one who abides truth; straightforward - plain-speaking; dharma kaama artha tattva j~naH = probity, pleasures prosperity, import, knower of; nigraha anugrahe rataH = in controlling, in condoning, concerned in; bharataH = Bharata; taam paalayati = her [earth,] is ruling.

"He who is virtue-souled, truth-abiding, plain-speaking, and the knower of the import of probity, pleasures, and prosperity, and the one who is concerned in controlling or condoning his

नयः च विनयः च उभौ यस्मिन् सत्यम् च सुस्थितम् ।
विक्रमः च यथा दृष्टः स राजा देश कालवित् ॥ ४-१८-८

8. yasmin = in whom; nayaH ca vinayaH ca ubhau = scrupulousness, also, benignancy, both are there; satyam ca su sthitam = truthfulness, also, firmly, abides in; vikramaH ca yathaa dR^iSTaH = valour, also, as has been, seen [stipulated by scriptures]; saH desha kaala vit raajaa = he is, place, time, knower, king.

"In whom both scrupulousness and benignancy are there, truthfulness is firmed up, and valour as evinced by scriptures is evident, and he who is the knower of time and place is the king, namely Bharata. [4-18-8]

तस्य धर्म कृत आदेशा वयम् अन्ये च पार्थिवः ।
चरामो वसुधाम् कृत्स्नाम् धर्म संतानम् इच्छवः ॥ ४-१८-९

9. tasya = his [by him]; dharma kR^ita aadeshaa = for righteousness, made, decree; holding; vayam = we [Rama, Lakshmana]; anye paarthivaH ca = other, kings, also; dharma sam taanam = rightness, good, continuity - continuum; icChavaH = while desiring for; kR^itsnaam vasudhaam caraamaH = entire, on earth, we are moving.

"Holding his virtuous decree desiring to keep up the continuum of righteousness, we and some other kings are wayfaring this earth in its entirety. [4-18-9]

The 'virtuous decree to keep up virtue' dharma kR^ita aadesha is not that of Bharata, but by the king raaaja dharma kR^ita aadesha. Bharata as younger brother cannot order his elder, and that too, a 'would-have-been-king,' but the throne demands it to be done by any subject, and now Bharata is in that throne. Actually Bharata did not give any explicit orders to Rama or others making them responsible for the upkeep of dharma, on his behalf. Rama himself orders Bharata as at: tvam raajaa bharata bhava svayam naraaNaam | vanyaanaam aham api raaja raaNmR^igaaNaam | Ayodhya Kanda II, 1-674-17 'Bharata, you become the king of humans, and I shall be the king of forest-beings...' Thus, taking responsibility on his own shoulders, in his own duty as a Kshatriya to keep up dharma, Rama is trekking forests. Some 'other kings' roaming like this are not detailed.

तस्मिन् नृपति शार्दूल भरते धर्म वत्सले ।
पालयति अखिलाम् पृथ्वीम् कः चरेत् धर्म विप्रियम् ॥ ४-१८-१०

10. nR^ipati shaarduula = kingly, tiger; dharma vatsala = righteousness, patron of; tasmin bharate = that, Bharata; akhilaam pR^ithviim paalayati = entire, earth, while ruling; kaH = who; dharma vi priyam = to morality, un, acceptable [way]; charet = [who] conducts.

"While that Bharata, the kingly-tiger and a patron of virtue, is ruling the earth in its entirety, who is there to conduct himself in an unacceptable way to morality on it? [4-18-10]

ते वयम् मार्ग विभ्रष्टम् स्वधर्मे परमे स्थिताः ।
भरत आज्ञाम् पुरस्कृत्य निगृह्णीमो यथा विधि ॥ ४-१८-११

11. parame sva dharme sthitaH = pre-eminent, our own, righteousness, abiding; vayam = we; bharata aaj~naam puraskR^itya = Bharata's, orders, abided by; maarga

vibhraSTam = of path, deviant one; yathaa vidhi = according to, custom; nigR^ihNiimaH = we control = punish.

"Abiding in our own pre-eminent righteousness, and even abiding by the order of Bharata we punish him who deviated from the path of morality, according to custom. [4-18-11]

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त्वम् तु संक्लिष्ट धर्मः च कर्मणा च विगर्हितः ।
काम तंत्र प्रधानः च न स्थितो राज वर्त्मनि ॥ ४-१८-१२

12. tvam tu = as for you; samkliSTa dharmaH = complicated - decadent, virtue is made to; karmaNaa ca vigarhitaH = by deeds - decadent behaviour, also, reprovable; kaama tantra pradhaanaH ca = carnality, doctrine, primary, also; raaja vartmani na sthitaH = in king's, route [conduct,] not, abided.

"As for you, you brought virtue to a state of decadence, rendered yourself reprovable by your own decadent behaviour, for carnality alone has become your primary doctrine, and thus you have not abided by the conduct meetly to a king. [4-18-12]

Vali's question 5. 'Non-guilty being is hurt...' is answered: 'your only guilt is that you have not abided by conduct a king should have...' The nature of that guilt is narrated in next verses.

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ज्येष्ठो भ्राता पिता चैव यः च विद्याम् प्रयच्छति ।
त्रयः ते पितरो ज्ञेया धर्मे च पथि वर्तिनः ॥ ४-१८-१३

13. dharme pathi vartinaH = [for him who] in virtuous, way, treader; jyeSThaH bhraataa pita ca eva = elder, brother, is father, also, thus; yaH ca = he who; vidyaam prayacChatu = education, endows; he too; te trayaH pitaraH j~neyaa = they, three, fathers, thus are to be known.

"It is to be known by him who treads the way of righteousness that he has three fatherly personages, namely his own father, his elder brother, and the one who accords education to him. [4-18-13]

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यवीयान् आत्मनः पुत्रः शिष्यः च अपि गुणोदितः ।
पुत्रवत् ते त्रयः चिंत्या धर्मः चैव अत्र कारणम् ॥ ४-१८-१४

14. yaviiyaan = younger brother; putraH = son; guNoditaH shiSyaaH ca api = with good characteristics, disciple, also, even; te trayaH = these, three; aatmanaH putra vat = one's, own, son like; cintyaa = are to be deemed; atra dharmaH caiva kaaraNam = there - in that matter, rectitude, alone, is the base.

"An younger brother, a son, and a disciple with good characteristics, these three are to be deemed as one's own sons, for such matters take base on rectitude alone. [4-18-14]

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सूक्ष्मः परम दुर्ज्ञेयः सताम् धर्मः प्लवंगम् ।
हृदिस्थः सर्व भूतानाम् आत्मा वेद शुभाशुभम् ॥ ४-१८-१५

15. plavamgama = oh, fly-jumper Vali; sataam dharmaH su ukSmaH = by principled people, probity [practised,] is very, subtle; parama dur j~neyaaH = highly, not, ponderable; sarva bhuutaanaam hR^idi sthaH aatmaa = in all, beings, in heart, abiding, soul; shubha a shubham = good and bad, just and unjust; veda = knows - differentiates.

"The probity practised by principled people is very subtle and highly imponderable, and the soul that abides in the hearts of all beings alone can differentiate between just and unjust. [4-18-15]

In another way the above is: 'I am that Supreme Soul residing in the hearts of all beings. So I alone will decide what is right and what is wrong...' Vali's question 8 is taken up. 'Your primary aspiration is to kill without probing into good or bad...' is answered saying that 'I am the decider...'

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चपलः चपलैः सार्धम् वानरैः अकृत आत्मभिः ।
जात्यंध इव जात्यन्धैः मंत्रयन् द्रक्ष्यसे नु किम् ॥ ४-१८-१६

16. **capalaH** = [you are a] vacillant; **a kR^ita aatmabhiH** = un, controlled [frantic,] minded ones; **capalaiH vaanaraiH saardham** = with vacillant, monkeys, your kind of; **jaati andha jaati andhaiH iva** = by birth, blind, with them who by birth, blind, like; **mantrayan** = by counselling; **drakSyase nu kim** = can you see, [can you fathom, distinguish, what is just and unjust,] really, what?

"Like a blind by birth counselling with similarly blind, you being a vacillant, on your counselling only with frantic minded vacillant monkeys, what can you really fathom about right and wrong? [4-18-16]

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अहम् तु व्यक्तताम् अस्य वचनस्य ब्रवीमि ते ।
न हि माम् केवलम् रोषात् त्वम् विगर्हितुम् अर्हसि ॥ ४-१८-१७

17. **aham** = I; **asya vacanasya** = about these, words [of mine]; **vyaktataam** = will clarify; **te braviimi** = to you, I am telling; **tvam kevalam roSaata** = you, just by, outrage; **maam vigarhitum** = me, to disdain, scorn; **na arhasi hi** = not, apt of you, indeed.

"I will clarify about the words I have said, but I tell you that it is indeed inapt of you to disdain me just out of your outrage. [4-18-17]

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तत् एतत् कारणम् पश्य यत् अर्थम् त्वम् मया हतः ।
भ्रातुर् वर्तसि भार्यायाम् त्यक्त्वा धर्मम् सनातनम् ॥ ४-१८-१८

18. **tvam yat artham mayaa hataH** = you are, by which, reason, by me, killed; **tat etat kaaraNam pashya** = that, this, reason, behold; **sanaatanam dharmam tyaktvaa** = perpetual, tradition, on forsaking; **bhraatuH bhaaryaayaam vartasi** = in brother's, wife, you misbehaved.

"Realise this reason by which I have eliminated you... you misbehaved with your brother's wife, forsaking the perpetual tradition. [4-18-18]

With this one and only reason Rama suffices all the thirteen questions of Vali, as summarised in endnote of last chapter. Beyond this Rama also answers other paltry questions, later.

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अस्य त्वम् धरमाणस्य सुग्रीवस्य महात्मनः ।
रुमायाम् वर्तसे कामात् स्नुषायाम् पाप कर्मकृत् ॥ ४-१८-१९

19. **mahaatmanaH asya sugriivasya** = great-souled, his, Sugreeva's; **dharamaaNasya** = while alive; **paapa karma kR^it** = sinful, act, while doing; **kaamaat** = with lust; **snuSaayaam rumaayaam vartase** = in daughter-in-law, in Ruma, you misbehaved.

"While the great-souled Sugreeva is still alive, you with your habit of sinful acts have lustily misbehaved with Sugreeva's wife Ruma, who should be counted as your daughter-in-law. [4-18-19]

Vali being a king, he committed incest transgressing tradition. **vaalii taavat sva raajye sthitvaa dharmaat** kramam kR^itavaan | **dharm** duuShakaH ca raajaa avashyam daNDaniyaH | **dharm**akuutam This is the very fault found by Rama when expressing 'vaalii caaritra duuSakaH 'abuser of history/tradition...' in Kishkindha, 4-10-33.

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तद् व्यतीतस्य ते धर्मात् काम वृत्तस्य वानर ।
भ्रातृ भार्या अभिमर्शे अस्मिन् दण्डो अयम् प्रतिपादितः ॥ ४-१८-२०

20. **vaanara** = oh, vanara; **tat** = thereby; **dharmaat vyatiitasya** = from tradition / virtue, he who transgressed; **kaama vR^ittasya** = in immorality, who is abiding - for dissolute; **te** = to you; **asmin** = in this [for the sin]; **bhraatR^i bhaaryaa abhimarshe** = brother's, wife, for touching - abusing; **ayam daNDaH pratipaaditaH** = this, punishment, proposed - imposed.

"Thereby, oh, vanara, this punishment is imposed on you, for your dissolute sinning in abusing your brother's wife, thereby for your transgression of tradition and virtue. [4-18-20]

Vali's question 10, 'inveterate killers are hell-goers...' is replied, 'killing a sinner is no sin and no hell is ensuing thereby...' is the reply, establishing Vali's sin.

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न हि लोक विरुद्धस्य लोक वृत्तात् अपेयुषः ।
दण्डात् अन्यत्र पश्यामि निग्रहम् हरि यूथप ॥ ४-१८-२१

21. **hari yuuthapa** = oh, monkey's, chief; **loka viruddhasya** = to world - society, contrary one; **loka vR^ittaat apeyuSaH** = world's, convention, one who is deviant; **daNDaat anyatra** = from punishment, other than; **nigraham** = [other sort of] control; **na pashyaami hi** = not, I see, indeed.

"I foresee no other kind of control other than punishment to him who conducts himself contrary to the society and who is deviant of conventions. [4-18-21]

Vali's question: 2] 'you are not punishing the wrongdoer...' is answered. **saama daanam kSamaa dharm**aH **satyam dhR^iti** 'influencing, largesse, forbearance, probity, candour' etc., will work with kings of equal status and worthiness in political strategies. But you are an inferior with an immodest conduct. Then, why should I waste that much of political manoeuvre in your regard? Thus you are eliminated straightaway...' Vali may counter Rama in asking for a lesser punishment than killing, like exiling etc., which he has given to Sugreeva. For this Rama is ready to say that no other punishment is evident than the one said by Manu: **sapiN**Daapatya **daareShu** (**retaH siktvaa**) **praaNa tyaago vidhi**iyate -- **manu smR^iti**.

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न च ते मर्षये पापम् क्षत्रियो अहम् कुलोद्गतः ।
औरसीम् भगिनीम् वा अपि भार्याम् वा अपि अनुजस्य यः ॥ ४-१८-२२
प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः ।

22, 23a. **kula udgataH kshtriyaH** = [from best] dynasty, emerged, as a Kshatriya; **aham te paapam na marSaye** = I, your, wrongdoing, do not, tolerate; **yaH naraH** = which, person; **aurasiim** = with daughter; **bhaginiim vaa api** = with sister, or, even; **anujasya bhaaryaam vaa api** = with brother's, wife, or, even; **kaamaat pracareta** = lustfully, involves with; **tasya daNDaH vadhaH smR^itaH** = his [to him,] punishment, elimination, recalled [from scriptures, specified.]

"As a Kshatriya emerged from a best dynasty I do not tolerate your wrongdoing, and the punishment to the one who lustfully indulges with his daughter, or with his sister, or with the wife of his younger brother is his elimination, as recalled from scriptures. [4-18-22, 23a]

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भरतः तु महीपालो वयम् तु आदेश वर्तिनः ॥ ४-१८-२३

त्वम् च धर्मात् अतिक्रान्तः कथम् शक्यम् उपेक्षितुम् ।

23b, 24a. **bharataH tu mahii paalaH** = Bharata, but, of land, land; **vayam tu aadesha vartinaH** = we, but, in his orders, moving ones - proxies adhering to; **tvam ca dharmaat ati kraantaH** = you, also, from rightness, over, stepped; **upekSitum katham shakyam** = to be lenient, how, possible.

While Bharata is the lord of land and we are his proxies adhering to his orders, and while you too have overstepped the bounds of rightness, then how is it possible to be lenient? [4-18-23b, 24a]

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गुरु धर्म व्यतिक्रान्तम् प्राज्ञो धर्मेण पालयन् ॥ ४-१८-२४

भरतः काम युक्तानाम् निग्रहे पर्यवस्थितः ।

24b, 25a. **praaaj~naH** = sensible - Bharata; **guru dharma vyati kraantam** = = weighty - momentous, virtue, [one who] over steps; **[him - nighnan** = while punishing-Bharata]; **dharmeNa paalayan** = with righteousness, while ruling; such as he is; **bharataH** = Bharata; **kaama yuktaanaam** = lust, those that are with it; **nigrahe paryavasthitaH** = to put down, is poised for.

"While ruling righteously sensible Bharata punishes him who oversteps the momentous virtue, and he is poised to put down lustful ones. [4-18-24b, 25a]

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वयम् तु भरत आदेशम् विधिम् कृत्वा हरीश्वर ।

त्वत् विधान् भिन्न मर्यादान् निग्रहीतुम् व्यवस्थिताः ॥ ४-१८-२५

25 b, c. **hari iishvara** = oh, monkey's, lord; **vayam tu** = as for us; **bharata aadesham** = brother's, orders; **vidhim** = duty; **kR^itvaa** = on effectuating; **bhinna maryaadaan** = one who shattered, ethics; **tvat vidhaan** = your, kind of; **nigrahiitum vyavasthitaH** = to curb, we stand for.

"As for us, oh, monkey's lord, we effectuate our brother's orders and our duty, and we stand for curbing your kind of shatterers of ethics. [4-18-25b, c]

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सुग्रीवेण च मे सख्यम् लक्ष्मणेन यथा तथा ।

दार राज्य निमित्तम् च निःश्रेयसकरः स मे ॥ ४-१८-२६

26. **sugriiveNa me sakhyam** = with Sugreeva, my, association; **lakSmaNena yathaa tathaa** = with Lakshmana, as with, so it is; **daara raajya nimittam ca** = wife, kingdom, owing to, also [our friendship materialised]; **saH me** = he, to me; **niHshreyasa karaH** = succour, he does.

"My association with Sugreeva is as good as that with Lakshmana, nevertheless it betided with an understanding to regain Sugreeva's wife and kingdom, and he will give succour to me. [4-18-26]

Vali's question 13] 'I would have brought back Maithili in one day...' is given an answer. Bringing Maithili from the captivity of Ravana would have averted Vali's death - so Vali thought. But who will bring Ruma, wife of Sugreeva, and give her back to Sugreeva? Vali does not consider this, and in this alone Vali's transgression is said to have been proved. Thus any truce between Vali and Rama is an impossible and improbable proposition.

What all Rama wanted is the 'search for Seetha...' not bring her to his fore. Elimination of Ravana is to be done by Rama alone, for which Seetha is to be located first. If a truce is struck between Vali and Rama, Vali

straightway goes to Ravana and asks for Seetha. If Ravana yields Seetha there is no cause left for his elimination. Ravana for sure refuses to yield her. Then a combat ensues between Ravana and Vali. But Vali can combat one-to-one in a duel and he may not encounter a magical war of Indrajit or Kumbhakarna. Then all the demons will combine to eliminate Vali, thus the epic concludes there haphazardly. Other way round, if Vali seeks help of Ravana and his military to combat Rama, Vali's forces and Ravana's forces will come down on a handful warriors like Rama, Sugreeva Hanuma, and Jambavanta et al. Then the whole of monkey force will be with Vali, and these few warriors will be routed down mercilessly. Above all, Rama has promised Sugreeva to eliminate Vali, the abuser of tradition, and Rama becomes blameworthy if he fails in his word. Hence the simplest formula 'enemy's friend is my enemy too...' works well and Rama followed that only.

[Verse Locator](#)

प्रतिज्ञा च मया दत्ता तदा वानर संनिधौ ।

प्रतिज्ञा च कथम् शक्या मत् विधेन अनवेक्षितुम् ॥ ४-१८-२७

27. tadaa maya = then - at the time of befriending, by me; vaanara sannidhau = vanara-s, in presence; pratij~naa ca dattaa = promise, also, is given; mat vidhena = by my, type of [person]; pratij~naa = promise; an avekSitum = not, to honour; katham shakya = how is, possible.

"I gave a promise to Sugreeva at the time of befriending him in the presence of vanara-s, and how is it possible for my kind to dishonour a given promise? [4-18-27]

In Aranya Kanda he tells Seetha, that he even leaves his life than to feign his promise. api aham jiivitam jahyaam tvaam vaa siite sa lakSmaNaam || 4-10-18. Hence there is no question of his going back on the word given to them that crave for his mercy.

[Verse Locator](#)

तत् एभिः कारणैः सर्वैर् महद्भिः धर्म संहितैः ।

शासनम् तव यत् युक्तम् तत् भवान् अनुमन्यताम् ॥ ४-१८-२८

28. tat = thereby; dharma samhitaH = virtue, abounding; sarvaiH mahadbhiH = with all of them, with supreme values; ebhiH kaaraNaiH = due to these, reasons; tava yat shaasanam = to you, which, punishment; yuktam = befitting; tat bhavaan anumanyataam = that, by you, you infer.

"Thereby you have to infer that a befitting punishment is given to you, owing to all these great reasons that abound with virtue and with supreme value. [4-18-28]

[Verse Locator](#)

सर्वथा धर्म इति एव द्रष्टव्यः तव निग्रहः ।

वयस्यस्य उपकर्तव्यम् धर्मम् एव अनुपश्यता ॥ ४-१८-२९

29. tava nigrahaH = your, control [keeping you under control, punishing you]; sarvathaa dharmaH iti eva = anyway, is righteous - condign, legitimate, thus, only; draSTavyaH = is to be seen [you shall regard it]; dharmam anupashyataa = rectitude, he who is guided by it; vayasasya upakartavyam eva = to a friend, has to render assistance, alone - in any event.

"Anyway, you have to regard the punishment given to you is legitimate, and he whom rectitude guides has to render assistance to his friend, in any event. [4-18-29]

[Verse Locator](#)

शक्यम् त्वया अपि तत् कार्यम् धर्मम् एव अनुवर्तता ।

श्रूयते मनुना गीतौ श्लोकौ चारित्र वत्सलौ ॥

गृहीतौ धर्म कुशलैः तथा तत् चरितम् मयाअ ॥ ४-१८-३०

30. dharmam eva anuvartataa = righteous, only, if seen - if pursued [had you pursued]; tvayaa api = by you, even; tat kaaryam shakyam = that, deed [deed of imposing such a punishment,] possible - you too would have done the same; manunaa = by Manu; caaritra vatsalau = good convention, advocates of [the verses said next]; shlokau = two verses - verses of law; giitau = said to be sung - as said to be; shruuyate = we hear so; dharma kushalaiH = in rightness, experts; gR^ihiitau = they [verses] taken - accepted; mayaaa tat tathaa caritam = by me, that [way,] likewise, done - I have conducted myself.

"Had you pursued rightness you too would have done the same deed in imposing such a punishment, and we hear two verses that are given to the advocacy of good conventions, which the experts of rightness have also accepted, and which are said to be coined by Manu, and I too conducted myself only as detailed in those verses of law. [4-18-30]

[Verse Locator](#)

राजभिः धृत दण्डाः च कृत्वा पापानि मानवाः ।
निर्मलाः स्वर्गम् आयान्ति सन्तः सुकृतिनो यथा ॥ ४-१८-३१

31. maanavaaH = humans; paapaani kR^itvaa = sins, on making; raajabhiH dhR^ita daNDaaH ca = by kings, imposed, punishment, also; nirmalaaH sukR^itinaH santaH yathaa = unblemished - sinless, with good deeds, pious souled ones, as with; svargam aayaanti = to heaven, they come.

" 'When kings impose proper punishment on the humans who have sinned, they become sinless and enter heaven as with the pious souls with good deeds.' So says one verse of Manu. [4-18-31]

[Verse Locator](#)

शसनात् वा अपि मोक्षात् वा स्तेनः पापात् प्रमुच्यते ।
राजा तु अशासन् पापस्य तद् आप्नोति किल्बिषम् ॥ ४-१८-३२

32. stenaH = a thief; shasanaat vaa api mokshaat vaa = by punishment, either, even, by releasing - by clemency, or; paapaat pramucyate = from sin, will be released; a shaasan raajaa tu = un, punishing, king, but; paapasya tat kilbiSam aapnoti = sin's, that, blot, he derives.

" 'Either by punishment or by clemency a thief will be absolved from sin, but the king who does not impose proper punishment will derive the blot of that sin.' So says the other verse of Manu. [4-18-32]

[Verse Locator](#)

आर्येण मम मान्धात्रा व्यसनम् घोरम् ईप्सितम् ।
श्रमणेन कृते पापे यथा पापम् कृतम् त्वया ॥ ४-१८-३३

33. mama aaryeNa maandhaatraa = by my [ancestor,] venerable, Maandhaata; tvayaa yathaa paapam kR^itam = by you, as you have, sin, done - committed; likewise; shramaNena paape kR^ite = by renouncer, [as with] sin, committed; iipsitam ghoram vyasanam = what is desired, terrible, problem [punishment is given.]

"When a renouncer has committed sin like that of the one committed by you, my venerable ancestor Maandhaata has given punishment which he desired. [4-18-33]

This is according to the meaning derived by ancient commentators which do not go well with the import of earlier verse 'the king derives the blot if he does not punish properly' or with the next one. Rama's ancestor Maandhaata should have got that blot for not punishing a renouncer in proper way. Other mms has this verse like this: puurveNa mama maandhaataa sampraaptam vyasanam mahat | shramaNena kR^ite paape yathaa paapam kR^itam tvayaa | | And which verse is to be kept, it is up to the pundits.

Rama is quoting a precedent from his own dynasty. Maandhaata has to impose capital punishment to a sage, for that sage committed some immoral act. Here also the shramaNa is used for a wandering sage,

called **yati**. Because he is religious person is he to let off; a religious person's sinning is doubly punishable; are the problems of Maandhaata. This word **shramaNa yati**, need not be equated with a Buddhist monk, for they also have same titles, and Maandhaata is said to have existed long before Buddha's era.

[Verse Locator](#)

अन्यैः अपि कृतम् पापम् प्रमत्तैः वसुधा अधिपैः ।
प्रायश्चित्तम् च कुर्वन्ति तेन तत् शाम्यते रजः ॥ ४-१८-३४

34. **anyaiH api** = by others, even; **kR^itam paapam** = committed [acquired,] sin; **pramattaiH vasudhaa adhipaiH** = by unobservant, land, lords [kings]; **praayashcittam ca kurvanti** = make amends, also, do; **tena tat rajaH shaamyate** = by that, that, filth of sin, they mitigate.

"Such sin is acquired even by other kings who are unobservant in imposing proper punishment, and those kings had to make amends for it at appropriate time, by that propitiation they used to mitigate that filth of that sin. [4-18-34]

The kings who are otherwise busy may not hanker after thieves and sinners always, thus they become unobservant of each and every individual's behaviour. So the kings used to make amends at appropriate time. It is up to the individual to comport properly or improperly. An offender may escape hundred offences, but if caught once, he has to pay for all his wrongdoings.

[Verse Locator](#)

तत् अलम् परितापेन धर्मतः परिकल्पितः ।
वधो वानरशार्दूल न वयम् स्व वशे स्थिताः ॥ ४-१८-३५

35. **vaanara shaarduula** = Vanara, the tiger; **tat alam paritaapena** = thereby, enough, with annoyance; **vadhaH dharmataH parikalpitaH** = [your] elimination, righteously, devised; **vayam sva vashe na sthitaah** = we, our own, control, not, abiding - we are not independent.

"Thereby, enough with your annoyance, oh, tigerly vanara, as your elimination is devised righteously, and we too are not independent. [4-18-35]

They are bound by duty. They are not at their free will to act on their own whims and fancies. Vali's question: 9] 'How do you face criticism by scholars?' is answered. 'None can criticise because I have not acted on my own, but bound by scriptures and precedents...' **yaa vaa na vadhasya vadhe taavaan vadhasya mokShNe | adharmo nR^ipateH dR^iShTo dharmastu viniyacchataH - manu smR^iti 9-249**-'How much sin is acquired by executing a murderer, that much sin is acquired by executing a non-murderer...' which again is somewhat similar to the present day saying, 'let hundred criminals go unpunished, but let no innocent be punished.'

[Verse Locator](#)

शृणु च अपि अपरम् भूयः कारणम् हरिपुंगव ।
तत् श्रुत्वा हि महत् वीर न मन्युम् कर्तुम् अर्हसि ॥ ४-१८-३६

36. **mahat viira** = oh, great, brave one; **hari pungava** = monkey's, best of; **bhuuyaH aparam kaaraNam shruNu** = further, another, reason, you hear; **tat mahat shrutvaa** = that, important [cause,] on hearing; **manyum kartum na arhasi** = fury, to do, not, apt of you - you will not be infuriated.

"Oh, brave and best one among monkeys, further listen to another cause, and on listening that important cause you will not be infuriated. [4-18-36]

[Verse Locator](#)

न मे तत्र मनस्तापो न मन्युः हरिपुंगव ।
वागुराभिः च पाशैः च कूटैः च विविधैः नराः ॥ ४-१८-३७

37, 38a. **tatra** = in that matter - of my killing you, or, your reviling me; **me** = to me; **manaH taapaH** = at heart, grief - angst; **manyuH** = ire; **na** = are not there; **hari pungava** = oh, monkey, the best; **naraaH** = people; **vaaguraabhiH ca** = with snares, also; **paashaiH ca** = with loops, also; **vividhaiH kuuTaiH ca** = numerous, by contrivances, even; **praticChannaaH ca dR^ishyaaH ca** = covertly, either, overtly, or; **su bahuun** = very many; **mR^igaan gR^ihNanti** = animals, they capture.

"I have neither angst nor ire in this matter of my eliminating you, or, your reviling me, oh, best monkey, but listen to the other point I wish to make clear. People will be capturing several animals, either covertly or overtly, with snares, springes and even with numerous contrivances. [4-18-37, 38a]

So far Rama replied Vali with a view that Vanara-s are a species of Vedic-beings who hold fast to Vedic duties like **sandhyaa vandana**, **suuryopasthaana** performed by Vali, and **swasthyana** performed by Tara, and the other their daily routines of Veda-s. But Vali takes a U-turn declaring himself an animal and asks: 6] Why fruits, tubers eating being is killed; 11] Un-wearable is my skin uneatable is my flesh; 12] Five kinds of five-nailed animals are usable by humans...' Rama started to tell how humans deal with animals, should Vali declare himself an animal, if not a specific Vedic-being.

[Verse Locator](#)

प्रधावितान् वा वित्रस्तान् विस्रब्धान् अतिविष्टितान् ॥ ४-१८-३८

प्रमत्तान् अप्रमत्तान् वा नरा मांस अशिनो भृशम् ।

विध्यन्ति विमुखाम् च अपि न च दोषो अत्र विद्यते ॥ ४-१८-३९

38b, 39. **maamsa ashinaH naraaH** = meat, eating, humans; **pra dhaavitaan vaa** = speedily, sprinting away, or, vi trastaan = fully, dismayed; **vi srabdhaan** = without, dismay - roaming with confidence; **ati viSThitaan** = steadily, standing; **pra mattaan** = very, vigilant ones; **a pramattaan vaa** = un, vigilant ones, or; **vi mukhaam ca api** = away, faced, also, even; **bhR^isham vidhyanti** = undeniably, will kill; **atra doSaH na vidyate ca** = in that, blame [sacrilege,] not, evident.

"Meat eating people will undeniably kill animals, either they are speedily sprinting or standing steadily, fully dismayed or undismayed, vigilant or unvigilant, and even if they are facing away, in that there is no sacrilege. [4-18-38b, 39]

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यान्ति राजर्षयः च अत्र मृगयाम् धर्म कोविदाः ।

तस्मात् त्वम् निहतो युद्धे मया बाणेन वानर ।

अयुध्यन् प्रतियुध्यन् वा यस्मात् शाखा मृगो हि असि ॥ ४-१८-४०

40. **atra** = in this [world]; **dharma kovidaaH** = in virtue, well versed ones; **raaja R^iSayaH** = kings, sagely; **mR^igayaam yaanti ca** = for hunting, they go, even; **vaanara** = oh, vanara; **tvam** = you; **a yudhyan** = not, combating; **prati yudhyan vaa** = counter, combating, or; **asmaat shaakhaa mR^igaH asi** = by which reason [because,] tree-branch, animal, you are; **asmaat** = therefore; **mayaa yuddhe baaNena nihataH hi** = by me, in combat, with arrow, I felled, indeed.

"In this world even the kingly sages well-versed in virtue will go on hunting, and hunting is no face to face game, as such, oh, vanara, therefore I felled you in combat with my arrow because you are a tree-branch animal, whether you are not combating with me or combating against me. [4-18-40]

'Whether you face this way or that you are an animal, as you alone said, besides being an enemy of my friend...' For this Griffith says - I cannot understand how Valmiki could put such an excuse as this into Rama's mouth. Rama with all solemn ceremony, has made a league of alliance with Vali's younger brother whom he

regards as a dear friend and almost as an equal, and now he winds up his reasons for killing Vali by coolly saying: 'Besides you are only a monkey, you know, after all, and as such I have every right to kill you how, when, and where I like.'

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दुर्लभस्य च धर्मस्य जीवितस्य शुभस्य च ।
राजानो वानरश्रेष्ठ प्रदातारो न संशयः ॥ ४-१८-४१

41. **vaanara shreSTha** = oh, Vanara, the best; **raajaanaH** = kings are; **dur labhasya dharmasya** = un, obtainable, of righteousness; **shubhasya jiivitasya ca** = of propitious, lifestyles, also; **pra daataaraH** = are bounteous, benefactors; **na samshayaH** = no, doubt.

"Kings are the bounteous benefactors of the unobtainable righteousness and propitious lifestyles, oh, best vanara, no doubt about it. [4-18-41]

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तान् न हिंस्यात् न च आक्रोशेन् न आक्षिपेन् न अप्रियम् वदेत् ।
देवा मानुष रूपेण चरन्ति एते मही तले ॥ ४-१८-४२

42. **taan na himsyaat** = them, not, to be harmed; **na ca aakroshet** = not, also, reproved; **na aakSipet** = not, disparaged; **na a priyam vadet** = not, dis, pleasing, to be spoken to them; **ete devaaH** = these, divinities [the kings]; **maanusa ruupeNa** = in human, form; **mahii tale caranti** = earth's, plane, they are moving - conducting themselves.

"They the kings are not to be harmed, also not to be reproved, not disparaged and nothing displeasing is spoken to them, as they are the divinities conducting themselves in human form on the plane of earth. [4-18-42]

[Verse Locator](#)

त्वम् तु धर्मम् अविज्ञाय केवलम् रोषम् आस्थितः ।
विदूषयसि माम् धर्मे पितृ पैतामहे स्थितम् ॥ ४-१८-४३

43. **tvam tu** = as for you; **dharmam a vij~naaya** = righteousness, without, knowing; **kevalam roSam aasthitaH** = solely, to rancour, clinging to; **pitR^i paitaamahe dharme sthitam** = of fathers, forefathers, in righteousness, abiding by; **maam viduSayasi** = me, you revile.

"I am abiding by the ethicalness practised by my father and forefathers, but you revile me without the knowledge of rightness, just by clinging to your rancour." Thus said Rama to dying Vali. [4-18-43]

There is none to say that Vali is 'unkillable...' or 'not to be killed...' But to every one a doubt occurs as to why Rama did not come face to face with and killed him? Why hit him from a remote place? For these doubts, the above said arguments may not suffice or satisfactory, either to Vali or to us, the readers. Dharmaakuutam, the only commentary on Ramayana insofar as dharma is concerned explains that for us.

evam ca adya eva tam haniShyaamiiti pratij~naa paripaalanam tadaa bhavet yadaa pracchannatayaa hanam iti ? prakaashatayaa yuddhaaya aahuutastu, bhayaan aagacchet - rumaam gR^ihiitvaa deshaantaram vaa gacchet - raavaNam vaa samaashrayet - sharaNam vaa samaagacchet - sa sahaayam sugriivam avalokya sakala vaanara senayaa yuddhaartham samaagacchet - vaa tatra adya pakShatraye tad hananasya cirakaala saadhyatvena adyaiva tam haniShyaami rumaam raajyam ca tava daasyaami iti puurva pratij~naa kaalatipaata syaat | pratij~naakaalaatipaate ca doShaH sharanaagatam anapakShe ca sharaNaagato vaalii hanyeta vaa na vaa - na adyaH - sharaNaagata hananasya niShiddhatvaat - - - - raama kR^ite vaali vadhaH adharmadhaayako na bhavati - kim tu dharma eva

When it is said by Rama that 'today only I will kill Vali...' then it may be countered by saying, 'then why killing him from distance, why not confront him?' If Rama comes to fore, fear may grip Vali, then he may take Ruma, Sugreeva's wife, and to insult, Sugreeva further, Vali may go to a distant place with her. Or, he may seek

shelter with Ravana. Or, he may even take refuge in Rama like Sugreeva. Or, on seeing Sugreeva with enough support, he may summon all his Vanara army to fight with Sugreeva and his supporters. Then it will prolong for a time. Then the promise of Rama made to Sugreeva to accord his wife and his kingdom by killing Vali, also prolongs. Justice delayed is denied. Otherwise, if Vali surrenders to Rama, as the killing of a refugee is not a merited act, Rama has to pardon Vali. Whether Vali takes refuse or not, killing Vali on that day itself, and establishing Sugreeva in Kishkindha are the promises made by Rama, at the time of befriending Sugreeva. The word given is to be kept up. So Rama did it and there is no unrighteous deed done by Rama. And Vali also accepts this in the coming stanzas.

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एवम् उक्तः तु रामेण वाली प्रव्यथितो भृशम् ।
न दोषम् राघवे दध्यौ धर्मे अधिगत निश्चयः ॥ ४-१८-४४

44. raameNa evam uktaH tu = by Rama, that way, he who is said [categorically]; vaalii bhR^isham pravyathitaH = Vali, muchly, distressed [at heart of hearts]; dharme adhigata nishchayaH = in righteousness, deriving, decisiveness - resolve; raaghave doSam na dadhyau = in Rama, incorrectness, not, found.

Vali is much distressed at heart of hearts when Rama has said categorically in that way, whereby, deriving certitude about rightness he found no incorrectness with Rama. [4-18-44]

From here on Vali's repentance is narrated.

ata eva vaalinaa sakala dharma abhij~nena - bhavataa anabhij~no aham na prati vaktum arhasi - atra ca dharmo'dhigataniscaya iti visheSheNa puurva kR^itam akhilam api raama duuShaNam aj~naana pravR^ittam eva | itaH param vakShyamaaNam akhilam dharmyam eva vadati iti avagatam : dharmaakuutam-Whatever spoken by Vali earlier is without proper knowledge of dharma, and whatever said hereafter is in conformity with righteousness [owing to the dawn of death-time wisdom.] Dharmaakuutam.

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प्रत्युवाच ततो रामम् प्रांजलिर् वानरेश्वरः ।
यत् त्वम् आत्थ नरश्रेष्ठ तत् तथा एव न अत्र संशयः ॥ ४-१८-४५

45. tataH vaanara iishvaraH = then, vanara-s, lord Vali; praanjaliH = with adjoined-palms; raamam prati uvaaca = to Rama, inreturn, spoke - replied; nara shreSTha = man, the best among men; tvam yat aattha = you, what, said; tat tathaa eva = that, that way, only - proper; atra samshayaH na = in that, doubt, is not there.

That lord of vanara-s then replied Rama with adjoined palms, "oh, best one among men, what all you have said is that way proper, undoubtedly. [4-18-45]

[Verse Locator](#)

प्रतिवक्तुम् प्रकृष्टे हि न अपकृष्टः तु शक्नुयात् ।
यत् अयुक्तम् मया पूर्वम् प्रमादात् वाक्यम् अप्रियम् ॥ ४-१८-४६
तत्र अपि खलु माम् दोषम् कर्तुम् न अर्हसि राघव ।

46, 47a. raaghava = oh, Raghava; prakR^iSTe = in respect of nobleman; apa kR^iSTaH = ignoble; prati vaktum = in turn, speak - to rebut, disprove; na shaknuyaat hi = not, capable, indeed; mayaa puurvam = by me, earlier; pramaadaat = accidentally - fortuitously; yat = which; a yuktam = un, desirable; a priyam = not, proper; vaakyam [uktam] = words, [spoken]; tatra api = in there, even - with regard to them; maam = towards me; doSam kartum = blame, to make; khalu na arhasi = truly, not, apt of you.

"Indeed an ignoble cannot disprove a nobleman, Raghava, and with regards to the undesirable and improper words I have unwittingly spoken earlier, in that matter too it will be truly unapt of you to make me blameworthy, as I spoke them in anguish and ignorance. [4-18-46, 47a]

त्वम् हि दृष्टार्थं तत्त्वज्ञः प्रजानाम् च हिते रतः ।
कार्यं कारणं सिद्धौ च प्रसन्ना बुद्धिः अव्यया ॥ ४-१८-४७

47b, c. tvam hi dR^iSTa artha tattvaj~naH = you, alone, seen [knower of,] means [recourses, and their] real nature; prajaanaam ca hite rataH = in people's, also, welfare, delighted in; avyayaa buddhiH = with faultless, intellect; kaarya kaaraNa siddhau ca = effect, cause, in accomplishment; prasannaa = serene, clear.

"You alone are the knower of recourses and their real nature, namely probity, prosperity, pleasure seeking, and emancipation; dharma, artha, kaama, moksha ; and you take delight in the welfare of subjects, and your faultless intellect is clear in accomplishing ends by judging the causes and effects. [4-18-47b, c]

Verse Locator

माम् अपि अवगतम् धर्मात् व्यतिक्रान्तं पुरस्कृतम् ।
धर्मं संहितया वाचा धर्मज्ञं परिपालय ॥ ४-१८-४८

48. dharmaj~na = oh, knower of probity, Rama; dharmaat avagatam [apa gatam?] = from righteousness, known [digressed]; vyatikraanta [vi ati kraanta] puraskR^itam = [among] transgressors, forerunner; maam api = me, even; dharma samhitayaa vaacaa = righteousness, abounding with, words; paripaalaya = command me - care for me, give me absolution.

"Oh, Rama, the knower of probity, I am the one who digressed from the rightness and a forerunner among such transgressors, such as I am, give absolution even to me with words abounded with rightness." Vali is thus saying to Rama. [4-18-48]

Verse Locator

बाष्पं संरुद्धं कण्ठः तु वाली स आर्तं रवः शनैः ।
उवाच रामम् संप्रेक्ष्य पंकलग्नं इव द्विपः ॥ ४-१८-४९

49. panka lagna dvipaH iva = in slough, plumped, elephant, like; vaalii = Vali; baaSpa sam ruddha kaNThaH tu = tears, fully, impeding, throat, but; sa aarta ravaH = with, agonised, moaning; raamam samprekSyaa = Rama, keenly, on viewing; shanaiH uvaaca = slowly, [continued] to say.

Vali who like an elephant plumped in slough continued to say slowly, with tears fully impeding his throat and with an agonised moan, on keenly observing Rama. [4-18-49]

Verse Locator

न च आत्मानम् अहम् शोचे न ताराम् न अपि बान्धवान् ।
यथा पुत्रम् गुणश्रेष्ठम् अंगदम् कनकांगदम् ॥ ४-१८-५०

50. guNa shreSTham = in virtue, the best; kanaka angadam = one with golden, bicep-lets; putram angadam = about son, Angada; yathaa = as to how [I am worrying]; aham aatmaanam na ca shoche = I, for myself, even, not, worried; taaraam na = about Tara, no; baandhavaan api na = about relative, even, no.

"Also, I neither worry for myself, nor for Tara, nor even for any relatives of mine, as I do for my son Angada, the best-virtuous one with golden bicep-lets. [4-18-50]

Verse Locator

स मम अदर्शनात् दीनो बाल्यात् प्रभृति लालितः ।
तटाक इव पीताम्बुः उपशोषम् गमिष्यति ॥ ४-१८-५१

51. **baalyaat prabhR^iti** = childhood, right from; **laalitaH** = [Angada is] nourished looked after fondly; **saH** = he, that Angada; **mama a darshanaat** = my, non, appearance - not seeing me; **diinaH** = he will be dejected; **piita ambuH taTaaka iva** = drunk, water, lake, like - like a lake whose waters are drained; **upa shoSam gamiSyati** = dry out - wither, gets into.

"Right from his childhood I fondly looked after Angada, and he will be dejected when he sees me no more, and he withers away like a lake with its water drained for a drink. [4-18-51]

[Verse Locator](#)

बालः च अकृतबुद्धिः च एक पुत्रः च मे प्रियः ।
तारेयो राम भवता रक्षणीयो महाबलः ॥ ४-१८-५२

52. **raama** = Rama; **baalaH ca** = he is a boy; **a kR^ita buddhiH ca** = boyish, also, not, made-up, mind [juvenile]; **me priyaH eka putraH ca** = to me, dear, only, son, also; **mahaabalaH** = great-mighty one; **taareyaH** = Tara's son Angada; **bhavataa rakshaNiiyaH** = by you, needs to be protected.

"He is boyish, juvenile, and the only dear son of mine, oh, Rama, as such that great-mighty son of Tara needs your protection. [4-18-52]

[Verse Locator](#)

सुग्रीवे च अंगदे चैव विधत्स्व मतिम् उत्तमाम् ।
त्वम् हि गोप्ता च शास्ता च कार्याकार्य विधौ स्थितः ॥ ४-१८-५३

53. **sugriive ca angade caiva** = in Sugreeva, also, in Angada, thus; **uttamaam matim vidhatsva** = best, mind - you make - treat both of them with equal compassion; [**tvam** = you]; **kaarya a kaarya vidhau sthitaH** = in practicable, not, practicable, procedures, you abide in - you have firm convictions; **tvam hi goptaa ca** = you, alone, protector, also; **shaastaa ca** = punisher, also.

"You have firm convictions about practicable and impracticable procedures, and you alone are the protector of the good and punisher of the bad, hence treat both Sugreeva and Angada with equal compassion. [4-18-53]

[Verse Locator](#)

या ते नरपते वृत्तिः भरते लक्ष्मणे च या ।
सुग्रीवे च अंगदे राजन् ताम् चिंतयितुम् अर्हसि ॥ ४-१८-५४

54. **nara pate** = oh, men's lord; **raajan** = oh, king; **bharate** = in Bharata; **te yaa vR^ittiH** = your, which, outlook is there; **lakSmaNe ca** = of Lakshmana, too; **yaa** = which - stance is there; **taam** = that [bent] alone; **sugriive angade ca** = towards Sugreeva, Angada, even; **cintayitum arhasi** = to think about - show, apt of you.

"Oh, lord of men, it will be apt of you to show the same kind of outlook towards Sugreeva, oh, king, even towards Angada, which you have for Bharata and Lakshmana. [4-18-54]

[Verse Locator](#)

मत् दोष कृत दोषाम् ताम् यथा ताराम् तपस्विनीम् ।
सुग्रीवो न अवमन्येत तथा अवस्थातुम् अर्हसि ॥ ४-१८-५५

55. **mat doSa kR^ita doSaam** = my, fault, done [occurring,] fault; **tapasviniim taam taaraam** = self-reproachful, her, regarding Tara; **sugriivaH** = Sugreeva; **yathaa** = as to how; **na avamanyeta** = not, going to dishonour - look down on; **tathaa avasthaatum arhasi** = thus, to establish - you may see to it, apt of you.

"The fault occurring from my fault of maltreating Sugreeva may not light upon that self-reproachful Tara, and it will be apt of you to see that Sugreeva will not look down on her treating her as the wife his rival. [4-18-55]

[Verse Locator](#)

त्वया हि अनुगृहीतेन शक्यम् राज्यम् उपासितुम् ।
त्वत् वशे वर्तमानेन तव चित्त अनुवर्तिना ॥ ४-१८-५६
शक्यम् दिवम् च आर्जयितुम् वसुधाम् च अपि शासितुम् ।

56, 57a. tvayaa anugR^ihiitena hi = [one who is] by you, approved, indeed; tvat vashe vartamaanena = under you, control, while abiding; tava citta anuvartinaa = your, heart, following; raajyam upaasitum shakyam = kingdom, to run [govern,] capable of; shakyam = possible [even to]; vasudhaam shaasitum ca api = earth, to rule, also, even; divam aarjayitum ca = heaven, to achieve, also.

"When you indeed approve someone, he is capable enough to govern the kingdom, abiding himself under your control and following your heart, why a kingdom, he can rule the earth, why earth, he can even achieve the heaven itself. [4-18-56, 57a]

[Verse Locator](#)

त्वतः अहम् वधम् आकांक्षयन् वार्यमाणो अपि तारया ॥ ४-१८-५७
सुग्रीवेण सह भ्राता द्वन्द्व युद्धम् उपागतम् ।
इति उक्त्वा वानरो रामम् विरराम हरीश्वरः ॥ ४-१८-५८

57b, 58. aham taarayaa vaaryamaaNah api = I, by Tara, dissuaded, though; tvataH vadham aakaankshayan = by you, I, elimination, [as though] aspiring; bhraataa sugriiveNa saha = with brother, Sugreeva, along with; dvandva yuddham upaagatam = duel, combat, I obtained - met with; hari iishvaraH = monkeys, king of; vaanaraH = vanara, Vali; raamam iti uktvaa = to Rama, thus, on saying; viraraama [vi ra raama] = paused a while.

"Though Tara dissuaded me I met with my brother Sugreeva in a duel as though aspiring elimination at your hand.." On saying thus to Rama that vanara, Vali the lord of monkeys' paused for a while. [4-18-57b, 58]

Any combatant is self-assertive until he is defeated. Here Vali is telling that he came here to die on his own. This statement has two kinds of meaning. One is, Vali being an all-daring Vanara came out, in 'come-what-may' sense and readying himself to confront even Rama, if Rama affronts him. His argument with Tara at the start of 16th chapter details this. He asks Tara, 'If Rama is a virtue-knower and a diligent one, how then he can sin, in killing me?' Vali, unlike Ravana, never goes to a duel unless provoked. Vali being a wilful combatant and Sugreeva is coming for a second time with the support of Rama, he wanted to defeat that unknown Rama, along with suppressing Sugreeva's trivial pride. Vali promises Tara that he is not going to kill Sugreeva, but wanted to take him to task. On coming to field Rama is not evident. Then Vali wanted to see to Sugreeva first and then search for Rama. But what happened is the reverse of it. Perhaps gorilla war tactics started from this point onwards.

[Verse Locator](#)

स तम् आश्वासयत् रामो वालिनम् व्यक्त दर्शनम् ।
साधु सम्मतया वाचा धर्म तत्त्वार्थ युक्तया ॥ ४-१८-५९

59. saH raamaH = he, that Rama; vyakta darshanam = one who has clear, view - clear thought; tam vaalinam = him, that Vali; saadhu sammatayaa = to savants, agreeable; and; dharma tatva artdha yuktayaa = probity's, essence, meaning, containing; vaacaa = with words; aashvaasayat = consoled.

Rama consoled Vali with words that are agreeable to savants and that contain the essence and meaning of rightness, while Vali is with an evincible perspective of righteousness by now.

न संतापः त्वया कार्यम् एतत् अर्थम् प्लवंगम् ।
 न वयम् भवता चिंत्या न अपि आत्मा हरिसत्तम ।
 वयम् भवत् विशेषेण धर्मतः कृत निश्चयाः ॥ ४-१८-६०

60. **plavan gama** = oh, fly-jumper; **etat artham** = for this, reason; **tvayaa sataapaH na kaaryaH** = by you, remorse, not, doable; **hari sattama** = oh, monkey, the best; **bhavataa vayam** = by you, we [who are now left behind you, Tara, Angada and us]; **na cintyaa** = not, those that are to be bothered; **aatmaa api na** = about yourself, even, not [to be bothered]; **vayam** = we; **bhavat** = in your respect; **visheSeNa** = [anugraha buddhyaa] = considerateness; **dharmataH** = according to rightness; **kR^itaH nishcayaaH** = made, decision - we took a decision.

"Oh, fly-jumper, you need not be remorseful about your wife, son and others you leave behind, because we take care of them... nor you should bother about us thinking that we have arbitrarily eliminated you, nor necessarily bother about yourself for committing sins, as we took this decision according to rightness and considerateness in your respect. [4-18-60]

दण्ड्ये यः पातयेत् दण्डम् दण्ड्यो यः च अपि दण्ड्यते ।
 कार्य कारण सिद्धार्थो उभौ तौ न अवसीदतः ॥ ४-१८-६१

61. **yaH** = he who; **daNDye** = regarding the punishable one; **daNDam paatayet** = punishment, let falls - imposes; **yaH ca api** = he, who is, even; **daNDyaH** = is punishable; **daNDyate** = gets punished; **kaarya kaaraNa siddha arthau** = effect, cause, accomplished, with means; **tau ubhau** = those, two; **na ava siidataH** = will not, sink down - doomed, get condemned.

"He who administers punishment to the punishable, and he who is punishable and gets punished, both of them will achieve the results of cause and effect, where punishment is the effect from the cause of wrongdoing, and they both thereby will not be condemned. [4-18-61]

तत् भवान् दण्ड सम्योगात् अस्मात् विगत कल्मषः ।
 गतः स्वाम् प्रकृतिम् धर्म्याम् धर्म दिष्टेन वर्त्मना ॥ ४-१८-६२

62. **tat** = thereby; **bhavaan** = you are; **asmaat daNDa sam yogaat** = with this, punishment, by linkage - by virtue of; **vi gata kalmaSaH** = [you are] completely, divested, of blemish; **dharma diSTena vartmanaa** = by rightness, given, course - as contained in the scriptures of rightness; **dharmyaam** = agreeable to righteousness; **svaam prakR^itim gataH** = your own, nature, you got into - obtained.

"Thereby, by virtue of the punishment you are completely divested of your blemish, and as contained in the scriptures on rightness you attained your true nature, that which is agreeable to rightness. [4-18-62]

त्यज शोकम् च मोहम् च भयम् च हृदये स्थितम् ।
 त्वया विधानम् हर्यग्र्य न शक्यम् अतिवर्तितुम् ॥ ४-१८-६३

63. **hari agrya** = oh, monkeys, supreme of; **hR^idaye sthitam** = in heart, abiding; **shokam ca moham ca bhayam ca** = distress, desire, dread, also; **tyaja** = you discard; **tvayaa** = by

you; **vidhaanam** = system - destiny; **ati vartitum** = to over, step - to transcend; **na shakyam** = not, possible.

"Let distress, desire and even dread that abide in your heart be discarded, oh, monkey's supreme, you cannot possibly transcend destiny. [4-18-63]

[Verse Locator](#)

यथा त्वयि अंगदो नित्यम् वर्तते वानरेश्वरः ।
तथा वर्तते सुग्रीवो मयि च अपि न संशयः ॥ ४-१८-६४

64. **vaanara iishvaraH** = oh, vanara-s, lord; **angadaH tvayi yathaa vartate** = Angada, with you, as has been, conducting himself; **sugriive** = with Sugreeva; **mayi ca api** = me, even with; **tathaa nityam varteta** = likewise, always, he will conduct himself; **na samshayaH** = no, doubt.

"As Angada has always been conducting himself with you, thus he will conduct himself with Sugreeva and also even with me, without doubt." Thus Rama spoke to Vali. [4-18-64]

[Verse Locator](#)

स तस्य वाक्यम् मधुरम् महात्मनः
समाहितम् धर्म पथानुवर्तिनः ।
निशम्य रामस्य रणावमर्दिनो
वचः सुयुक्तम् निजगाद वानरः ॥ ४-१८-६५

65. **saH vaanaraH** = he, that vanara - Vali; **mahaatmanaH** = of great-souled Rama; **dharma patha anuvartinaH** = in righteousness, path, one who treads; **raNa avamardinaH** = in war, absolute, crusher [of enemy]; **tasya raamasya** = his, of that Rama; **madhuram** = agreeable; **samaahitam** = assertive; **vaakyam nishamya** = sentence, on listening; **su yuktam vacaH nijagaada** = well, disposed, words, [Vali] spoke.

On hearing the agreeable and assertive words of that great-souled Rama, who is the treader on the path of rightness and an absolute crusher of enemies in war, Vali, the vanara, spoke these well-disposed words to Rama. [4-18-65]

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शराभितप्तेन विचेतसा मया
प्रदूषितः त्वम् यद् अजानता विभो ।
इदम् महेन्द्रोपम भीम विक्रम
प्रसादितः त्वम् क्षम मे नरेश्वर ॥ ४-१८-६६

66. **vibho** = oh, lord; **mahendra upama** = oh, one similar to, Indra; **bhiima vikrama** = oh, tremendously, braving one; **nareshvara** = oh, people's lord; Rama; **shara abhi taptena** = by arrow, verily, sweltered; **vi cetasaa** = without, vitality [of mind - unable to think, imbecile]; **ajaanataa** = un, knowingly; **mayaa tvam yat pra duuSitaH** = by me, you are, which, muchly, one who is blamed; **me idam kSama** = my [blaming,] this, you excuse; **tvam prasaaditaH** = you are, appeased.

"Oh, lord, oh, tremendously braving one, oh, Rama, the lord of people, I blamed you when your arrow sweltered and rendered me imbecile, thus I blamed you unthinkingly for which I may please be pardoned, I appease you for the same. [4-18-66]

There are three kinds of giving. Grudge giving, duty giving, and thanksgiving. Grudge giving says ' I have to...' Duty giving says " I ought to..." Thanksgiving says " I want to..." The first comes from constraint; the second from a sense of obligation; the third from a full heart. This being the saying by an unknown, Vali gave torture to Sugreeva because he had to, Rama gave punishment to Vali because he ought to, and Sugreeva given himself to Rama, because he wanted to. Rama befriends Sugreeva only to take his help in searching Seetha, because Danu, the demon, after release from his curse advises Rama to do so. The killing of Vali is incidental to that befriending. To take help of Sugreeva, he is to be uplifted from his nasty state, and the abuser of tradition Vali is to be resolved. -diinasya sugreevasya rakShanam raamasya dharmaH | raaj~naa diina jana rakShnasya parama dharmatvaat | vastuaH tu mukhya dharmaanusaareNa eva vaali hananam | -- dharmaakuutam

In **aananda raamayana**, **saara kaanDa** another treatise of Ramayana, tells that Rama not only accords salvation to Vali but accords a boon to become a tribal in Krishna's incarnation, and kill Krishna at the end, as retaliation to the present killing.

yadi api tvam duraacaaro nihato asi raNe mayaa | tathaa api bhilla ruupeNa dvaapara ante anghri mama | bhitvaa prabhaase baaNena puurva vaireNa vaanara

But **bhagavata puraaNa** or **padma puraaNa** do not quote this sort of sanction by Rama. It is said in Anada Ramayana only to extol Rama's kind-heartedness.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्टदशः सर्गः

Thus, this is the 18th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 19 Verses converted to UTF-8, Nov 09

Introduction

Lady Tara rushes out to reach her slain husband while the monkey generals seek of her to anoint Angada as king immediately or leave Kishkindha, for Sugreeva and his men may come occupying the city. She chides their advises away and proceeds to meet Vali. She arrives at that place, sees Rama and his brother Lakshmana, her husband Vali and his brother Sugreeva. She faints and wails for the departing soul of Vali.

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स वानर महाराजः शयानः शर पीडितः ।
प्रत्युक्तो हेतुमद् वाक्यैः न उत्तरम् प्रत्यपद्यत ॥ ४-१९-१

1. shara piiDitaH shayaanaH = agonised by, arrow, lying - sprawling; saH vaanara mahaa raajaH = he, vanara, great, king Vali; hetumat vaakyaiH = with reasonable, sentences; prati uktaH = in return, who is said [replied by Rama]; uttaram = reply; na prati apadyata = not, in turn, he derived, - find another reply.

That great vanara king Vali who is sprawling agonised by arrow, and to whom Rama gave a reply with well-reasoned words did not find any other reply to be given to Rama. [4-19-1]

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अश्मभिः परिभिन्न अंगः पादपैर् आहतो भृशम् ।
राम बाणेन च आक्रान्तो जीवित अंते मुमोह सः ॥ ४-१९-२

2. ashmabhiH pari bhinna angaH = with boulders, variously, cracked, with limbs; paadapaiH bhR^isham aahataH = with trees, heavily, thrashed; raama baaNena ca = by Rama's, arrow, also; aakraantaH = vanquished; saH jiivita ante mumoha = he, at life, ending - at the time of breathing last, fainted.

He who is heavily thrashed with trees, whose limbs are variously cracked with boulders, and whom Rama's arrow finally vanquished, that Vali fainted at the time of his breathing his last. [4-19-2]

[Verse Locator](#)

तम् भार्या बाण मोक्षेण राम दत्तेन संयुगे ।
हतम् प्लवग शार्दूलम् तारा शुश्राव वालिनम् ॥ ४-१९-३

3. plavaga shaarduulam = monkey, the tiger; tam vaalinam = him, about Vali; samyuge = in fight; raama dattena = by Rama, given - accorded; baaNa mokSeNa = by arrow, release of; hatam = as perished; bhaaryaa taaraa shushraava = wife, Tara, heard.

Tara, wife of Vali, heard that the tigerly monkey Vali perished in fight by the arrow released by Rama.

This is also said as 'by the salvation accorded by Rama through his arrow...' **raama datten shara moksheNa**, but it is said to be a squeezed meaning according to the style of old Sanskrit.

[Verse Locator](#)

सा सपुत्र अप्रियम् श्रुत्वा वधम् भर्तुः सुदारुणम् ।
निष्पपात भृशम् तस्मात् उद्विग्ना गिरि कंदरात् ॥ ४-१९-४

4. **sa putra** = with, son; **saa** = she; **bhartuH** = husband's; **su daaruNam** = very, gruesome; **a priyam** = un, pleasant; **vadham shrutvaa** = about killing, on hearing; **bhR^isham udvignaa** = highly, anguished; **tasmaat giri kandaraat** = from, that mountain's, cave - say Kishkindha; **niSpapaata** = fell out - rushed out.

On hearing the very gruesome killing of her husband that is unpleasant, she is highly anguished and rushed out of Kishkindha along with Angada. [4-19-4]

[Verse Locator](#)

ये ते अंगद परीवारा वानरा हि महाबलाः ।
ते सकार्षुकम् आलोक्य रामम् त्रस्ताः प्रदुद्रुवुः ॥ ४-१९-५

5. **angada pariivaaraa** = Angada's, escorts; **ye mahaabalaaH vaanaraa** = those, very mighty vanara-s are there; **te** = they; **sa kaarmukam** = with, bow; **raamam aalokya** = Rama, on seeing; **trastaaH** = scared [to death]; **pradudravuH [pra du druvuH]** = very, quickly, fled.

On seeing Rama with bow those very mighty vanara-s that form the escort of Angada are scared to death, and they very quickly fled from there towards Kishkindha. [4-19-5]

[Verse Locator](#)

सा ददर्श ततः त्रस्तान् हरीन् आपततो द्रुतम् ।
यूथाद् इव परिभ्रष्टान् मृगान् निहत यूथपान् ॥ ४-१९-६

6. **tataH** = then; **saa** = she - Tara; **trastaaH** = those who are scared; **drutam** = hastily; **aa patataH** = coming, falling - fleeing away disorderly; **nihata yuuthapaan** = that have killed, troop leader - master; **yuuthaat** = from herd; **pari bhraSTaan** = wandered off; **mR^igaan iva** = animal, like; **hariin dadarsha** = monkeys, she saw.

Then on her way towards field of combat she saw the monkeys that are frightened and fleeing in disorder, like those animals that have wandered off from their herd when their master is killed. [4-19-6]

[Verse Locator](#)

तान् उवाच समासाद्य दुःखितान् दुःखिता सती ।
राम वित्रासितान् सर्वान् अनुबद्धान् इव इषुभिः ॥ ४-१९-७

7. **duHkhitaan** = who are distressed; **iSubhiH anu baddhaan iva** = by arrows, followed closely - tracked down, as though; **raama vi traasitaan** = by Rama, highly, frightened; **taan** = them, the vanara-s; **samaasaadya** = on nearing; **duHkhitaa satii** = distressed, as she is; **sarvaan uvaaca** = to all, spoke.

Nearing those monkeys that are already distressed at the fall of Vali, and that are highly frightened by Rama, and that are fleeing as though Rama's arrow is still tracking them down, Tara spoke to all of them, distressed as she is. [4-19-7]

[Verse Locator](#)

वानरा राज सिंहस्य यस्य यूयम् पुरः सराः ।

तम् विहाय सुवित्रस्ताः कस्माद् द्रवत दुर्गताः ॥ ४-१९-८

8. **vaanaraaH** = oh Vanara-s; **yuuyam** = you all; **yasya raaja simhasya** = to which, king, best; **puraH saraaH** = preceding, going before - ushers; **tam vihaaya** = him leaving off; **suvitrastaaH - su vi trastaaH** = very, highly, frightened; **dur gataaH** = woe, entered ones [woebegone, in desperation]; **kasmaat dravata** = what for, you run away.

"Oh! Vanara-s, what for you are running away in utter fright and desperation, leaving off your best king to whom all of you are ushers?" Thus Tara enquired with the monkeys. [4-19-8]

[Verse Locator](#)

राज्य हेतोः स चेत् भ्राता भ्रात्रा कृरेण पातितः ।

रामेण प्रसृतैः दूरात् मार्गणैः दूर पातिभिः ॥ ४-१९-९

9. **kR^iireNa bhraatraa** = by cruel, brother [by Sugreeva]; **bhraataa** = brother; **saH** = he [Vali]; **raajya hetoH** = kingdom, for the reason of; **raameNa** = by Rama; **duuraat** = from distance; **pra sR^itaiH** = well, surging; **duura paatibhiH** = distantly, falling; **maargaNaiH** = with arrows; **paatitaH** = felled; **cet** = if / whether.

"Whether or not a cruel brother made his brother to fall for the reason of kingdom with the arrows of Rama which can surge well from distance and fall on distant target? Aver it. [4-19-9]

There is a grammarian's problem in this verse. The word **chet** usually used for 'if...' Then the meaning obtained is "If a brother is felled by his brother for the sake of kingdom, what if and why do you fear?" Then this may not justify Tara's decency. And if this **cet** is taken as **prashnaarthaka** 'interrogative...' then it may mean that she is trying to ascertain whether Vali is dead or still alive, to have a last glimpse. And enquiring in anguish would be normal in such situations. It may be correct to use 'whether' because it ensues 'not' and also as an alternative interrogative. And 'if' is used it is 'if of ignorance' but not 'of certainty' or 'of chance'. Anyway she is interested in information and orderliness of monkeys.

[Verse Locator](#)

कपि पत्न्या वचः श्रुत्वा कपयः काम रूपिणः ।

प्राप्त कालम् अविश्लिष्टम् ऊचुर् वचनम् अंगनाम् ॥ ४-१९-१०

10. **kaama ruupiNaH kapayaH** = at wish, guise-changers, monkeys; **kapi patnyaa** = of monkey [Vali's,] wife; **vacaH shrutvaa** = words, on hearing; **praapta kaalam** = chanced, time - befitting to time; **avishliSTam [a vi shliSTam** = not, very, coherent] - coherently; **vacanam** = sentence; **anganaam uucuH** = to lady [Tara,] spoke.

On hearing the words of monkey's wife those guise-changing monkeys spoke this sentence coherently to lady Tara, befitting to present time of chaos. [4-19-10]

[Verse Locator](#)

जीवपुत्रे निवर्तस्व पुत्रम् रक्षस्व च अन्दगम् ।

अंतको राम रूपेण हत्वा नयति वालिनम् ॥ ४-१९-११

11. **jiiva putre** = alive, son - oh, one with a living son; **ni vartasva** = re, turn; **putram andagam rakSasva ca** = son, Angada, you safeguard, also; **antakaH raama ruupeNa** = Terminator, in Rama's, in form; **vaalinam hatvaa nayati** = Vali, on killing, leading away - taking away.

"Return, oh, lady with a living son, and safeguard Angada, for the Terminator in the form of Rama is taking away Vali on killing. [4-19-11]

[Verse Locator](#)

क्षिप्तान् वृक्षान् समाविध्य विपुलाः च शिलाः तथा ।
वाली वज्र समैर् बाणैर् वज्रेण इव निपातितः ॥ ४-१९-१२

12. kSiptaan vR^ikSaan = hurled, trees [at him]; tathaa = likewise; vipulaaH shilaaH = massive, boulders; vajra samaiH baaNaiH = thunderbolt, similar, with arrows; sam aavidhya = completely, on shattering; vaalii = Vali; vajreNa iva nipaatitaH = by thunderbolt, as if, felled.

"Shattering trees and massive boulders that Vali hurled at him with thunderbolt like arrows Rama felled Vali as if by thunderbolt. [4-19-12]

The plural number given to the 'arrows' may be observed. Rama shot Vali with only one arrow but each monkey is multiplying one arrow to become many. Rumours multiply thus.

[Verse Locator](#)

अभिभूतम् इदम् सर्वम् विद्रुतम् वानरम् बलम् ।
अस्मिन् प्लवग शार्दूले हते शक्र सम प्रभे ॥ ४-१९-१३

13. shakra sama prabhe = Indra, similar, in brilliance; asmin plavaga shaarduule = this one [Vali's,] flier, tiger among; hate = when killed; idam sarvam vaanaram balam = this, all, vanara, force; abhibhuutam vidrutam = vanquished - felt defenceless, fled.

"When that tigerly fly-jumper Vali whose brilliance is similar to Indra is killed all this vanara force felt defenceless and fled. [4-19-13]

[Verse Locator](#)

रक्ष्यताम् नगरम् शूरैर् अंगदः च अभिषिच्यताम् ।
पदस्थम् वालिनः पुत्रम् भजिष्यन्ति प्लवंगमाः ॥ ४-१९-१४

14. nagaram shuuraiH rakSyataam = city, by brave ones, be safeguarded; angadaH ca abhiSicyataam = Angada, also, be anointed; pada stham = in place [who is on throne]; vaalinaH putram = Vali's, son Angada; plavamgamaaH bhajiSyanti = fly-jumpers, will adore - stand by.

"Let the city of Kishkindha be safeguarded and let Angada be anointed, and when Vali's son Angada is enthroned all the fly-jumpers will stand by him. [4-19-14]

[Verse Locator](#)

अथवा अरुचितम् स्थानम् इह ते रुचिरानने ।
आविशन्ति हि दुर्गाणि क्षिप्रम् अद्य एव वानराः ॥ ४-१९-१५

15. rucira anane = oh, one with pleasant, face Tara; athavaa = or; iha te sthaanam = here, your, staying; a rucitam = not, good; vaanaraaH = monkeys [of Sugreeva]; adya eva = today, only; kSipram durgaaNi = promptly, in to strongholds; aavishanti hi = they enter, indeed.

"Or, your staying here is not good, oh, one with a pleasant visage, for those monkeys of Sugreeva will promptly enter our strongholds on this day itself. [4-19-15]

[Verse Locator](#)

अभार्याः सह भार्याः च सन्ति अत्र वन चारिणः ।
लुब्धेभ्यो विप्रलब्धेयः तेभ्यो नः सुमहद् भयम् ॥ ४-१९-१६

16. a bhaaryaaH = without, wives; saha bhaaryaaH ca = with, wives, also; vana caariNaH atra santi = forest, moving ones, in there [in Kishkindha,] are there; lubdhebhyaH = by the

cravers [of wives]; **vipralabdhebhyaH** [vi pra labdheyaH] = those that are victimised by us; **tebhyaH** = from them; **naH** = to us; **su mahat** = very, great; **bhayam** = danger is there.

"There are foresters in Kishkindha, some with wives and some without, some hankering after wives, some whom we have victimised, and from them we have very great danger." So said monkeys to Tara. [4-19-16]

Even in capital many followed the suite of Vali in incarcerating other's wives. Now they all may turn up since Sugreeva won the battle, assaulting such followers of Vali's style of living. This is the fear of individuals reported to Tara.

[Verse Locator](#)

अल्पांतर गतानाम् तु श्रुत्वा वचनम् अंगना ।
आत्मनः प्रतिरूपम् सा बभाषे चारु हासिनी ॥ ४-१९-१७

17. **alpa antara gataanaam** = small, distance, on going; **vacanam shrutvaa** = sentence, on hearing; **caaru haasinii** = one with winsome, smile; **saa anganaa** = she, that lady; **aatmanaH praturupam** = for herself, befitting; **babhaaSe** = she said.

On going a small distance ahead after listening those words, she whose smile will be winsome, that lady Tara said this befitting to her personality. [4-19-17]

The word **apla antara** is usually 'a little after...' But Prof. Satya Vrat includes this under rare words/expressions of Ramayana and gives meaning as 'small distance...' In any way a pause occurs now for her to reply. She is going towards the place where Vali is and monkeys are following her. She paced still ahead, gained a pause and then started to speak to them.

[Verse Locator](#)

पुत्रेण मम किम् कार्यम् किम् राज्येन किम् आत्मना ।
कपि सिम्हे महा भागे तस्मिन् भर्तरि नश्यति ॥ ४-१९-१८

18. **kapi simhe** = monkey, the lion; **mahaa bhaage** = of great, honour; **tasmin bhartari** = that, my husband's; **nashyati sati** = perished, when; **mama** = to me; **putreNa kim kaaryam** = by son, what, avail of; **raajyena kim** = by kingdom, what; **aatmanaa kim** = for myself, what [is the use.]

"Of what avail is a son, or a kingdom, or I to myself when my husband that lion like monkey with great honour perished. [4-19-18]

[Verse Locator](#)

पाद मूलम् गमिष्यामि तस्य एव अहम् महात्मनः ।
यो असौ राम प्रयुक्तेन शरेण विनिपातितः ॥ ४-१९-१९

19. **yaH asau** = who, he is; **raama prayuktena shareNa** = by Rama, projected, with arrow; **vinipaatitaH** = felled down; **mahaatmanaH** = of that great-souled one; **tasya paada muulam eva** = his, foot, at base, only; **aham gamiSyaami** = I, wish to go - I consign myself [on pyre.]

"I wish to consign myself at the base of foot of that great-soul, who is felled down by the arrow projected by Rama." So said Tara to fleeing monkeys. [4-19-19]

[Verse Locator](#)

एवम् उक्त्वा प्रदुद्राव रुदती शोक मूर्च्छिता ।
शिरः च उरः च बाहुभ्याम् दुःखेन समभिघ्नती ॥ ४-१९-२०

20. **evam uktvaa** = thus, saying; **rudatii** = while wailing; **shoka muurcChitaa** = in agony, convulsing; **duHkhena** = in anguish; **shiraH ca uraH ca** = head, also, chest,

also; **baahubhyaam** = with two hands; **samabhighnatii** [**sam abhi ghnatii**] = while slapping; **pradudraava** = speedily, rushed [towards Vali.]

Saying thus she started to wail and convulse in agony, and slapped her head and chest with both of her hands while she speedily rushed towards Vali. [4-19-20]

[Verse Locator](#)

सा व्रजन्ती ददर्श अथ पतिम् निपतितम् भुवि ।
हन्तारम् दानव इन्द्राणाम् समरेषु अनिवर्तिनाम् ॥ ४-१९-२१

21. **saa vrajantii** = she, while advancing - trudging; **atha** = then; **daanava indraaNaam** = demons, arch-; **hantaaram** = destroyer of; **samareSu a nivartinaam** = in combats, back, coming - not, retreating; **bhuvi nipatitam** = on ground, fallen down; **patim dadarsha** = husband, she saw.

While she is still trudging then she saw her husband who is the destroyer of arch-demons like Maayaavi and Dundubhi, and who never retreated in combats, but now fallen down on ground. [4-19-21]

[Verse Locator](#)

क्षेप्तारम् पर्वत इन्द्राणाम् वज्राणाम् इव वासवम् ।
महावात समाविष्टम् महामेघ औघ निःस्वनम् ॥ ४-१९-२२

22. **vajraaNaam vaasavam iva** = for thunderbolts, Indra, as with; **parvata indraaNaam kSeptaaram** = mountains, the lofty ones, flinger of; **mahaa vaata sama aviSTam** = great, gust of winds, similar, having blast; **mahaa megha augha niHsvanam** = great, black-clouds, cluster, a roarer; [**saa dadarsha** = she, saw.]

She saw Vali who is a flinger of loftiest mountains as with Indra flinging his thunderbolt, who is a blaster as with great gusty winds, and who is a roarer as with a cluster of great black-clouds. [4-19-22]

[Verse Locator](#)

शक्रतुल्य पराक्रांतम् वृष्ट्वा इव उपरतम् घनम् ।
नर्दन्तम् नर्दताम् भीमम् शूरम् शूरेण पातितम् ।
शार्दूलेन आमिषस्य अर्थे मृग राजम् इव आहतम् ॥ ४-१९-२३

23. **shakra tulya para aakraantam** = Indra, equal, others, in invading; **nardantam nardataam bhiimam** = a thunderer, to [other] thunderers, violent; **shuuram shuureNa paatitam** = braving one [Vali,] by braver [Rama,] felled; **aamiSasya arthe** = for flesh, for the purpose of; **shaarduulena** = by tiger; **aahatam** = killed; **mR^iga raajam iva** = animal, the best, like; **vR^iSTvaa uparatam ghanam iva** = on downpour, quietened, black-cloud, like; [he is sprawling; **saa dadarsha** = she, saw.]

He who equals Indra in the invasion of enemies, a violent thunderer at the opponent thunderers, a brave one felled by still brave one, and who is like a best animal killed by a tiger for the purpose of flesh, and quietened like black-cloud at the end of downpour, At him she saw. [4-19-23]

Some commentators negate this simile of tiger to Rama, saying it **abhuuta upama** 'impossible smile...' By virtue Rama himself is the lion-king and comparing him with a lesser animal like tiger is objected, though Rama did not eliminate Vali for flesh or meat. The word **shaarduula** textually means a tiger in the present day context. For this commentators bring in the rulebook **vyjayanti** which says **shaarduula** also means a lion -**si~Nho mR^iga indraH pa~ncaasyo haryakShaH shveta pi~NgalaH vyaadiirnaasyo mahaanaadaH shaarduulo amita vikrama**

[Verse Locator](#)

अर्चितम् सर्व लोकस्य सपताकम् सवेदिकम् ।

नाग हेतोः सुपर्णेन चैत्यम् उन्मथितम् यथा ॥ ४-१९-२४

24. **sarva lokasya arcitam** = by all, people, worshipped; **sa pataakam** = with, flags - decorated with; **sa vedikam** = with, podium; **suparNena** = by eagle; **naaga hetoH [yathaa]** = snake, for the reason of, [as with]; **un mathitam** = highly, ravaged; **caityam yathaa** = a sanctum, as with; **[paatitam saa dadarsha** = fallen, she, saw.]

He who is like a sanctum that is hitherto worshipped by all people, that is decorated with flags and demarcated with podia, but just ravaged by an eagle for the sake of a snake which sneaked into that sanctum, and Tara saw such a Vali plumped on the ground. [4-19-24]

The word **chaitya** is not to be confounded with Buddhist monastery. In villages, even today, people will prepare a makeshift sanctum adorning it with a podium and flags for worships, and that being an open place snakes sneak in, for which eagles will come and sit on the flagstaff, and when catching its prey that eagle kicks off the flag post, and by the fall of that flagstaff that makeshift sanctum gets plumped onto ground.

[Verse Locator](#)

अवष्टभ्य अवतिष्ठन्तम् ददर्श धनुर् ऊर्जितम् ।

रामम् रामानुजम् चैव भर्तुः चैव तथा अनुजम् ॥ ४-१९-२५

25. **uurjitam dhanuH** = very powerful, bow; **avaSTabhya** = abutting on; **ava tiSThantam** = standing; **raamam raama anujam caiva** = at Rama, Rama's, younger brother - Lakshmana, also thus; **tathaa** = likewise; **bhartuH anujam caiva** = husband's, younger brother - Sugreeva, also thus; **dadarsha** = she saw.

She saw Rama standing and abutting on his very powerful bow, and his younger brother Lakshmana, even at the younger brother of her husband, namely Sugreeva. [4-19-25]

This verse reminds us of the results from brotherly love-hate, younger-elder brother relation. Lakshmana is appearing behind Rama while Sugreeva, over dying Vali.

[Verse Locator](#)

तान् अतीत्य समासाद्य भर्तारम् निहतम् रणे ।

समीक्ष्य व्यथिता भूमौ संभ्रांता निपपात ह ॥ ४-१९-२६

26. **taan atiitya** = them, going past; **raNe nihatam** = in combat routed; **bhartaaram samaasaadya** = at husband, on reaching; **samiikSyaa** = on observing closely; **vyathitaa** = distraught; **sambhraantaa** = dumbfounded; **bhuumau nipapaata [ni pa paata] ha** = on earth, fell down, indeed.

Going past them she reached her husband who is routed in combat, and on observing him closely she indeed fell down on earth as she is distraught and dumbfounded. [4-19-26]

[Verse Locator](#)

सुप्ता इव पुनर् उत्थाय आर्य पुत्र इति वादिनी ।

रुरोद सा पतिम् दृष्ट्वा सम्वीतम् मृत्यु दामभिः ॥ ४-१९-२७

27. **saa** = she; **suptaa iva** = sleeping, as though; **punaH utthaaya** = again, rising up - reawakened; **aarya putra iti vaadinii** = noble's, son, thus, while saying; **mR^ityu daamabhiH sam viitam** = by death's, strings, fast, bound; **patim dR^iSTvaa** = husband, having seeing; **ruroda** = she wept.

On getting up as though reawakened from sleep she saw her husband bound fast by the strings of death, and then she wailingly addressed him as, "oh, nobleman's son..." [4-19-27]

[Verse Locator](#)

ताम् अवेक्ष्य तु सुग्रीवः क्रोशन्तीम् कुररीम् इव ।

विषादम् अगमत् कष्टम् दृष्ट्वा च अंगदम् आगतम् ॥ ४-१९-२८

28. sugriivaH = to Sugreeva; kurariim iva kroshantiim = female osprey, like, wailing one; taam avekSyā = her, on observing; aagatam angadam ca dR^iSTvaa = one who arrived, Angada, also, on seeing; kaSTam viSaadam agamat = miserable, remorse, came upon him.

On observing her who is wailing like a female osprey, and even on looking at Angada who arrived there, a miserable remorse came upon Sugreeva. [4-19-28]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एकोनविंशः सर्गः

Thus, this is the 19th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 19

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 20 Verses converted to UTF-8, Nov 09

Introduction

Tara's lamentation for her departing husband Vali. She unlike other forest beings who just forsake the dead partner, weeps bitterly for Vali and holds Sugreeva and Rama responsible for the untimely death of Vali. The common nature of humans is portrayed through the Vanara empress.

[Verse Locator](#)

राम चाप विसृष्टेन शरेण अंतकरेण तम् ।
दृष्ट्वा विनिहतम् भूमौ तारा ताराधिप आनना ॥ ४-२०-१
सा समासाद्य भर्तारम् पर्यष्वजत भामिनी ।

1, 2a. taara adhipa aananaa = stars, lord, faced one [having a lovely face like moon, Tara]; bhaaminii = resentful lady; saa taaraa = such as she is, that Tara; raama caapa visR^iSTena = Rama's, bow, released; antakareNa shareNa = terminator [like,] with arrow; vinihatam = fallen down; tam bhartaaram bhuumau dR^iSTvaa = him, that husband, on floor, on seeing; samaasaadya paryaSvajata = reached, and embraced.

On seeing her husband felled to ground with a terminator like arrow released by Rama, that resentful lady Tara whose face is lovely like the moon, reached and embraced him. [4-20-1]

[Verse Locator](#)

इषुणा अभिहतम् दृष्ट्वा वालिनम् कुंजरोपमम् ॥ ४-२०-२
वानरम् पर्वत इन्द्र आभम् शोक संतप्त मानसा ।
तारा तरुम् इव उन्मूलम् पर्यदेवयत् आतुरा ॥ ४-२०-३

2b, 3. iSuNaa abhihatam = by arrow, shot down; kunjara upamam = elephant, in simile; parvata indra aabham = [like] mountain, best one, in shine; unmuulam tarum iva = uprooted, tree, like; vaanaram vaalinam dR^iSTvaa = vanara, at Vali, on seeing; taaraa aaturaa = Tara, agonised; shoka samtapta maanasaa = by grief, scorched, with heart; paryadevayat = wailed fretfully.

Tara is agonised when she saw the elephantine and mountainous vanara, namely Vali, reduced to no more than an uprooted tree, and she wailed fretfully with grief scorching heart. [4-20-2b, 3]

[Verse Locator](#)

रणे दारुण विक्रान्त प्रवीर प्लवताम् वर ।
किम् इदीनाम् पुरो भागाम् अद्य त्वम् न अभिभाषसे ॥ ४-२०-४

4. raNe daaruNa = in fight, a stern one; vikraanta = victorious one; pra viira = best, valiant; plavataam vara = among fliers, the best; idiinaam = now - so far; puraH bhaagaam = before, you behind - not blamed you; a puraH bhaagam = not, before, your side [at your behind, I who never blamed you before or behind you]; such as I am; tvam kim adya na abhibhaaSase = you, why, now, not, greet - talk.

"Oh, stern one in fights, oh, victorious one, oh, best valiant, oh, best flier, I have never blamed you either in your presence or in your absence, why do not you talk to me now? [4-20-4]

[Verse Locator](#)

उत्तिष्ठ हरि शार्दूल भजस्व शयन उत्तमम् ।
न एवम् विधाः शेरते हि भूमौ नृपति सत्तमाः ॥ ४-२०-५

5. hari shaarduula uttiSTha = oh, monkey, the tiger, arise; bhajasva shayana uttamam = take, bed, best one; evam vidhaaH nR^ipati sattamaaH = this, kind of, by kings, the best; bhuumau na sherate hi = on soil, will not, repose, isn't it.

"Arise, oh, tigerly monkey, you have to make use of a best bed as best kings will not on repose on soil in this way, isn't it. [4-20-5]

[Verse Locator](#)

अतीव खलु ते कांता वसुधा वसुधाधिप ।
गत असुर् अपि ताम् गात्रैः माम् विहाय निषेवसे ॥ ४-२०-६

6. vasudhaa adhipa = land, lord - oh, king; te vasudhaa atiiva kaantaa khalu = to you, earth, highly, cherished [darling,] indeed; gata asuH api = gone - drained, lives, though; maam vihaaya = me, leaving off; gaatraiH taam niSevase = with limbs, her, you adore - embrace.

"The earth seems to be a highly cherished darling of yours, oh, lord of the land, as you still embrace her with your limbs leaving me off, even when your lives are drained. [4-20-6]

These dialogs of Tara are not statements of facts but a kind of question like imperatives as, "Is this earth a highly cherished darling of yours than me, that is why you still cling to her leaving me off, am I that bad..." "Have you built a heavenly city in the pathway of heaven and you go there leaving me, am I unfit to come with you..." and the like.

[Verse Locator](#)

व्यक्तम् अद्य त्वया वीर धर्मतः संप्रवर्तता ।
किष्किंधा इव पुरी रम्या स्वर्ग मार्गे विनिर्मिता ॥ ४-२०-७

7. viira = oh, valiant one; dharmataH = righteously; sampravartataa [sam pra vartataa] = who conducts himself; tvayaa = by you; adya kiSkindhaa iva = now, Kishkindha, like; ramyaa purii = delightful, city; svarga maarge = to heaven, on path; vi nirmिता = well built; vyaktam = it is evident.

"It is evident that you, who conduct yourself righteously, must have built a Kishkindha-like delightful city in the pathway to heaven by your leaving lovely Kishkindha. [4-20-7]

[Verse Locator](#)

यानि अस्माभिः त्वया सार्धम् वनेषु मधु गंधिषु ।
विहृतानि त्वया काले तेषाम् उपरमः कृतः ॥ ४-२०-८

8. tvayaa = by you; asmaabhiH saardham = with us, along with; madhu gandhiSu vaneSu = sweet smelling [or, with liquor, odour,] in forests; yaani vihR^itaani kaale = which, pleasure trips, in time - from time to time; teSaam uparamaH tvayaa kR^itaH = to them, stoppage - bring to an end, by you, made.

"You bring an end to the pleasure trips you made along with us in the sweet smelling forests from time to time by your departing. [4-20-8]

[Verse Locator](#)

निरानंदा निराशा अहम् निमग्ना शोक सागरे ।
त्वयि पंचत्वम् आपन्ने महायूथप यूथपे ॥ ४-२०-९

9. mahaa yuuthapa yuuthape = oh, great, chief, of chiefs [of monkeys]; tvayi pancatvam aapanne = on you, fifth state, befallen; aham = I am; nir aanandaa = without, happiness; nir aashaa = without, hope; shoka saagare nimagnaa = sadness, sea, drowned.

"When this fifth state betiding you, oh, great chief of chiefs of monkeys, I am dejected, despaired and drowned in the sea of sadness. [4-20-9]

Where the preceding four states of living beings are, waking state, dream state, and the state of deep sleep. There is another undistinguished fourth called turriya Death is the fifth one.

[Verse Locator](#)

हृदयम् सुस्थिरम् मह्यम् दृष्ट्वा विनिहतम् भुवि ।
यन् न शोक अभिसंतप्तम् स्फुटते अद्य सहस्रधा ॥ ४-२०-१०

10. mahyam = for me; hr^idayam su sthiram = heart is, very, sturdy; yat = why because; vinihatam bhuvi [patitam] = killed, on ground, [fallen you]; dR^iSTvaa = on seeing; shoka abhisamtaptam = in sorrow, tormented; adya = now; sahasradhaa na sphuTate = into thousand [splints,] not, splintering.

"My heart is very sturdy - perhaps, even on seeing you slain and fallen to ground, it is not splintering now into thousand splints, though it is tormented by sorrow. [4-20-10]

[Verse Locator](#)

सुग्रीवस्य त्वया भार्या हृता स च विवासितः ।
यत् तत् तस्य त्वया व्युष्टिः प्राप्ता इयम् प्लवगाधिप ॥ ४-२०-११

11. plavaga adhipa = oh, fliers, chief of; tvayaa = by you; yat = for which [reason]; sugriivasya = Sugreeva's; bhaaryaa hr^itaa = wife, snatched away; saH ca vivaasitaH = he, also, expelled [from Kishkindha]; tat = by that reason; tvayaa = by you; tasya = of that [misdeed]; iyam vyuSTiH praaptaa = this, result, obtained.

"By which reason you have snatched away Sugreeva's wife, oh, chief of fliers, and even expelled him from Kishkindha, that is the reason why you got this result. [4-20-11]

[Verse Locator](#)

निःश्रेयस परा मोहात् त्वया च अहम् विगर्हिता ।
या एषा अब्रुवम् हितम् वाक्यम् वानरेन्द्र हित एषिणी ॥ ४-२०-१२

12. vaanara indra = oh, monkey, the best; niHshreyasa paraa = well-being, interested in; hita eSiNii = welfare, wishing; yaa = she who is; eSa = = this me; hitam vaakyam abruvam = beneficial, word, when said; aham tvayaa mohaata vi garhitaa = I, by you, unmindfully, refused - brushed me aside.

"I am she who said a beneficial word to you with an interest in your well-being and wishing your welfare, but oh, best monkey, you unmindfully brushed me off. [4-20-12]

[Verse Locator](#)

रूप यौवन दृप्तानाम् दक्षिणानाम् च मानद ।

नूनम् अप्सरसाम् आर्य चित्तानि प्रमथिष्यसि ॥ ४-२०-१३

13. **maana da** = of honour, endower of; **aarya** = oh, honourable one; **ruupa yauvana dR^iptaanaam** = by beauty, by youthfulness, those who are proud of; **dakshiNaanaam** = by experts in romance; **apsarasaam** = celestial's, of apsara-s; **cittaani** = hearts; **pramathiSyasi** = you will stir up; **nuunam** = definitely.

"Oh, endower of honour, apsara-s, the celestial dancers, will be proud of their beauty, youthfulness, and expertise in romance, and oh, honourable one, you can stir up their hearts towards you by your gallantry, definite is that. [4-20-13]

[Verse Locator](#)

कालो निःसंशयो नूनम् जीवित अंतकरः तव ।

बलात् येन अवपन्नो असि सुग्रीवस्य अवशो वशम् ॥ ४-२०-१४

14. **niH samshayaH** = without, doubting - undoubtable; **kaalaH** = Time [or, death]; **tava** = for you; **jiivita anta karaH** = life, end, made [ended your life]; **nuunam** = definitely; **yena** = by which [Time/Death]; **a vashaH** = uncontrollable such as you are; **balaat** = perforce / capability; **sugriivasya vasham ava pannaH asi** = Sugreeva's, control, obtained [Time brought you down,] you are.

"The Time which is an undoubtable factor in respect of anybody has ended your life, definite is that, and that Time alone perforce brought you, who are otherwise an uncontrollable force, to the control of Sugreeva.

Or

The Death / Time no doubt has a concern with anyone for it is the ender of life, and definitely it chanced upon you by the capability of Sugreeva in getting support of Rama, and Sugreeva alone controlled you, who are otherwise an uncontrollable force. [4-20-14]

[Verse Locator](#)

अस्थाने वालिनम् हत्वा युध्यमानम् परेण च ।

न संतप्यति काकुत्स्थः कृत्वा सुगर्हितम् ॥ ४-२०-१५

15. **kaakutsthaH** = Rama; **pareNa yudhyamaanam** = with other, fighting; **vaalinam** = Vali; **a sthaane** = not, in proper place, or, in an unbecoming method; **hatvaa** = on killing; **su garhitam [karma]** = highly, deplorable [deed]; **kR^itvaa** = on doing; **na sam tapyati** = not, at all, worried.

"Rama's killing Vali when he is fighting with another is unbecoming in its method, and he too is not at all worried for doing such a highly deplorable deed. [4-20-15]

This verse is not found in some texts like critical edition and in Eastern recension etc.

[Verse Locator](#)

वैधव्यम् शोक संतापम् कृपणम् अकृपणा सती ।

अदुःख उपचिता पूर्वम् वर्तयिष्यामि अनाथवत् ॥ ४-२०-१६

16. **puurvam** = in early times - so far; **a kR^ipaNam satii** = not, doleful, I am; **a duHkha upacitaa** = not, sadness, accompanied with - not saddened; **anaatha vat** = desolated one, as with; **kR^ipaNaa** = dolefulness; **vaidhavyam** = widowhood; **shoka samtaapam** = sadness, seethed by; **vartayiSyami** = I have to undergo.

"So far I am not doleful or saddened, but now as a desolate seethed by sorrow I have to undergo widowhood and dolefulness. [4-20-16]

लालितः च अंगदो वीरः सुकुमारः सुखोचितः ।

वत्स्यते काम् अवस्थाम् मे पितृव्ये क्रोध मूर्च्छिते ॥ ४-२०-१७

17. pitR^ivye krodha muurcChite = when paternal-uncle, in fury, fit of; laalitaH = one who is raised fondly; sukumaaraH = graceful one; sukha ucitaH = for comforts, used to; viiraH = brave one; me angadaH = my, Angada; kaam avasthaam vatsyate = which, predicament, he undergoes.

"My Angada is raised fondly, a brave one with gracefulness and one who is accustomed to comforts, but which will be the predicament he has to undergo when his paternal-uncle Sugreeva gets into a fit of fury. [4-20-17]

[Verse Locator](#)

कुरुष्व पितरम् पुत्र सुदृष्टम् धर्म वत्सलम् ।

दुर्लभम् दर्शनम् तस्य तव वत्स भविष्यति ॥ ४-२०-१८

18. putra = oh, son Angada; dharma vatsalam = virtue, patron of; tava pitaram = your, father; su dR^iSTam = one who is clearly seen; kuruSva = make - see your father clearly; vatsa = oh, boy; tasya darshanam durlabham bhaviSyati = his, sight, impossible, it will be [from now on.]

"Oh, son Angada, clearly see your father, a patron of virtue, oh, boy, later it is impossible to catch a glimpse of him." Thus Tara said to her son Angada. [4-20-18]

[Verse Locator](#)

समाश्वासय पुत्रम् त्वम् संदेशम् संदिशस्व मे ।

मूर्ध्नि च एनम् समाग्राय प्रवासम् प्रस्थितो हि असि ॥ ४-२०-१९

19. tvam putram = you, let son be; sam aashvaasaya = assuage - well, reassured; enam muurdhni samaaghraaya- him, on forehead, on smelling [kissing]; me samdesham samdishasva = to me, message, give; pravaasam prasthitaH asi hi = to another world, you started, you are, isn't it..

"You have started towards other world, isn't it, so reassure your son, kiss goodbye on his forehead, and give me your parting messages." So said Tara to Vali. [4-20-19]

[Verse Locator](#)

रामेण हि महत् कर्म कृतम् त्वाम् अभिनिघ्नता ।

आनृण्यम् तु गतम् तस्य सुग्रीवस्य प्रतिश्रवे ॥ ४-२०-२०

20. tvaam = you; abhinighnataa [abhi ni ghnataa] = [when he] hit you down; raameNa mahat karma kR^itam hi = by Rama, great, deed, is done, really; sugriivasya pratishrave = to Sugreeva, [in the matter of] promise; tasya = his - Rama's; a nR^iNyam = no, debt - debtless; gatam tu = obtained, but.

"Really, Rama has not only done a great deed of hitting you down, but he also achieved indebtedness towards Sugreeva, both in a single promise. [4-20-20]

[Verse Locator](#)

सकामो भव सुग्रीव रुमाम् त्वम् प्रतिपत्स्यसे ।

भुंक्ष्व राज्यम् अनुद्विग्नः शस्तो भ्राता रिपुः तव ॥ ४-२०-२१

21. sugriiva = oh, Sugreeva; sa kaamaH bhava = fulfilled, desires [with contentment,] you be; tvam rumaam prati patsyase = Ruma, you, again, you get; an udvignaH = un, ruffled; raajyam bhunkSva = kingdom, you wallow in; tava ripuH bhraataa shastaH = your, enemy, brother, is hushed - silenced.

"Now, you are to your heart's content Sugreeva as you regain your wife Ruma, you may even wallow in the kingdom unworriedly as your enemy-brother is silenced." So said Tara to Sugreeva. [4-20-21]

[Verse Locator](#)

किम् माम् एवम् प्रलपतीम् प्रियाम् त्वम् न अभिभाषसे ।

इमाः पश्य वरा बह्वयः भार्याः ते वानरेश्वर ॥ ४-२०-२२

22. vaanara iishvara = oh, vanara-s, lord; evam = this way; pra lapatiim = highly, one who is prattling; priyaam = to dear one; maam = to me; tvam kim na abhi bhaaSase = you, why, not, talk to me; te bahvayaH varaaH bhaaryaaH = your, several, comely, wives; imaaH = here they are; pashya = you see.

"Oh, lord of monkeys, why do not you talk to me, the dear wife of yours, when I am prattling at length, by the way, several of your comely wives are here, they are here, see them." Thus Tara lamented. [4-20-22]

[Verse Locator](#)

तस्या विलपितम् श्रुत्वा वानर्यः सर्वतः च ताः ।

परिगृह्य अंगदम् दीना दुःख आर्ताः परिचुक्रुशुः ॥ ४-२०-२३

23. sarvataH = those that are around; taaH vaanaryaH = those, vanara females; tasyaa vilapitam shrutvaa = her [Tara's], lamentation, on listening; angadam parigR^ihya = Angada, on embracing; diinaa = becoming pathetic; dukkha aartaaH = saddened, pitiably; paricukrushuH = piteously wept.

On listening Tara's lamentation the vanara females that are around became plaintive, saddened pitiably and wept piteously embracing Angada. [4-20-23]

[Verse Locator](#)

किम् अंगदम् स अंगद वीर बाहो

विहाय यातो असि अद्य चिरम् प्रवासम् ।

न युक्तम् एवम् गुण संनिकृष्टम्

विहाय पुत्रम् प्रिय पुत्रम् प्रिय चारु वेषम् ॥ ४-२०-२४

24. sa angada viira baahuH = with, bicep-lets, mighty, armed one [Vali]; priya putram angadam vihaaya = dear, son, Angada, on leaving; ciram pravaasam = eternal, abode; kim yaataH asi = why, going, you are; guNa samnikR^iSTam = with qualities, come close to - one with best aptitudes; priya caaru veSam = in pleasant, exquisite, getup; putram son [in such a getup]; vihaaya = on leaving; evam = this way of going; na yuktam = not, befitting.

"Oh, one with bracelets on your mighty arms, why you are going to an eternal abode leaving your dear son Angada? Your going away leaving such a son, who possesses best aptitudes that comes close to your abilities, and the one who always wears an exquisitely pleasant getup, is unbecfitting. [4-20-24]

[Verse Locator](#)

यदि अप्रियम् किञ्चिद् असंप्रधार्य

कृतम् मया स्यात् तव दीर्घ बाहो ।

25. **diirgha baaho** = oh, long, armed one - masterful one; **hari vamsha naatha** = oh, monkeys, lineage, lord of; **viira** = oh, brave one; **a sampradhaarya** = not, discriminatingly; **mayaa tava** = by me, to you [with you]; **a priyam** = un, desirable; **kimcit** = in the lest; **kR^itam syaat yadi** = done, is there, if; **me tat kSamasva** = me, for that, pardon me; **muurdhnaa tava paadau vrajaami** = with forehead, at your, two feet, I am going - I bow down.

"If I have done any undesirable deed in an indiscriminate way, even in the least, I may be pardoned for that, and here I bow down at your feet... oh, masterful one... oh, the lord of monkeys lineage... oh, brave one... [Thus Tara wept for Vali.] [4-20-25]

[Verse Locator](#)

तथा तु तारा करुणम् रुदंती
भर्तुः समीपे सह वानरीभिः ।
व्यवस्यत प्रायम् अनिन्द्य वर्णा
उपोपवेष्टुम् भुवि यत्र वाली ॥ ४-२०-२६

26. **a nindya varNaa** = un, blemished, complexion - one with; **taaraa** = Tara; **bhartuH samiipe** = husband's, in proximity; **vaanariibhiH saha** = female Vanara-s, along with; **tathaa** = that way; **karuNam rudantii** = pitiably, weeping; **vaalii yatra** = Vali, where he is; **bhuvi** = [there] on ground; **praayam** = death; **upa upaveSTum** = to sit nearby of [death, self-immolation]; **vyavasyata [vi ava syata]** = she dropped down.

That Tara with her unblemished complexion is seated in the close proximity of her husband along with other vanara females, and weeping pitiably in that way, she decided to self-immolate, and thus she flounced down onto ground where Vali is slouching. [4-20-26]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे विंशः सर्गः

Thus, this is the 20th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 20

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 21 Verses converted to UTF-8, Nov 09

Introduction

Hanuma tries to console Tara. He asserts that Angada will not be looked down. Though Vali is put to his plight, Hanuma says, that Tara alone is the empress to lead Kishkindha kingdom. But Tara prefers self-immolation along with her husband Vali.

[Verse Locator](#)

ततो निपतिताम् ताराम् च्युताम् ताराम् इव अंबरात् ।
शनैः आश्वासयामास हनूमान् हरि यूथपः ॥ ४-२१-१

1. tataH = then; ambaraat cyutaam taaraam iva = from sky, fallen, a star, like; nipatitaam taaraam = fallen to ground, at Tara; hari yuuthapaH hanuumaan = monkey's, leader, Hanuma; shanaiH aashvaasayaamaasa = slowly, consoled.

Hanuma, the leader of monkeys, then neared and slowly consoled Tara who has fallen to ground like a star from sky. [4-21-1]

[Verse Locator](#)

गुण दोष कृतम् जंतुः स्वकर्म फल हेतुकम् ।
अव्यग्रः तद् अवाप्नोति सर्वम् प्रेत्य शुभ अशुभम् ॥ ४-२१-२

2. jantuH = living beings; guNa doSa kR^itam = merit, demerit, doings [whether done in good intention or bad]; phala hetukam = results, cause of; sarvam tat = all, that; shubha a shubham karma = good, not, good, deed; pretya = on demise; a vyagraH avaapnoti = un, repentantly, one gets.

"Living beings on doing the deeds of merit or demerit, or knowingly or unknowingly, will derive the resultant fruits of those deeds according to one's own destiny even after demise, and they shall bear them unrepentantly, may they be provident or improvident... [4-21-2]

For this verse Dharmaakuutam says: atra ca sva karama phala hetukamiti visheShaNena anaadi bhava parampara aasaadita dharma artha vaasanaa vashena shubham ashubham vaa karma anuShThaaya tad aurupam sukaam duHkham vaa phalam avaapnoti iti uktam -- dharmaakuutam Thus Hanuma is saying that Vali is not dead at the hand of Sugreeva but dead due his own demerits.

[Verse Locator](#)

शोच्या शोचसि कम् शोच्यम् दीनम् दीना अनुकंपसे ।
कः च कस्य अनुशोच्यो अस्ति देहे अस्मिन् बुद्धुद उपमे ॥ ४-२१-३

3. shocyaa = a lamentable [you yourself]; shocyam kam shocasi = lamentable one, about whom, you are lamenting; diinaa = pitiable on [you yourself]; diinam = [for which] piteous

one; **anukampase** = quivering [pitying]; **asmin dehe budbuda upame** = for this, body, bubble, in similitude; **kaH kasya anushocyaH asti** = who, for whom, lamentable, is there.

"Of which lamentable one you lament while you yourself are in a lamentable state? Of which pitiable one you take pity while you yourself are in a pitiable condition? Who is pitiable by whom in these bubbles like bodies? [4-21-3]

[Verse Locator](#)

अंगदः तु कुमारो अयम् द्रष्टव्यो जीव पुत्रया ।
आयत्या च विधेयानि समर्थानि अस्य चिन्तय ॥ ४-२१-४

4. **jiiva putrayaa** = one who has a living, son; by you; **kumaaraH ayam angadaH draSTavyaH** = young one, this, Angada, is to be looked after; **aayatya ca** = forthcoming - ensuing, also; **asya vidheyaani samarthaani** = by him, deeds of duty [funerals of Vali,] deeds for well-being; **cintaya** = are to be thought of.

"You are the one with a living son, and you have to look after this young one Angada, and you have to think of the forthcoming activities for his well-being and for his performance of duty towards his father. [4-21-4]

[Verse Locator](#)

जानासि अनियताम् एवम् भूतानाम् आगतिम् गतिम् ।
तस्मात् शुभम् हि कर्तव्यम् पण्डितेन इह लौकिकम् ॥ ४-२१-५

5. **bhuutaanaam aagatim gatim** = living being's, coming, going [birth and death]; **anuyataam evam** = not, certain, thus; **jaanaasi** = you are aware; **tasmaat** = therefore; **paNDitena** = by prudent one; **iha laukikam shubham kartavyam hi** = in here, worldly things, auspicious ones, are to be done, indeed.

"You are aware that the coming and going of beings, in their subtle forms of earth, water, fire, air and space into this mortal life and back is uncertain, thereby the prudent ones have to perform auspicious worldly deeds here in this world, say, the funeral of Vali. [4-21-5]

[Verse Locator](#)

यस्मिन् हरि सहस्राणि शतानि नियुतानि च ।
वर्तयन्ति कृत आशानि सो अयम् दिष्टान्तम् आगतः ॥ ४-२१-६

6. **yasmin** = in whom [Vali]; **kR^ita aashaani** = reposing, confidence; **hari sahasraaNi shataani** = monkeys, thousands, hundreds; **niyutaani ca** = harboured, also; **vartayanti** = abiding - living basing on him; **saH ayam** = such as he is; **diSTa antam aagataH** = fate's, end, he came.

"In whom hundreds and thousands of monkeys are harboured and astir, for they have reposed their confidence in him alone, that Vali has arrived at his end. [4-21-6]

[Verse Locator](#)

यद् अयम् न्याय दृष्ट अर्थः साम दान क्षमा परः ।
गतो धर्म जिताम् भूमिम् न एनम् शोचितुम् अर्हसि ॥ ४-२१-७

7. **nyaaya dR^iSTa arthaH** = by justice, observed, having means - one who is observant of rationality, conducted himself judiciously; **saama daana kSamaa paraH** = friendliness, courteousness, forgivingness he was observing; **ayam** = this Vali; **yat** = by which reason; **dharma jitaam bhuumim gataH** = by rightness, conquered, to domain, has gone; **na enam shocitum arhasi** = not, for him, your sorrowing, apt of you.

"By which reason this Vali conducted himself judiciously, observing friendliness, courteousness and forgivingness, by that reason alone Vali is going to a domain in heavens which he righteously conquered for himself, and it is unapt of your sorrowing for him. [4-21-7]

[Verse Locator](#)

सर्वे च हरि शार्दूलाः पुत्रः च अयम् तव अंगदः ।
हरि ऋक्ष पति राज्यम् च त्वत् सनाथम् अनिन्दिते ॥ ४-२१-८

8. a nindite = oh, impeccable one, Tara; sarve hari shaarduulaaH = all, monkey, tigers; tava putraH = your, son; ayam angadaH ca = this, for Angada, and; hari R^ikSa pati raajyam ca = monkeys, bear, lords, kingdom of, also; tvat = in you; sa naatham = is with, guardian.

"All the tigerly-monkeys, oh, impeccable Tara, including this son of yours Angada, and all the lords of monkeys and bears have their guardian angel in you. [4-21-8]

[Verse Locator](#)

तौ इमौ शोक संतप्तौ शनैः प्रेरय भामिनि ।
त्वया परिगृहीतो अयम् अंगदः शास्तु मेदिनीम् ॥ ४-२१-९

9. bhaamini = oh, lady; shoka samtaptau tau imau = in grief, searing, these, two = Sugreeva, Angada; shanaiH preraya = slowly, inspirit; tvayaa parigR^ihiitaH = by you, taken up [acquiesce to]; ayam angadaH mediniim shaastu = this, Angada, the earth, rule over.

"Oh, lady, inspirit these two, Sugreeva and Angada, that are searing in grief, and if you acquiesce then this Angada will rule over the earth. [4-21-9]

[Verse Locator](#)

संततिः च यथा दृष्टा कृत्यम् यत् च अपि सांप्रतम् ।
राज्ञः तत् क्रियताम् सर्वम् एष कालस्य निश्चयः ॥ ४-२१-१०

10. santatiH yathaa dR^iSTaa = progeny, as to how, seen kin scriptures - anticipated from a male descendent; saampratam raaj~naH = presently, for king; yat kR^ityam ca api = which, is to be done, also even; tat sarvam kriyataam = that, all, is to done; eSa kaalasya nishcayaH = this is, [befitting to] time's, decision.

"Whatever duty anticipated from a male descendent towards his father, and whatever activity that is to be done presently in respect of the dying king, let them be done, and that would be a timely decision. [4-21-10]

This expression also means smashaana vyraagya 'burial-ground renunciation...' In that, 'all this has happened so according to Time's decision...' arthaa gR^ihaat nivartante aa smashaanaat tu baandhava | suK^itam duShkR^itam caiva gacchantam anucacHgati | | 'wealth and means remain in house, relatives come up to graveyard, only Merit and Demerit follow the goer...'

[Verse Locator](#)

संस्कार्यो हरि राजः तु अंगदः च अभिषिच्यताम् ।
सिंहासन गतम् पुत्रम् पश्यन्ती शान्तिम् एष्यसि ॥ ४-२१-११

11. hari raajaH samskaaryaH = monkeys, king, is to be cremated; angadaH ca abhiSicyataam = Angada's, also, be anointed; simha aasana gatam = lion's, seat [throne,] invested; putram pashyantii shaantim eSyasi = son, on seeing, peace, you can obtain.

"Cremation of the king of monkeys and anointment of Angada are the present time affairs, and seeing your son invested on the throne you can obtain peace." Thus spoke Hanuma to Tara. [4-21-11]

सा तस्य वचनम् श्रुत्वा भर्तृ व्यसन पीडिता ।
अब्रवीत् उत्तरम् तारा हनूमन्तम् अवस्थितम् ॥ ४-२१-१२

12. **bhartR^i vyasana piiDitaa** = husband's, by plight, tormented; **saa taaraa** = she, Tara; **tasya vacanam shrutvaa** = his [Hanuma's,] words, on hearing; **avasthitam hanuumantam** = available nearby, to Hanuma; **uttaram abraviit** = reply, spoke.

On hearing Hanuma's words she who is tormented by the plight of her husband, that Tara replied Hanuma who is standing nearby. [4-21-12]

[Verse Locator](#)

अंगद प्रतिरूपाणाम् पुत्राणाम् एकतः शतम् ।
हतस्य अपि अस्य वीरस्य गात्र संश्लेषणम् वरम् ॥ ४-२१-१३

13. **angada prati ruupaaNaam** = Angada like, alternative, reflections - selfsame Angada-s; **shatam** = , hundred; **putraaNaam** = sons; **ekataH** = on one side; **hatasya api asya viirasya** = struck dead, though, this, brave one's; **gaatra samshleSaNam varam** = body, for embracing, the best.

"Let there be a hundred selfsame Angada-s on one side, and this brave one the other, for me embracing him who is put to death is the best [4-21-13]

This verse is said to be difficulkt one to derive meaning **kiSTa anvaya**. There is another narration of this verse omitting the first foot of next stanza and it reads: **kim kaaryam pati hiinayaaH putraaNaam ayutaiH api | pitR^ivyaH tasya sugriivaH sarva kaaryeShu anantaraH | |**

[Verse Locator](#)

न च अहम् हरि राज्यस्य प्रभवामि अंगदस्य वा ।
पितृव्यः तस्य सुग्रीवः सर्व कार्येषुऽनन्तरः ॥ ४-२१-१४

14. **aham hari raajyasya ca** = I am, for monkey's, kingdom, either; **angadasya vaa** = of Angada, or; **na prabhavaami** = not, capable - who am I; **tasya** = his [Angada's]; **pitR^ivyaH sugriivaH** = paternal-uncle, Sugreeva; **sarva kaaryeSu anantaraH** = in all, affairs, close at hand.

"Who am I either for conducting the monkeys kingdom or to anoint Angada when Angada's paternal-uncle Sugreeva is close at hand? [4-21-14]

[Verse Locator](#)

न हि एषा बुद्धिः आस्थेया हनूमन् अंगदम् प्रति ।
पिता हि बंधुः पुत्रस्य न माता हरि सत्तम ॥ ४-२१-१५

15. **hanuman** = oh, Hanuma; **angadam prati** = Angada, towards; **eSaa buddhiH** = this kind of, thinking; **na aastheyaa hi** = not, to be pursued, indeed; **hari sattama** = oh monkey, the best; **putrasya** = for son; **pitaa hi bandhuH** = father, really, is the defender; **na maataa** = not, mother.

"Hanuma, this thinking of yours that Angada is to be crowned is really untenable, oh, best monkey, father is the real defender of a son, but not the mother. [4-21-15]

[Verse Locator](#)

न हि मम हरि राज संश्रयात्
क्षमतरम् अस्ति परत्र च इह वा ।

अभिमुख हत वीर सेवितम्
शयनम् इदम् मम सेवितुम् क्षमम् ॥ ४-२१-१६

16. **mama** = to me; **iha vaa** = here, either; **paratra ca** = other where, also; **hari raaja** = monkey's, king's; **samshrayaat** = than patronage; **kSama taram** = befitting, highly; **na asti hi** = not, there, indeed; **abhi mukha hata** = when facing away, who is killed; **viira sevitam** = by such brave one, adored; **idam shayanam** = this, [death] bed; **sevitum mama kSamam** = to adore - join in the death bed, to me, befitting.

"Indeed there is nothing highly befitting to me, either in this world or in the other, than the auspices of the king of monkeys, and now to me the only befitting thing is to join in this brave one on this death bed, which he is adoring when put to death while he is facing away. [4-21-16]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक विंशः सर्गः

Thus, this is the 21st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 22 Verses converted to UTF-8, Nov 09

Introduction

Vali recovers from his swoon and gives his parting messages to Sugreeva and Angada. He also gives his miraculous pendant, given by his father Indra, to Sugreeva and asks him to assume authority of Kishkindha kingdom, for he won it in this fight. Angada is advised to conduct appropriately for he is becoming a father-less son now. Then Vali breathes his last to pave the way for Seetha's search.

[Verse Locator](#)

वीक्षमाणः तु मंदासुः सर्वतो मंदम् उच्छवसन् ।
आदौ एव तु सुग्रीवम् ददर्श अनुजम् अग्रतः ॥ ४-२२-१

1. **manda asuH** = slowed, lives; **mandam ucChvasan** = slowly, respiring; such as Vali is; **sarvataH viikSamaaNah tu** = everywhere, glancing, but; **aadau eva** = firstly, thus; **agrataH anujam sugriivam dadarsha** = afore, brother, at Sugreeva, seen.

With his life-force slowing down Vali respired slowly glancing everywhere, and he firstly saw his brother Sugreeva afore him. [4-22-1]

[Verse Locator](#)

तम् प्राप्त विजयम् वाली सुग्रीवम् प्लवग ईश्वरम् ।
आभाष्य व्यक्तया वाचा सस्नेहम् इदम् अब्रवीत् ॥ ४-२२-२

2. **praapta vijayam** = at one who achieved, triumph; **plavaga iishvaram** = fly-jumper's, lord of; **tam sugriivam** = him, at Sugreeva; **vaalii** = Vali; **aabhaaSya** = greeted - nodded at; **vyaktayaa vaacaa** = unambiguous, with tone; **sa sneham** = with, amicability; **idam abraviit** = this, spoke.

Vali nodding at Sugreeva, who achieved triumph and became the lord of fly-jumpers, amicably spoke this to him in an unambiguous tone. [4-22-2]

[Verse Locator](#)

सुग्रीव दोषेण न माम् गन्तुम् अर्हसि किल्बिषात् ।
कृष्यमाणम् भविष्येण बुद्धि मोहेन माम् बलात् ॥ ४-२२-३

3. **sugriiva** = oh, Sugreeva; **maam** = me; **doSeNa gantum** = by fault, to know - reckon me by iniquities; **na arhasi** = not, apt of you; **kilbiSaat** = owing to sin - impropriety; **bhaviSyena** = futurity; **buddhi mohena** = mind's, covetousness - obduracy; **balaat maam kR^iSyamaaNam** = forcibly, me, one who is all the while attracted - hauled, [thus you reckon.]

"Sugreeva, reckon me not by my iniquities, but reckon as one who is all the while forcibly hauled into this futurity owing to my impropriety and obduracy. [4-22-3]

युगपद् विहितम् तात न मन्ये सुखम् अवयोः ।
सौहार्दम् भ्रातृ युक्तम् हि तद् इदम् जातम् अन्यथा ॥ ४-२२-४

4. **taata** = oh boy; **avayoH** = for two of us; **sukham** = blissfulness; **yuga pad** = yoked, walk in unison = simultaneously; **vihitam** = ordained - fated to [share]; **na manye** = not, I deem; **bhraatR^i yuktam** = for brothers, seemly to; **tat idam** = that, this - therefore; **sauhaardam** = amity; **anyathaa jaatam** = otherwise, cropped up.

"I do not think that we two are fated to share blissfulness simultaneously, oh, boy, therefore the amity seemly to brothers has cropped up otherwise. [4-22-4]

Verse Locator

प्रतिपद्य त्वम् अद्य एव राज्यम् एषाम् वन ओकसाम् ।
माम् अपि अद्य एव गच्छन्तम् विद्धि वैवस्वत क्षयम् ॥ ४-२२-५

5. **tvam adya eva** = you, now, only; **eSaam vana okasaam raajyam** = this one, forest, dwellers, kingdom; **pratipadya** = propose yourself; **maam api** = me, even; **adya eva** = now, only; **vaivasvata kSayam gacChantam** = Time-god's, abode, one who is going to; **viddhi** = you know - you realize.

"You realize that I am going to the abode of Time-god now itself, and hence propose yourself as king of this forest-dweller's kingdom, now itself. [4-22-5]

Vali's supremacy does not die with him. Here also he is taking a high profile and he himself is proposing the kingship to Sugreeva, without any grudge or grouse, on two counts. One, Sugreeva is the triumphant one and thus he shall get the kingdom forthwith, not Angada, as proposed by Hanuma. Next, Sugreeva is the next best choice for the kingship, rather than Angada, and a younger brother and also as a one-time prince regent. In either way the dying Vali is keeping his nobility high up, as an unrivalled champion and even as an elderly brother.

Verse Locator

जीवितम् च हि राज्यम् च श्रियम् च विपुलाम् इमाम् ।
प्रजहामि एष वै तूर्णम् अहम् च अगर्हितम् यशः ॥ ४-२२-४-२२-६

6. **eSa aham** = this, me such as I am - who is going to Yama; **jiivitam ca hi raajyam ca** = life, also, verily, kingdom, also; **[tathaa = like that]**; **imaam vipulaam shriyam ca** = this, immense, prosperity, too; **a garhitam yashaH ca** = un, enviable, glory, also; **tuurNam pra jahaami vai** = right away, forgoing, indeed.

"Such as I am, I am indeed forgoing my life, kingdom, and this immense prosperity and even the unenviable glory which adduces that 'Vali is unkillable,' right away. [4-22-6]

Verse Locator

अस्याम् त्वम् अहम् अवस्थायाम् वीर वक्ष्यामि यद् वचः ।
यदि अपि असुकरम् राजन् कर्तुम् एव तद् अर्हसि ॥ ४-२२-७

7. **viira** = oh, valiant one; **raajan** = oh, king; **asyaam avasthaayaam** = in this, situation; **aham yat vacaH vakSyami** = I, which, word, going to speak; [them]; **a su karam** = not, easily, doable - difficult; **yadi api** = even if; **tat kartum eva** = that, to do, only - infeasible; **tvam arhasi** = you are, apt of.

"Oh, valiant Sugreeva, it will be apt of you to make happen the word I am going to say even in such a situation in which now I am, and oh, king, even if that word of mine is infeasible. [4-22-7]

Verse Locator

सुखार्हम् सुख संवृद्धम् बालम् एनम् अबालिशम् ।
बाष्प पूर्ण मुखम् पश्य भूमौ पतितम् अंगदम् ॥ ४-२२-८

8. **sukha arham** = happiness, privileged for; **sukha sam vR^iddham** = in comforts, well, brought up; **baalam** = at boy; **a baalisham** = not, immature [mannerly one]; **baaSpa puurNa mukham** = tear, filled, faced; **bhuumau patitam** = on ground, fallen; **enam angadam pashya** = at this, Angada, have a look at.

"Have a look at this Angada, who is privileged for all happiness, brought up in all comforts, though a boy he is mannerly, and who with his tear-filled face fallen onto ground. [4-22-8]

[Verse Locator](#)

मम प्राणैः प्रियतरम् पुत्रम् पुत्रम् इव औरसम् ।
मया हीनम् अहीनार्थम् सर्वतः परिपालय ॥ ४-२२-९

9. **mama praaNaiH** =] by my, lives; **priya taram** = dearer, than; **mayaa hiinam putram** = me, without [deprived of me,] son; **aurasam putram iva** = your own, son, as if; **sarvataH** = in every way; **a hiina artham** = not, sparse, of resources; **paripaalaya** = you foster.

"More dear than my own lives is my son, and when he is deprived of me you have to foster him as if he is your own son, with no resources becoming sparse in every way. [4-22-9]

[Verse Locator](#)

त्वम् अपि अस्य पिता दाता च परित्राता च सर्वतः ।
भयेषु अभयदः चैव यथा अहम् प्लवगेश्वर ॥ ४-२२-१०

10. **plavaga iishvara** = oh, fly-jumper's, king; **aham yathaa** = I, as to how; thus you; **tvam api** = you, even; **asya** = his; **pitaa daataa** = father, patron; **sarvataH pari traataa ca** = from all sides, overall, protector, also; **bhayesu abhaya da caiva** = in fear, assurance, giver, also thus.

"Oh, king of fly-jumpers, as with me you too are his father, patron, an overall protector from all sides, and also thus an assurer in fear. [4-22-10]

[Verse Locator](#)

एष तारात्मजः श्रीमान् त्वया तुल्य पराक्रमः ।
रक्षसाम् च वधे तेषाम् अग्रतः ते भविष्यति ॥ ४-२२-११

11. **shriimaan** = admirable one; **tvayaa tulya paraakramaH** = to you, coequal, triumphant; **eSa taara aatmajaH** = this, Tara's, son - Angada; **teSaam rakSasaam vadhe** = those, demons, in elimination; **te agrataH bhaviSyati** = your, in fore, he will be - will be in advance guard.

"This admirable son of Tara is a coequal of yours in triumphs, and in eliminating those demons he will be in your advance guard. [4-22-11]

[Verse Locator](#)

अनुरूपाणि कर्माणि विक्रम्य बलवान् रणे ।
करिष्यति एष तारेयः तरस्वी तरुणो अंगदः ॥ ४-२२-१२

12. **balavaan** = mighty one; **taareyaH** = Tara's [son]; **tarasvii** = sinewy; **taruNaH** = youthful one; **eSa angadaH** = this, Angada; **raNe vikramya** = in war, on overtaking; **anuruupaaNi karmaaNi** = reflective [of me, seemly for my son,] actions; **kariSyati** = he performs - undertakes.

"This mighty and sinewy son of Tara is youthful, and on overtaking in war this Angada will undertake actions seemly for a son of mine. [4-22-12]

[Verse Locator](#)

सुषेण दुहिता च इयम् अर्थ सूक्ष्म विनिश्चये ।
औत्पातिके च विविधे सर्वतः परिनिष्ठिता ॥ ४-२२-१३

13. suSeNa duhitaa = Sushena's, daughter; **iyam ca** = this one, also - this Tara, also; **artha suukSma vinishcaye** = meaning, subtlety, in deciding; **vividhe autpaatike ca** = diverse in presages, also; **sarvataH pari niSThitaa** = in every way, an insightful one.

"In deciding meanings in all their subtleties and also in presages of diverse nature this daughter of Sushena, Tara, is an insightful one in every way. [4-22-13]

A parable is said about SusheNa, who is now being called as Tara's father. Tara is said to be the outcome from the churning of Milky Ocean by gods and demons, and she emerged as one among many items that emerged from that Milky Ocean. Seeing her and knowing her as the descendent of Brihaspati, the Jupiter, Vali and Sushena have held her by her hand. Vali held her by her right hand and Sushena held her by her left hand and started to quarrel for her wifedom. Then the elderly sages and gods intervened and decided that one who held her by her right hand is her husband and the other who held her by her left hand is her father. Thus Sushena is said to have become the father of Tara.

[Verse Locator](#)

यद् एष साधु इति ब्रूयात् कार्यम् तन् मुक्त संशयम् ।
न हि तारा मतम् किञ्चित् अन्यथा परिवर्तते ॥ ४-२२-१४

14. eSa yat saadhu iti bruuyaat = by her, which, proper, thus, is said; **tat** = that; **mukta samshayam** = leaving off, doubt - indubitably; **kaaryam** = can be done; **taaraa matam** = Tara's, opinion; **kimcit** = in the least; **anyathaa na parivartate hi** = contrarily, not, it deflects [happens,] indeed.

"Whatever is said by her as proper that is doable indubitably, indeed nothing contrary happens to her opinions, in the least. [4-22-14]

[Verse Locator](#)

राघवस्य च ते कार्यम् कर्तव्यम् अविशंकया ।
स्यात् अधर्मो हि अकरणे त्वाम् च हिंस्यात् अमानितः ॥ ४-२२-१५

15. raaghavasya kaaryam ca = Raghava's, mission, too; **te** = to you; **a vi shankayaa** = without, too much, doubt - without a shadow of doubt; **kartavyam** = is to be accomplished; **a akaraNe** = in not, doing; **a dharmaH** = un, righteousness - infraction; **syaaat hi** = will be there, indeed; **a maanitaH** = not, honoured [Rama]; **tvaam himsyaat ca** = you, he will torture [punish,] even.

"You have to accomplish Raghava's mission undoubtedly, and if it is unaccomplished there will be infraction on your part because you befriended him before an altar of fire, and you may even be punished for dishonouring him and your given word to him. [4-22-15]

[Verse Locator](#)

इमाम् च मालाम् आधत्स्व दिव्याम् सुग्रीव काञ्चनीम् ।
उदारा श्रीः स्थिता हि अस्याम् संप्रजह्यात् मृते मयि ॥ ४-२२-१६

16. sugriiva = oh, Sugreeva; **kaancaniim imaam maalaam aadhatsva** = golden one, this, pendant, wear; **asyaam sthitaa** = in it, ensconced in; **udaaraa shruiH** = bounteous, goddess of triumph; **mayi mR^ite** = I, when die; **sam pra jahyaat** = will leave it off completely; **hi** = isn't it.

"The bounteous goddess of triumph ensconced in this golden pendant will completely leave it off on my death, avoiding the flaw of touching a corpse, isn't it... hence oh, Sugreeva, you wear it." Thus Vali spoke to Sugreeva. [4-22-16]

Sugreeva may not inherit any fortune of invincibility from this invincible pendant, but Vali has to safeguard it without getting into an insulting touch of his dead body **shava sparsha doSa**. As such, he is giving it Sugreeva, in preference to Angada.

[Verse Locator](#)

इति एवम् उक्तः सुग्रीवो वालिना भ्रातृ सौहृदात् ।
हर्षम् त्यक्त्वा पुनर् दीनो ग्रहं ग्रस्त इव उडु राट् ॥ ४-२२-१७

17. **vaalinaa** = by Vali; **bhraatR^i sauhR^idaat** = with brother's, kind-heartedness; **iti evam uktaH** = thus, that way, who is spoken; **sugriivaH** = Sugreeva; **harSam tyaktvaa** = joy, leaving off [joy of winning Vali]; **punaH diinaH** = again, depressed he became; **[raahu] graha grasta uDu raaT iva** = by [Rahu, eclipsing,] planet, eaten, star's, lord [moon,] as with - he became.

Thus, that way when Vali spoke to Sugreeva with brotherly kind-heartedness, Sugreeva again waned away forgoing his spiritedness, like the lord of stars, namely the Moon, when eaten away by the planet, namely Rahu, during lunar eclipse. [4-22-17]

Mythologically there are two planets called Raahu and Ketu in Indian astrology. These two have no counterparts in western astrology. These two are neither gods, nor demons, not planets. At the time of churning Milky Ocean one demon had a share of **amR^ita**, the Divine nectar. But on noticing it the Sun and Moon report that episode to Vishnu. Vishnu slits that demon's throat with his disc. Then that Rahu became a two-piece entity, one with head, named as Raahu and the other with trunk - tail, named as Ketu. Because Sun and Moon reported the wrongdoing of this two-piece entity, that entity prays to subsist on eating away Sun and Moon. That prayer is granted subject to condition, that this eating will be done only occasionally. Those are the occasions of eclipses of either Sun or Moon. Recent astrology gave names to these two entities as 'Dragon with Head' is Raahu and the 'Dragon with Tail' is Ketu.

[Verse Locator](#)

तत् वालि वचनात् शान्तः कुर्वन् युक्तम् अतन्द्रितः ।
जग्राह सो अभ्यनुज्ञातो मालाम् ताम् चैव कांचनीम् ॥ ४-२२-१८

18. **saH** = he that Sugreeva; **tat vaali vacanaat** = by that, Vali's, word; **shaantaH** = is quietened; **a tandritaH** = without, lethargy - inattention - attentively; **yuktam** = befitting deeds; **kurvan** = while doing; **abhyanuj~naataH** = authorised [by Vali]; **kaancaniim taam maalaam jagraaha** = golden one, that, pendant, taken.

Quietened by Vali's words and conducting himself befittingly and attentively in the given situation, Sugreeva has then taken that golden chain only when Vali authorised him. [4-22-18]

[Verse Locator](#)

ताम् मालाम् कांचनीम् दत्त्वा वाली दृष्ट्वा आत्मजम् स्थितम् ।
संसिद्धः प्रेत्य भावाय स्नेहात् अंगदम् अब्रवीत् ॥ ४-२२-१९

19. **kaancaniim taam maalaam dattvaa** = golden, that, pendant, having given; **sthitam aatmajam ca dR^iSTvaa** = available [nearby,] his son, also, on seeing; **pretya bhaavaaya samsiddhaH** = to lay down his life, resolved to, readying himself; **vaalii snehaat angadam abraviit** = Vali, affectionately, to Angada, spoke.

On giving away that golden pendant, and on seeing his son who is available nearby, readying himself towards his end that is setting in, Vali affectionately spoke to Angada. [4-22-19]

[Verse Locator](#)

देश कालौ भजस्व अद्य क्षममाणः प्रिय अप्रिये ।

सुख दुःख सहः काले सुग्रीव वशगो भव ॥ ४-२२-२०

20. **adya** = now [from now on]; **priya a priye** = pleasant, un, pleasant; **kSamamaaNah** = while tolerating; **desha kaalau bhajasva** = of place, time, be observant of; **kaale** = according to time; **sukha duHkha sahaH** = mirth, misery, while enduring; **sugriiva vasha gaH bhava** = Sugreeva's, control, go into - abide by, you be.

"From now on, observing time and place you have to tolerate pain or pleasure, endure mirth or misery on your going under the control of Sugreeva. [4-22-20]

The vividness of the above parting message is: "On your going under the control of Sugreeva, whether his orders are pleasant or unpleasant to you, you have to execute them enduringly, for you have to conduct yourself according to time and place of your locus standi, and also you have to endure the mirth or misery caused at his behest... for you are no more independent from now on..."

[Verse Locator](#)

यथा हि त्वम् महाबाहो लालितः सततम् मया ।

न तथा वर्तमानम् त्वाम् सुग्रीवो बहु मन्यते ॥ ४-२२-२१

21. **mahaabaahuH** = oh, dextrous Angada; **tvam satatam mayaa yathaa** = you, always, by me, as to how; **laalitaH** = you are nurtured - entertained; **vartamaanam** = conducting yourself; **tathaa** = like that - such a behaviour; **tvaam sugriivaH na bahumanyate** = you, Sugreeva, may not, approve of it.

"Oh dextrous Angada, as to how I have entertained you in whichever way you conducted yourself with me, Sugreeva may not approve of such a puerile behaviour of yours, if you resort to it. [4-22-21]

[Verse Locator](#)

ना अस्य अमित्रैः गतम् गच्छेः मा शत्रुभिः अरिंदम ।

भर्तुः अर्थ परो दान्तः सुग्रीव वशगो भव ॥ ४-२२-२२

22. **arindama** = oh, enemy, destroyer; **asya** = his; **a mitraiH** = with un, friendly ones; **gatam** = going - associating; **maa gacCheH** = don't, get into; **shatrubhiH maa** = enemies, don't [come near]; **bhartuH** = lord's - Sugreeva's; **artha paraH** = in purposes, be interested in; **daantaH** = having self-control; **sugriiva vashagaH bhava** = in Sugreeva's, control, you shall be.

"Do not reach at his unfriendly ones, nor come near his enemies, oh, enemy-destroyer Angada, you shall be in the control of Sugreeva attending to the purposes of your lord with self-control. [4-22-22]

[Verse Locator](#)

न च अतिप्रणयः कार्यः कर्तव्यो अप्रणयः च ते ।

उभयम् हि महादोषम् तस्मात् अंतर दृक् भव ॥ ४-२२-२३

23. **na ca ati praNayaH** = not, also, excessive, affinity; **te na kaaryaH** = for you, not, to be done; **a praNayaH ca** = non, affinity, also, [na] kartavyaH = [not] to be done; **ubhayam mahaa doSam** = this pair, has a flaw; **tasmaat antara dR^ik bhava** = therefore, intermediary, in outlook, you be - you cultivate.

"Do not conduct yourself with excessive friendliness or unfriendliness, as this pair of opposites itself has a flaw, therefore you cultivate an intermediary outlook." Vali thus spoke to Angada. [4-22-23]

[Verse Locator](#)

इति उक्त्वा अथ विवृत्त अक्षः शर संपीडितो भृशम् ।
विवृतैः दशनैः भीमैः बभूव उत्क्रान्त जीवितः ॥ ४-२२-२४

24. bhR^isham shara sam piiDitaH = highly, by arrow, highly, tortured; iti uktvaa = thus, on saying; atha = thereafter; vi vR^itta akSaH = having rolled-up, eyes; vi vR^itaiH bhiimaiH dashanaiH = wide, opened [mouth hung open baring,] horrid, teeth; ut kraanta jiivitaH = took wings, who has his life - whose life took to flight; babhuuva = he became.

He who is highly tortured by the arrow of Rama spoke to Angada in that way, and afterwards his eyeballs rolled-up, mouth hung open baring his horrid teeth, and his life too took to flight from his body. [4-22-24]

om shantiH shantiH shantiH

[Verse Locator](#)

ततो विचुक्रुशुर् तत्र वानरा हत यूथपाः ।
परिदेवयमानाः ते सर्वे प्लवग सत्तमाः ॥ ४-२२-२५

25. tataH = then; plavaga sattamaaH = fly-jumpers, the best; sarve te vaanaraaH = all, those, monkeys; hata yuuthapaaH = those that have a dead, chief; paridevayamaanaaH = started to weep; tatra = in that matter of Vali's death; vi cukrushuH = loudly, squawked as a complaint.

Then, all those best monkeys available there have started to weep when their monkey chief is dead, and for that matter they have loudly squawked at his death in this way. [4-22-25]

[Verse Locator](#)

किष्किन्धा हि अथ शून्या च स्वर् गते वानरेश्वरे ।
उद्यानानि च शून्यानि पर्वताः कानानि च ॥ ४-२२-२६
हते प्लवग शार्दूले निष् प्रभा वानराः कृताः ।

26, 27a. vaanara iishvare svar gate = monkey's, lord, on going, to heaven; atha kiSkinthaa shuunyaa hi = Kishkindha, is now, empty - derelict, indeed; udyanaani ca shuunyaani = gardens, also, empty; parvataaH kaanaani ca = mountains, forests, as well as [are void]; plavaga shaarduule hate = among fly-jumpers, tiger, when killed; vaanaraaH = monkeys; niS prabhaa kR^itaaH = without, brightness - lacklustre, they are made led into a lacklustre life.

"When the lord of monkeys departed to heaven Kishkindha is indeed rendered derelict, dreary are the gardens, deserted are the mountains and forests as well, and when the tiger among fly-jumpers is dead all the vanara-s are rendered up into a lacklustre life. [4-22-26, 27a]

[Verse Locator](#)

यस्य वेगेन महता काननानि वनानि च ॥ ४-२२-२७
पुष्प ओघेण अनुबद्धन्ते करिष्यति तत् अद्य कहः ।

27b, 28a. yasya mahataa vegena = whose, by great, rapidity - by impetus of it; kaananaani vanaani ca = in forests, in woodlands, also; puSpa ogheNa = flowers, by torrents of; anu baddhante = trailed after, bindingly - flowers followed and enwreathed him; tat = that [type of feat]; adya kaH kariSyati = now, who, can do - who has such impetus.

"And by the impetus of whose great rapidity flowers available in forests and woodlands used to shower on him in torrents and enwreathed him from behind, that Vali is no more, and now who has got such an impetus? [4-22-27b, 28a]

This verse also means: "He who has perfected the gardens and forests with full of flowers and thereby with fruits on which the monkeys subsist, and now who can make these areas so fructified to let all the monkeys

thrive?"

This flowers following Vali is the same situation with Hanuma when he jumps from Mt. Mahendra to Lanka. A volley of flowers shower on him owing to kick-start and follow him up to some distance into ocean, as though to worship him.

[Verse Locator](#)

येन दत्तम् महत् युद्धम् गन्धर्वस्य महात्मनः ॥ ४-२२-२८

गोलभस्य महाबाहुः दश वर्षाणि पञ्च च ।

न एव रात्रौ न दिवसे तत् युद्धम् उपशाम्यति ॥ ४-२२-२९

28b, 29. yena mahaatmanaH = by which, great souled one - Vali; mahaabaahuH golabhasya gandharvasya = great armed, Golabha's, to gandharva / celestial; dasha panca varSaaNi ca = ten, five, years, also [fifteen years]; mahat yuddham dattam = ferocious, fight - duel, is given; tat yuddham = that, fight; raatrau = in nights; na eva upa shaamyati = not, only, thus, ceased; divase na = in daytime, not.

"By which great-souled Vali a ferocious duel was given to the celestial, namely the great armed Golabha, which did not cease either in the daytime or night till Vali felled Golabha, that Vali is no more. [4-22-28b, 29]

This Sanskrit expression 'giving a duel' is the same that is available in English like - 'give me a duel.' etc.

[Verse Locator](#)

ततः षोडशमे वर्षे गोलभो विनिपातितः ।

तम् हत्वा दुर्विनीतिम् तु वाली दंष्ट्र करालवान् ।

सर्वा अभयम् करः अस्माकम् कथम् एष निपातितः ॥ ४-२२-३०

30. tataH tu = thereafter, but; SoDashame varSe = in sixteenth, year; golabhaH = Golabha is; vinipaatitaH [vi ni paatitaH = surely, down, felled] = unquestionably felled; danSTra karaalavaan = teeth, one with sawteeth, zigzagged teet; vaali = Vali; dur viniitim tu = evil, minded one is, but; tam hatvaa = him - that Golaka, on killing; asmaakam = for us; sarvaa a bhayam karaH = to all of us, no, fear, accorder; eSa vaalii = this, Vali; katham nipaatitaH = how, he is felled.

"Thereafter, in the sixteenth year Vali unquestionably felled Golabha, and on killing that evil-minded Golabha with his zigzag teeth Vali accorded fearlessness to all of us, how such a Vali is felled now?" Thus the monkeys raised hue and cry. [4-22-30]

[Verse Locator](#)

हते तु वीरे प्लवगाधिपे तदा

प्लवंगमाः तत्र न शर्म लेभिरे ।

वने चराः सिंह युते महावने

यथा हि गावो निहते गवाम् पतौ ॥ ४-२२-३१

31. simha yute mahaavane = lion, possessing with - in great forests a in a lion riddled forest,; gavaam patau nihate = cows, husbander - bull, while killed; vane caraaH gaavaH yathaa = in forest, moving, cows, as with; likewise; viire plavaga adhipte hate tu = brave one, monkeys', lord, when killed, but; tatra = in that matter [of Vali's death]; plavamgamaaH sharma na lebhire = fly-jumpers, quietude, not, obtained - went into a freneticness.

But when that fly-jumper's brave lord Vali is killed, those fly-jumpers have gone into a freneticness in that matter of Vali's killing, as with the cows becoming frenetic when their husbanding bull is killed while moving in a great forest that is riddled with a lion. [4-22-31]

ततः तु तारा व्यसन अर्णव प्लुता
 मृतस्या भर्तुर् वदनम् समीक्ष्य सा ।
 जगाम भूमिम् परिरभ्य वालिनम्
 महा द्रुमम् छिन्नम् इव आश्रिता लता ॥ ४-२२-३२

32. tataH tu saa taaraa = then, but, that, Tara; vyasana arNava plutaa = affliction, ocean, whelmed under; mR^itasyaa bhartuH vadanam sam iikSya = dead, husband's, face, closely, on observing; Chinnam mahaa drumam aashritaa = hacked, giant, tree, hinging on; lataa iva = creeper plant, as with; vaalinam pari rabhya bhuumim jagaama = Vali, embraced, onto earth, gone - collapsed.

But then Tara, whelmed under a ocean called affliction closely observed her dead husband's face, embraced him and collapsed onto ground as with any creeper plant when the giant tree on which it is hinging is hacked down. [4-22-32]

End Note

Thus Vali the bad monkey is dead. Even today we have the monkey menace, that too from bad monkeys. In Patiala's Motibagh Bir Zoo there is penitentiary for primates where all bad monkeys are jailed without parole, and there will be a signboard, asking visitor to not to go nearby the enclosure, because it will be dangerous. Each of its inmates is caught, even across Punjab and other places, when that monkey is destroying property, thieving and attacking people and creating havoc. Hence monkey menace is something different from monkey havoc. Throughout India we have monkey menace, which is very frequently beamed by Discovery and National Geography channels, but it is rarely said about bad monkeys. Killing a monkey, however bad it is, is a taboo and sustaining its havoc is an altogether unbearable affair. Now that the bad monkey of Ramayana is eliminated, search for Seetha is possible.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वा विंशः सर्गः

Thus, this is the 22nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 23 Verses converted to UTF-8, Nov 09

Introduction

Tara's lamentation is narrated in here. Seeing at her departed husband Vali, Tara pitifully wails for his demise as any ordinary woman would.

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ततः समुपजिघ्रंती कपि राजस्य तत् मुखम् ।
पतिम् लोकश्रुता तारा मृतम् वचनम् अब्रवीत् ॥ ३-२३-१

1. tataH = then; loka shrutaa = by world, well-heard - renowned; [lokaat cyutam = fell out from this world - Vali]; taaraa = Tara; kapi raajasya tat mukham = monkey, king's, that, face; samupajighrantii [sam upa jighrantii] = very, closely, on whiffing; mR^itam patim vacanam abraviit = to dead, husband, words, spoke.

Then that renowned Tara closely whiffed that face of monkey's king Vali and spoke these words to her dead husband. [3-23-1]

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शेषे त्वम् विषमे दुःखम् अकृत्वा वचनम् मम ।
उपल उपचिते वीर सुदुःखे वसुधा तले ॥ ३-२३-२

2. viira = oh, brave one; mama vacanam a kR^itvaa = my, word, not, doing - heedless of my word; tvam = you; viSame = on an uneven; upala upacite = stones, spread over; su duHkhe = very, rough; vasudhaa tale = on earth's, surface; duHkham sheSe = miserably, you are reposing.

"Heedless of my word, oh, brave one, you are reposing miserably on a very rough and uneven ground spread with stones. [3-23-2]

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मत्तः प्रियतरा नूनम् वानरेन्द्र मही तव ।
शेषे हि ताम् परिष्वज्य माम् च न प्रतिभाषसे ॥ ३-२३-३

3. vaanara indra = monkey's, the best; mahii = earth; tava to you; mat taH = than me; nuunam priya taraa = definitely, dear, more; hi = why because; taam pariSvajya sheSe = her - earth, on embracing, you repose; maam na prati bhaaSase = to me, not, in turn, speaking -replying.

"This earth must definitely be your beloved one, oh, best of monkeys, why because, you still embrace her while you recline on her, without replying me. [3-23-3]

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सुग्रीवस्य वशम् प्राप्तो विधिः एष भवत्य अहो ।
सुग्रीव एव विक्रांतो वीर साहसिक प्रिय ॥ ३-२३-४

4. **viira** = oh, valiant one; **saahasika priya** = oh, in adventures, enthusiast sugriivasya vasham praaptaH = Sugreeva's, control, you obtained - you have gone in; **sugriiva eva vikraantaH** = Sugreeva, alone, triumphed; **eSa vidhiH bhavati** = this way, fate, is happening [in an interrogative]; **aho** = oho.

"You have gone into the control of Sugreeva and Sugreeva alone triumphed, oh, brave one, oh, enthusiast in adventures, oho, is it fated to happen this way. [3-23-4]

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ऋक्ष वानर मुख्याः त्वाम् बलिनम् पर्युपासते ।
तेषाम् विलपितम् कृच्छ्रम् अंगदस्य च शोचतः ॥ ३-२३-५
मम च इमा गिरः श्रुत्वा किम् त्वम् न प्रतिबुध्यसे ।

5, 6a. **R^ikSa vaanara mukhyaH** = bears, monkeys, chiefs; **balinam** = as worshipful one [not lexical mighty]; **tvaam pari upaasate** = [you as the] mightiest one, you, wholly, are adoring; **teSaam kR^icChram vilapitam** = their, despairing, wailing; **shocataH angadasya ca** = lamentation, of Angada, also; **mama imaa giraH ca** = mine, these, utterances [in keen]; **shrutvaa** = on hearing; **kim tvam na** = why, you, not; **prati budhyase** = in turn, wake up, come to senses.

"These chiefs of bears and monkeys are adoring you in every respect as their most worshipful one, and on hearing their despairing wailing, and the lamentation of Angada, and even these utterance of mine in keen, why do not you comeback to senses. [3-23-5, 6a]

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इदम् तत् वीर शयनम् तत्र शेषे हतो युधि ॥ ३-२३-६
शायिता निहता यत्र त्वया एव रिपवः पुरा ।

6b, 7a. **tvayyaiva [tvayaa eva]** = by you, only; **puraa nihataa ripavaH** = once, eliminated, enemies; **yatra shaayitaa** = where, made to recline [by you]; **tat viira shayanam** = that, the brave, bed of; **idam yudhi hataH** = in this, fight, felled; **tatra sheSe?** = there [on the very daybed,] do you wish to recline; **[kim** = or, what.]

"Do you wish to repose on the very daybed on which you have laid your enemies to rest when you have once felled them in fights, or what? [3-23-6b, 7a]

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विशुद्ध सत्त्व अभिजन प्रिययुद्ध मम प्रिय ॥ ३-२३-७
माम् अनाथाम् विहाय एकाम् गतः त्वम् असि मानद ।

7b, 8a. **vishuddha sattva abhijana** = pristine, calibre, successor of clan; **priya yuddha** = oh, one fond of - a devotee of, fighting; **maana da** = oh, dignity, accorder of; **mama priya** = oh, my, dear one - devout one to me; **tvam** = you; **a naatham** = without, husband - protector; **maam ekaam vihaaya** = me, lonely, on leaving; **gataH asi** = gone, you are.

"Oh, successor of a clan with pristine calibre, oh, accorder of dignity, oh, devotee of fighting, oh, my dear, have you gone on leaving me without a protector and lonely? [3-23-7b, 8a]

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शूराय न प्रदातव्या कन्या खलु विपश्चिता ॥ ३-२३-८
शूर भार्याम् हताम् पश्य सद्यो माम् विधवाम् कृताम् ।

8b, 9a. **vi pashcita** = by really, considerate ones [father of brides]; **kanyaa** = brides; **shuuraaya na pradaatavyaa khalu** = to adventurers, not, to be proposed, they say; **sadyaH** = immediately, in a trice; **vi dhavaam kR^itaam** = without, husband, made [widow, rendered as]; **hataam** = left in the lurch; **shuura bhaaryaam** = adventurer's, wife; **maam pashya** = me, see.

"Really considerate fathers shall never propose brides to adventurers, they say. Yes! See me the wife of an adventurer, in a trice rendered as a war-widow left in the lurch. [3-23-8b, 9a]

For this Sage Kaatyaana says : **duurasthaanaam avidyaanaam mokSha maarga anusaariNaam | shuuraanaam nir dhanaanaam ca na deyaa kanyakaa budhaiH |** | 'to those bridegrooms who reside in distant places, uneducated, seekers of salvation, daring ones, un-wealthy brides shall not be given by wisemen...'

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अवभग्नः च मे मानो भग्ना मे शाश्वती गतिः ॥ ३-२३-९

अगाधे च निमग्ना अस्मि विपुले शोक सागरे ।

9b, 10a. **me maanaH** = my, self-respect, honour as an empress; **ava bhagnaH ca** = down, broken - degenerated, also; **me shaashvatii gatiH** = my, eternal, course - happiness; **bhagnaa** = broken - disintegrated; **agaadhe vipule shoka saagare** = in abyssal, boundless, anguish, [called] ocean; **nimagnaa asmi** = deluged, I am.

"My honour is degenerated and my eternal happiness is disintegrated, and I am deluged in an abyssal boundless ocean called anguish. [3-23-9b, 10a]

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अश्म सारमयम् नूनम् इदम् मे हृदयम् दृढम् ॥ ३-२३-१०

भर्तारम् निहतम् दृष्ट्वा यत् न अद्य शतधा गतम् ।

10b, 11a. **nihatam bhartaaram dR^iSTvaa** = killed, husband, on seeing; **yat** = which [heart]; **adya shatadhaa na gatam [kR^itam]** = now, in hundredfold, not, gone into [splintered]; **[tat** = that heart]; **me dR^iDham idam hR^idayam** = mine, solid, this, heart; **ashma saara mayam** = metallic, substance, dense with; **nuunam** = definitely.

"And dense with metallic substance is this heart of mine in its solidity, since it is not splintering into hundredfold even on seeing my husband killed, it is definite. [3-23-10b, 11a]

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सुहृत् चैव हि भर्ता च प्रकृत्या च मम प्रियः ॥ ३-२३-११

प्रहारे च पराक्रान्तः शूरः पंचत्वम् आगतः ।

11b, 12a **mama** = to me **prakR^ityaa priyaH** = by nature, beloved one; **su hR^it caiva** = good, hearted one, also thus; **bhartaa ca** = husband, also; **prahaare para aakraantaH ca** = in assaults, others - enemies, overcoming [triumphant one]; **shuuraH** = valiant one; such as you are, you have; **pancatvam aagataH** = fifth state, come over by.

"By your nature you are my beloved, besides, you are a good-hearted one, more so, you are my husband, moreover, you are a valiant triumphing over your enemies in assaults, such as you are you have attained the fifth state, the death. [3-23-11b, 12a]

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पति हीना तु या नारी कामम् भवतु पुत्रिणी ॥ ३-२३-१२

धन धान्य समृद्धा अपि विधवा इति उच्यते जनैः ।

12b, 13a. **yaa naarii** = which, woman; **pati hiinaa** = husband, without; **putriNii bhavatu kaamam** = mothered [many children,] she may be, perhaps; **dhana dhaanya sam vR^iddhaa api** = riches, food grains [yields,] well, prosperous with, even if; **janaiH [budhiaH]** = by people

[by elders]; **vi dhavaa** = departed, husband [a widow]; **iti** = thus as; **ucyate** = will be said, called.

"Perhaps a woman might have mothered many children, and perhaps affluent with riches and crops, still people will call her a widow, if she is without husband. [3-23-12b, 13a]

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स्व गात्र प्रभवे वीर शेषे रुधिर मण्डले ॥ ३-२३-१३

कृमि राग परिस्तोमे स्वकीये शयने यथा ।

13b, 14a. **viira** = oh, brave one; **sva gaatra prabhava** = you own, body parts, emerging; **rudhira maNDale** = blood, sheet of; **kR^imi raaga** = insect, red [the red coloured insects, namely Indragopa insect, a bed sheet in that colour]; **paristome** = spread-sheet, bed sheet spread over a bed; **svakiiye shayane yathaa** = on your own, bed, as if; **sheSe** = you repose now.

"How do you repose now on a sheet of blood flowing from your own body, oh, brave one, as if you are reclining on your own bed spread with a bed sheet of red blood colour? [3-23-13b, 14a]

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रेणु शोणित संवीतम् गात्रम् तव समंततः ॥ ३-२३-१४

परिरब्धुम् न शक्नोमि भुजाभ्याम् प्लवगर्षभ ।

14b, 15a. **plavaga R^iSabha** = oh, fly-jumper, the best; **samantataH** = all over; **reNu shoNita samviitam** = dust, blood, covered over; [when these blood of vengeance and dust of dishonour comes in between us]; **tava gaatram** = your, body; **bhujaabhyaam** = with my two arms; **pari rabdhum** = to fully, embrace; **na shaknomi** = not, able to I have no strength.

"I have no strength to closely embrace you with both my arms, oh, best fly-jumper, when the blood and dust covering your body comes in between. [3-23-14b, 15a]

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कृत कृत्यो अद्य सुग्रीवो वैरे अस्मिन् अतिदारुणे ॥ ३-२३-१५

यस्य राम विमुक्तेन हृतम् एक इषुणा भयम् ।

15b, 16a. **ati daaruNe asmin vaire** = highly, deplorable, in this, enmity [between you and Sugreeva]; **adya sugriivaH kR^ita kR^ityaH** = now, Sugreeva, is ambition is fulfilled - accomplished one; **yasya bhayam** = whose [which Sugreeva's,] fear; **raama vimuktena** = by Rama, released; **eka iSuNaa hR^itam** = by single, arrow, vanished; [gist in vividness.]

"Single arrow released by Rama has doubly benefited Sugreeva in this highly deplorable enmity between you and Sugreeva, as his ambition to become the king is fulfilled and his fear from your persecution, too, is vanished. [3-23-15b, 16a]

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शरेण हृदि लग्नेन गात्र संस्पर्शने तव ॥ ३-२३-१६

वार्यामि त्वाम् निरीक्षन्ती त्वयि पंचत्वम् आगते ।

16b, 17a. **tvayi pancatvam aagate** = for you, fifth state - death, when it came on - fatality has descended; **tvaam** = you; [though]; **nir iikSantii** = without wink, seeing - watching intently; **tava hR^idi lagnena shareNa** = in your, chest, stuck, by arrow; **gaatra samsparshane** = body, for touching - for embracing; **vaaryaami** = I am hindered.

"In vain, I have been watching you without a wink, on whom fatality has descended, as this arrow stuck in your chest is hindering me to embrace you..." Thus wailed Tara. [3-23-16b, 17a]

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उद्धर्ह शरम् नीलः तस्य गात्र गतम् तदा ॥ ३-२३-१७

गिरि गह्वर संलीनम् दीप्तम् आशी विषम् यथा ।

17b, 18a. tataH = then; Nila; tasya gaatra gatam sharam = his [Valis's,] body - chest, gone in [stuck in,] arrow; giri gahvara = in mountain's, cavity; sam liinam = firmly, wedged in; diiptam = sparkling [arrow]; aashiiviSam yathaa = serpent [like arrow,] as with; ut babarha = out, pulled - extricated.

"Then the monkey chief Nila extricated that arrow which is stuck in the chest of Vali, as with the extraction of a firmly wedged sparkling snake from the cavity of a mound. [3-23-17b, 18a]

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तस्य निष्कृष्यमाणस्य बाणस्य च बभौ द्युतिः ॥ ३-२३-१८

अस्त मस्तक संरुद्धो रश्मिः दिनकरात् इव ।

18b, 19a. niSkR^iSyamaaNasya = while being extracted; tasya baaNasya dyutiH = that, arrow's, sparkle; dinakaraat = from sun - that which is extricated from sun; asta mastaka = dusk-time [western mountain's,] summit; sam ruddhaH = fully, obstructed - as contrasted with [the hue of dusk]; rashmiH iva = sparkling rays, like; babhau = it became - shone forth.

The sparkle of Rama's arrow while it is being extracted from Vali's chest is much the same as the sparkles of more brilliant sunrays that are extracted by the end of daytime, when the sun is sinking beyond the summit of dusky western mountain, and as contrasted with the hue of dusk. [3-23-18b, 19a]

More brilliant days are indicated for the arrows of Rama as the dusky day of Vali has ended.

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पेतुः क्षतज धाराः तु व्रणेभ्यः तस्य सर्वशः ॥ ३-२३-१९

ताम्र गैरिक संपृक्ता धारा इव धरा धरात् ।

19b, 20a. tasya vraNebhyaH = from his, gashes; kSataja dhaaraaH = blood, streams; dharaa dharaat = from the one borne, by earth - from mountain; taamra gairika sampR^iktaa = coppery, mineral-ore, saturated with; dhaaraa iva = streams of water, as with; sarvashaH petuH = all over, fell out.

The blood streams flown out of the gashes of Vali fell everywhere like the streams of water flowing from a mountain saturated with coppery mineral-ores. [3-23-19b, 20a]

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अवकीर्णम् विमार्जन्ती भर्तारम् रण रेणुना ॥ ३-२३-२०

अस्रैः नयनजैः शूरम् सिषेच अस्त्र समाहतम् ।

20b, 21a. raNa reNunaa = of war, with dust; ava kiirNam = all over, muffled up; bhartaaram = her husband; vi maarjantii = out, rubbing - dusting, wiping off; astra samaahatam [sam aa hatam] = by missile, summarily hit; shuuram = valorous one; nayana jaiH asraiH = eyes, born to, tears - eyes gushing tears; siSeca = drenched.

On wiping off war dust with which her husband is muffled up, with tears gushing from her eyes she drenched that valiant one who is summarily hit by the missile of Rama. [3-23-20b, 21a]

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रुधिरोक्षित सर्वान्गाम् दृष्ट्वा विनिहतम् पतिम् ॥ ३-२३-२१

उवाच तारा पिङ्गाक्षम् पुत्रम् अङ्गदम् अङ्गना ।

21b, 22a. **anganaa taaraa** = lady, Tara; **vinihatam** = he who is killed; **rudhira ukSita sarva** **angam** = by blood, wet, all, limbs; **patim** = at husband; **dR^iSTvaa** = on seeing - on giving attention; **putram uvaaca pinga akSam** = to son, to coppery red, eyed one; **angadam uvaaca** = to Angada, said.

On giving attention to all of the blood wet limbs of her slain husband that lady Tara spoke to her son Angada whose eyes are coppery-red. [3-23-21b, 22a]

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अवस्थाम् पश्चिमाम् पश्य पितुः पुत्र सुदारुणाम् ॥ ३-२३-२२
संप्रसक्तस्य वैरस्य गतो अन्तः पाप कर्मणा ।

22b, 23a. **putra** = oh, son; **pituH su daaruNaam** = of father, oh, son, highly, harrowing; **pashcimaam** = western [dusking, end]; **avasthaam pashya** = plight, you see; **paapa karmaNaa** = by sinful, deeds; **samprasaktasya [sam pra saktasya** = very, closely, attached] harnessed by; **vairasya** = enmity; **antaH gataH** = end, he reached.

"See the highly harrowing end time plight of your father, oh, son, he reached his end owing to the enmity harnessed by sinful deeds. [3-23-22b, 23a]

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बाल सूर्योज्ज्वल तनुम् प्रयातम् यम सादनम् ॥ ३-२३-२३
अभिवादय राजानम् पितरम् पुत्र मानदम् ।

23b, 24a. **putra** = oh, son; **baala suurya ujjala tanum** = young [rising,] son, [as with in] dazzle, bodied - whose physical splendour is; **yama saadanam prayaatam** = to Time-god's, abode, he journeyed [dead]; **raajaanam maana dam** = to king, honour, accorder; **pitaram** = to father; **abhivaadaya** = pay you [last] obeisance.

"To him, whose physical splendour vied with the dazzle of rising sun, to that father, king, and the accorder of honour you pay you last obeisance as he journeyed to the abode of Time-god." Thus Tara said to Angada. [3-23-23b, 24a]

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एवम् उक्तः समुत्थाय जग्राह चरणौ पितुः ॥ ३-२३-२४
भुजाभ्याम् पीन वृताभ्याम् अंगदो अहम् इति ब्रुवन् ।

24b, 25a. **evam uktaH** = thus, who is said to, Angada; **sam utthaaya** = swiftly, on rising up; **aham angadaH** = I am, Angada; **iti bruvan** = thus, saying; **piina vR^itaabhyaam** = with sinewy, spherical shoulders; **bhujaabhyaam** = with arms; **pituH caraNau jagraaha** = father's, feet, he took.

When he is said so, Angada swiftly rose and touched the feet of his father with both of his rotund-shouldered sinewy arms saying, "father, I am Angada..." [3-23-24b, 25a]

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अभिवादयमानम् त्वाम् अंगदम् त्वम् यथा पुरा ॥ ३-२३-२५
दीर्घ आयुर् भव पुत्र इति किम् अर्थम् न अभिभाषसे ।

25b, 26a. **tvaam** = at you; **abhivaadayamaanam** = to him who is paying respects; **angadam** = at Angada; **tvam** = you; **putra** = oh, son; **diirgha aayuH bhava** = long, live, you be; **iti** = thus as; **kim artham** = what, for - why don't you; **yathaa puraa** = as, earlier; **abhibhaaSase** = not, speaking [blessing.]

"Why do not you bless Angada saying, 'long live, son...' when he is paying respects to you, as earlier?" Thus Tara is addressing Vali in her anguish. [3-23-25b, 26a]

अहम् पुत्र सहाया त्वाम् उपासे गत चेतनम् ।
सिंहेन पातितम् सद्यो गौः स वत्सा इव गो वृषम् ॥ ३-२३-२६

26b, c. **sadyaH** = just now; **simhena paatitam** = lion, felled; **go vR^iSam** = cow, male [when bull is felled]; **sa gauH vatsaa iva** = with, calf, [a helpless] cow, as like; **putra sahaayaa** = son, with the help of; **aham** = I; **gata cetanam** = [you who] lost, vitality - lifeless; **tvaam** = to you [at your near]; **upaase** = sitting close - living through.

"I am living through seeing the lifeless state of yours with the help of my son, no more than a helpless cow that sits near her bull with its calf, when that bull is slain by a lion, just now. [3-23-26b, c]

[Verse Locator](#)

इष्ट्वा संग्राम यज्ञेन राम प्रहरण अभसा ।
अस्मिन् अवभृथे स्नातः कथम् पत्न्या मया विना ॥ ३-२३-२७

27. **sangraama yaj~nena iSTvaa** = war, ritual, on performing; **patnyaa mayaa vinaa** = wife, me, without; **raama praharaNa ambhasaa** = Rama's, weapon [arrow,] [called] waters; **asmin avabhR^ithe** = in there, avabridtha, [ritual bath]; **katham snaataH** = how, you take bath [singly.]

"How can you singly take the ultimate bath of a Vedic ritual after your conducting a ritual like combat, in the waters called bloodstreams caused by Rama's arrow, that too, when I, your wife, am available like a co-officiator of a Vedic ritual? [3-23-27]

This **avabhR^itha** is a religious bath taken after completion of the Vedic ritual by the conductor of that ritual along with his wife. Vedic ritual itself is forbidden to a wifeless person, and taking this final bath after **puurNa aahuti**, total oblation, is against the rules of ritual if taken without his wife. Here Vali, an adorer of combats as good as Vedic rituals is taking that bath for himself in the bloodstreams, called ritual waters, and Tara is questioning him about her propriety to participate in it.

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या दत्ता देव राजेन तव तुष्टेन संयुगे ।
शात कौम्भीम् प्रियाम् मालाम् ताम् ते पश्यामि न इह किम् ॥ ३-२३-२८

28. **samyuge** = in combat [about your conduct in combats]; **tuSTena deva raajena** = by the satisfied, gods, king - Indra; **yaa tava dattaa** = which one, to you, given; **taam** = that one; **shaata kaumbhiim** = golden one; **te priyaam maalaam** = to you, a treasured, pendant; **iha kim na pashyaami** = now, why, not, I see.

"Now where is that treasured golden pendant of yours which the king of gods gave to you when he is satisfied with your conduct in wars, I don't see it? [3-23-28]

[Verse Locator](#)

राज्यश्रीः न जहाति त्वाम् गत असुम् अपि मानद ।
सूर्यस्य आवर्तमानस्य शैल राजम् इव प्रभा ॥ ३-२३-२९

29. **maana da** = dignity, accorder; **shaila raajam aavartamaanasya** = mountain, best [Mt. Meru,] circumnavigating; **suuryasya prabhaa iva** = sun's, shine, as with; **raajya shrriH** = kingly, pomp [majesty]; **gata asum api** = one with gone, lives, even if; **tvaam na jahaati** = you, not, leaving.

"Majesty is not deserting you even if your lives have departed, oh, accorder of dignity, as with the sunshine that departs the sun while he circumnavigates Mt. Meru, which mount is supposed to overshadow everything by its vastness. [3-23-29]

न मे वचः पथ्यम् इदम् त्वया कृतम्
 न च अस्मि शक्ता हि निवारणे तव ।
 हता सपुत्रा अस्मि हतेन संयुगे
 सह त्वया श्रीः विजहाति माम् अपि ॥ ३-२३-३०

30. tvayaa = by you; me = my; pathyam idam vacaH = expedient, this, words [my advise]; na kR^itam = not, done [heeded]; tava nivaaraNe = you, forestalling; shaktaa na asmi ca hi = capable, not, I am, also, indeed; samyuge hatena = in fight, by you who is killed; sa putraa = along with, son; hataa asmi = doomed, I am; shriiH = Grace; tvayaa saha = you, along with; maam api = me, even; vi jahaati = completely, deserting.

"Neither you heeded my word of expediency, nor I was indeed capable to forestall you, and I am doomed along with my son when you are exterminated in fight, whereby the Grace that forsook you, is deserting me too, in its entirety. [3-23-30]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रयो विंशः सर्गः

Thus, this is the 23rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 24 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva and Tara lament Vali's death. Sugreeva seeks permission of Rama to enter the funeral pyre of his brother Vali to self-immolate himself for his wrongdoing in getting his own brother killed. Tara asks Rama to kill her with the same arrow with which Vali is killed, so that she too can go to heavens to meet her husband.

A word about this chapter. The bardic tradition is in the habit of including everything, while the critical editions exclude anything arbitrary. This chapter is excluded in the critical editions, but traditional versions retained it, and all publications publish this. The scholars have also said that all the forty-four verses in here have no stamp of Valmiki, the verbiage and verbosity are heightened, even the meter is overfilled, and even the word positioning does not yield proper meaning. Even so, all are retained in all publications. However, it may be mentioned that if some Valmiki Jr. written and included this chapter, it should have been ages before, but not in the known ages, because Dharmaakuutam, Govindaraja and others have commentaries on chapter. In all the commentaries an exhaustive commentary is there on two verses uttered by Tara, which is included here also.

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तम् आशु वेगेन दुरासदेन तु अभिप्लुताम् शोक महार्णवेन ।
पश्यन् तदा वालि अनुजः तरस्वी भ्रात्रुः वधेन अप्रतिमेन तेपे ॥ ४-२४-१

1. **duraasadena** = intolerable; **shoka mahaa arNavena** = anguish, called vast ocean; **vegena** = speedy [ocean]; **aashu** = quickly; **abhiplutaam** = one who is deluged; **tam pashyan** = her, on seeing; **tadaa** = then; **tarasvii vaali anujaH** = mighty one, Vali's, brother; **apratimena** = matchless [brother Vali]; **bhraatruH vadhehena [bhraatruH] tepe** = for brother's, killing, [brother Sugreeva] regretted.

On seeing Tara who quickly deluged in a speedy and vast ocean of intolerable anguish, then that Vali's mighty brother Sugreeva regretted for the killing of his matchless brother. [4-24-1]

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स बाष्प पूर्णेन मुखेन् पश्यन् क्षणेन निर्विण्ण मना मनस्वी ।
जगाम रामस्य शनैः समीपम् भृत्यैः वृत्तः संपरिदूयमानः ॥ ४-२४-२

2. **baaSpa puurNena mukhen** = with tears, filled, face; **kshaNena** = for a moment; **pashyan** = while seeing [Tara]; **nirviNna manaa** = despaired, at heart; **manasvii** = one who has kind heart; **saH** = he that Sugreeva; **sam pariduuyamaanaH** = verily, lamenting; **bhR^ityaiH vR^ittaH** = with attendants, surrounded by; **shanaiH raamasya samiipam jagaama** = slowly, to Rama's, near, paced towards.

While that kind hearted Sugreeva observed Tara for a moment he is despaired at heart, tears filled his face, and lamenting very much he slowly paced to the near of Rama, surrounded by his attendants. [4-24-2]

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स तम् समासाद्य गृहीत चापम् उदात्तम् आशी विष तुल्य बाणम् ।
यशश्चिनम् लक्षण लक्षित अंगम् अवस्थितम् राघवम् इति उवाच ॥ ४-२४-३

3. saH = he that Sugreeva; gR^ihiita caapam = one who is handling, bow [Rama]; udaattam = majestic one [Rama]; aashii viSa tulya baaNam = serpent, similar, arrow; yashashvinam = distinguished one; lakshaNa lakshita angam = with great attributes, adorned, limbs - magnificent one; ava sthitam = who stood nearby; tam raaghavam aasaadya = him, that Raghava, on nearing; iti uvaaca = this way, said.

On approaching him who is majestic, who is still handling his bow and snake-like arrow, a distinguished person with all of his limbs adorned with great attributes that an emperor should have by birth, to such a Raghava who is standing nearby, Sugreeva spoke this way. [4-24-3]

Rama is still wielding his bow and arrow throughout this chapter. Perhaps he is on his own guard to confront any hopping of any monkey at him, with indignation for killing Vali.

[Verse Locator](#)

यथा प्रतिज्ञातम् इदम् नरेन्द्र कृतम् त्वया दृष्ट फलम् च कर्म ।
मम अद्य भोगेषु नरेन्द्र सूनो मनो निवृत्तम् हत जिवितेन ॥ ४-२४-४

4. narendra = oh, best king; tvayaa yathaa pratij~naatam = by you, as to how, promised; idam dR^iSTa phalam karma kR^itam = this, eventual, fruition, deed with, is done - accomplished; narendra suunuH = king's, son - oh, prince; hata jivitena = with flawed - became despicable, with life; adya mama manaH = now, my, heart; bhogeSu nivR^ittam = extravagances, backslidden.

"As promised, oh, best king, you have accomplished this deed with its eventual fruition of getting back the kingdom and my wife, but now, oh, prince, my heart is backsliding from extravagances of kingdom and kingship, as my life itself is rendered despicable, for I got my brother killed. [4-24-4]

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अस्याम् महिष्याम् तु भृशम् रुदत्याम् पुरे अति विक्रोशति दुःख तप्ते ।
हते नृपे संशयिते अंगदे च न राम राज्ये रमते मनो मे ॥ ४-२४-५

5. raama = oh, Rama; nR^ipe hate = king, when killed; asyaam mahiSyaaam bhR^isham rudatyaam = this, empress, bitterly, weeping; duHkha tapte = sadness, scorched in; pure ati vikroshati = in city, much, wailing is there; angade ca = Angada is, also; samshayite = when in doubtful state; me manaH = my, heart; raajye na ramate = in kingdom, not, taking delight.

"When the king is killed, this empress is wailing bitterly, much wailing is there in city scorched in sadness, and Angada too is in a doubtful state of sustaining his lives in the fond of his father, as such oh, Rama, my heart is not taking delight in kingdom. [4-24-5]

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क्रोधाद् अमर्षाद् अतिविप्रधर्षाद् भ्रातुर् वधो मे अनुमतः पुरस्तात् ।
हते तु इदानीम् हरि यूधपे अस्मिन् सुतीक्ष्णम् इक्ष्वाकु वर प्रतप्स्ये ॥ ४-२४-६

6. purastaat = in the fist instance; krodhaat = by anger; a marSaat = by intolerance; ati vi pradharaat = by too, much, ignominy; bhraatuH vadhaH me anumataH brother's, killing, by me, agreed to; hari yuudhape ikshvaaku vara = oh, Ikshvaku, best of; idaaniim tu = now,

but; **asmin hate** = that, monkey's, chief, on dying; **su tiikshNam** = very, extremely; **pra tapsye** = highly, remorseful I am.

"In the first instance I have agreed for the elimination of my brother owing to my anger, intolerance and as I was subjected to too much ignominy, but now, oh, best one from Ikshvaku-s, when the chief of monkeys Vali is put to death, I am painfully remorseful. [4-24-6]

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श्रेयो अद्य मन्ये मम शैल मुख्ये तस्मिन् हि वासः चिरम् ऋष्यमूके ।
यथा तथा वर्तयतः स्व वृत्त्या न इमम् निहत्य त्रिदिवसय लाभः ॥ ४-२४-७

7. **adya** = now; **sva vR^ityaa** = in my own, nature [befitting to a monkey]; **yathaa tathaa** = as is, where is; **vartayataH** = spending life; **mama** = to me; **tasmin shaila mukhye R^iSyamuuke** = on that, mountain, the best, on Rishyamuka; **ciram vaasaH shreyaH** = for ever, living, is better; thus; **manye** = I think; **imam nihatya** = him, on killing; **tridivasaya laabhaH** = heaven, achieving; **na** = no - good.

"I think it would be better for me to live on that best mountain Rishyamuka for ever in an as is where is condition, somehow spending life befitting to a monkey, and achieving even heaven on killing my brother is of no good. [4-24-7]

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न त्वा जिघांसामि चर इति यत् माम् अयम् महात्मा मतिमान् उवाच ।
तस्य एवे तत् राम वचो अनुरूपम् इदम् वचः कर्म च मे अनुरूपम् ॥ ४-२४-८

8. **raama** = oh, Rama; **mahaatmaa matimaan ayam** = great-souled, rational one, this one [Vali]; **tvaa na jighamsaami** = you, not, I wish to kill; **cara** = begone; **iti yat maam uvaaca** = thus, which, to me, spoke; **tat vacaH** = that [sort of] word; **tasya eve anuruupam** = to him, alone, befitting; **idam vacaH karma ca me anuruupam** = this [sort of,] word, deed, also, to me, befitting.

"The words which he used to speak to me saying, 'I do not wish to kill you, begone...' are befitting to that great-souled and rational vanara, and my words in asking you to him to kill him, and my deeds in getting him killed are befitting to me, as an irrational vanara. [4-24-8]

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भ्राता कथम् नाम महा गुणस्य भ्रातुर् वधम् राम विरोचयेत ।
राजस्य दुःखस्य च वीर सारम् विचिन्तयन् काम पुरस्कृतो अपि ॥ ४-२४-९

9. **raama** = oh, Rama; **viira** = oh, brave one; **kaama puraskR^itaH api** = avarice, keeping before [in prospect,] even if; **bhraataa** = of brother [killing]; **raajasya** = of kingdom [gaining]; **duHkhasya ca** = of distress, also [thru them]; **saaram vi cintayan** = crux, while discriminating; **mahaa guNasya bhraatuH vadham** = highly, honoured, brother's, in killing; **katham naama** = how, indeed; **vi rocayeta** = takes pleasure in.

"Indeed, oh, brave Rama, whether killing one's own brother will be self-torturous? Or, taking pleasure in kingdom on killing that brother will be more? Or, the distress ensuing that killing will be the most? Without truly discriminating these cruces, even if one has one's own own avarice in prospect, who is he that is going to take pleasure in killing his own highly honoured brother? Excepting me! [4-24-9]

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वधो हि मे मतो न असीत् स्व महात्म्या अव्यतिक्रमात् ।
मम आसीत् बुद्धिः दुरात्म्यात् प्राण हारी व्यतिक्रमः ॥ ४-२४-१०

10. sva mahaatmyaa a vyatikramaat = his own, probity, without, violating; me vadhaH = me, killing; mataH na asiit hi = verily, intent [of Vali,] not, is there; indeed; mama buddhiH dur aatmyaat = my, intent's, by evil; praaNa haarii = lives, taking; vyatikramaH aasiit = violation, is there.

"Killing me is not in the intent of Vali violating his probity, but my intent has become evilly life taking, violating my own probity. [4-24-10]

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द्रुम शाका अवभग्नो अहम् मुहुर्तम् परिनिष्टनम् ।
स्वान्तयित्वा अनेन उक्तः न पुनः कर्तुम् अर्हसि ॥ ४-२४-११

11. druma shaakaa avabhagnaH = with tree, branch, thrashed [- as if that tree branch is a schoolmaster's cane]; muhurtam = for a time; pariniSTanan aham = whining, I was; anena svaantayitvaa = by him, comforted; punaH kartum na arhasi uktaH = not, again, to do so, not, you shall; uktaH = I was said.

"I was whining for a time when Vali thrashed me with a tree branch, as if with a schoolmaster's cane, but later on comforting me he said this to me, 'do not do this again, this daring me to fight you back.' [4-24-11]

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भ्रातृत्वम् आर्य भावः च धर्मः च अनेन रक्षितः ।
मया क्रोधः च कामः च कपित्वम् च प्रदर्शितम् ॥ ४-२४-१२

12. anena = by him; bhraatR^itvam = brotherliness; aarya bhaavaH = dignity; dharmah ca = probity, also; rakshitaH = conserved; mayaa = by me; krodhaH ca kaamaH ca = furiousness, also, enviousness, also; kapitvam ca pradarshitam = naughtiness of a monkey, also, exhibited.

"Fraternity, dignity and also probity are conserved by him, while I exhibited furiousness, enviousness and also naughtiness of a monkey. [4-24-12]

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अचिंतनीयम् परिवर्जनीयम्
अनीप्सनीयम् न अन्वेक्षणीयम् ।
प्राप्तो अस्मि पाप्मानम् वयस्य
भ्रातुः वध त्वाष्ट्र वधात् इव इन्द्रः ॥ ४-२४-१३

13. vayasya = oh, friend; bhraatuH vadha = by brother's, killing; tvaasTra vadhaat indraH iva = Tvastha, by killing, Indra, as with; a cintaniyam = un, imaginable; pari varjaniyam = wholly, discardable; an iipsaniyam = un, desirable; na anvekshaNiiyam = not, sightly - unsightly - a horrible spectre; [imam = this]; paapmaanam praaptaH asmi = sin, derived, I have.

"As Indra acquired sin on killing Vishvarupa, the son of Tvastha, I too derived a sin by killing my brother, which sin is absolutely unimaginable for quantification, totally undesirable at any given time, wholly discardable by sagacious souls, and a disgustingly horrible spectre of brotherly hate. [4-24-13]

Mythical parable: Once Brihaspati, the Jupiter and the Divine Counsellor of Indra was irritated at Indra and went in hiding for some days. Then gods have fetched one named Vishvarupa, a son of TvaSTa, where TvaSTa himself is Brahma's brainchild, and made Vishvaruupa to sit on the high seat of Brihaspati. This Vishvarupa becoming partial to demons used to give portions of ritual oblations to demons. Knowing this Indra kills Vishvarupa, and thus gets attached to sin called brahma paataka paapa, sin for slaying a Brahman.

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पाप्मानम् इन्द्रस्य मही जलम् च वृक्षाः च कामम् जगूहुः स्त्रियः च ।

को नाम पाप्मानम् इमम् सहेत शाखा मृगस्य प्रतिपत्तुम् इच्छेत् ॥ ४-२४-१४

14. **indrasya paapmaanam** = Indra's, sin; **mahii jalam vR^ikshaaH ca striyaH ca** = earth, waters, trees, also, women, also; **jagR^ihuH kaamam** = too [the burden of sin,] perhaps; **shaakhaa mR^igasya** = tree branch, animal - monkey - such as I am, my sin; **imam paapmaanam** = this, sin; **kaH naama** = who, in name; **saheta** = will tolerate - will bear the burden of it; **pratipattum icChet** = to share, wishes to.

"Earth, waters, trees and women took the burden of Indra's sins, but who in name will bear the burden of this sin of mine, that too the sin of a monkey, who wishes to share? [4-24-14]

Myth: Indra seeks the help of earth, trees, waters and women to get rid of the sin of Brahman-slaying when he killed Vishvarupa, the son of TvaStā. These four in turn barter with Indra for some boons to them. Earth wanted automatic refill of dugout portions, trees wanted regrowth of cut branches, waters wanted an all purifying effect, and women wanted to have never decreasing sexual desire. When Indra agreed to these conditions, then the earth has taken a part of Indra's sin by which it acquired sinful wastelands, waters got froth, trees exudation, and women menstruation. This is as detailed in **bhaagavata puraNa**, sixth canto.

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ना अर्हामि सन्मानम् इमम् प्रजानाम् न यौव राज्यम् कुत एव राज्यम् ।

अधर्म युक्तम् कुल नाश युक्तम् एवम् विधम् राघव कर्म कृत्वा ॥ ४-२४-१५

15. **raaghava** = oh, Raghava; **a dharma yuktam** = un, just, along with - includes; **kula naasha yuktam** = race, ruination, along with - involves; **evam vidham karma kR^itvaa** = this, sort, deed, having done; **prajaanaam imam sanmaanam** = subjects', this sort of, for accolade; **na arhaami** = not, I am suitable; **yauva raajyam na** = prince regent, no - unfit for; **raajyam kuta eva** = for kingdom - for kingship, where from.

"On undertaking this sort of deed that includes unjust and involves ruination of one's own race, I am unsuited for this sort of accolade from the subjects of this kingdom, and when I am ineligible to be the prince regent of this kingdom, wherefore to become its regent? [4-24-15]

[Verse Locator](#)

पापस्य कर्ता अस्मि विगर्हितस्य

क्षुद्रस्य लोक अपकृतस्य लोके ।

शोको महान् मम अभिवर्तते अयम्

वृष्टेः यथा निम्नम् इव अम्बु वेगः ॥ ४-२४-१६

16. **loke** = in world; **vi garhitasya** = verily, damnable [felony]; **kshudrasya** = debased [felony]; **loka apakR^itasya** = to world, a pernicious [felony]; **paapasya** = sin - felony; **kartaa asmi** = committer, I am; **vR^iSTeH ambu vegaH iva** = of rain, water's, speed, as with; **mahaan ayam shokaH** = irresistible, this, misery; **mama** = me; **nimnam yathaa abhivartate** = declivity, as with, following - rushing in.

"In this world, I am a committer of a felony which is debased, highly damnable and pernicious to the world itself, whereupon this irresistible misery is rushing in on me, as with the rush of speeding rainy-waters towards a declivity. [4-24-16]

[Verse Locator](#)

सोदर्य अघाता अपर गात्र वालः संताप हस्त अक्षि शिरो विषाणः ।

एनोमयो माम् अभिहन्ति हस्ती दृप्तो नदी कूलम् इव प्रवृद्धः ॥ ४-२४- १७

17. **[enaH** = sin - is in the shape of]; **sodarya aghaataa apara gaatra vaalaH** = brother's, killing, hind part, of body, with tail; **samtaapa hasta akshi shiraH viSaaNaH** = agony, trunk,

eyes, head, tusks; **enaH mayaH** = sin, full with; **dR^iptaH** = berserk; **pra vR^iddhaH** = well, grown up - monstrous; **hastii** = elephant; **maam** = me; **nadii kuulam iva** = river, bed, as with; **abhi hanti** = forcibly, thumping me.

"The sin of mine in killing my brother assumed a form of an elephant, where my sinister motives of killing my own brother have assumed that elephant's hind and tail, and my causing agony to my own brother has become that elephant's head, eyes, trunk, and tusks, with them that berserk and monstrous elephant called sin, is goring me as it would gore a riverbed. [4-24- 17]

[Verse Locator](#)

अहो बतेदम् नृ वर अविषह्य निवर्तते मे हृदि साधु वृत्तम् ।
अग्नौ विवर्णम् परितप्य मानम् किट्टम् यथा राघव जात रूपम् ॥ ४-२४-१८

18. **nR^i vara** = oh, king, the best; **raaghava** = oh, Raghava; **me hR^idi saadhu vR^ittam** = from my, heart, good, behaviour [breeding]; **idam amhaH** = this, sacrilege; **a vi Sahya** = in, verily, sufferable; **agnau pari tapya maanam** = in fire, wholly, melted; **vi varNam** = without, colour - alloyed; **jaatarupam** = gold; **kiTTam yathaa** = intolerant of scum, as with; **nivartate** = shedding off - casting away; **bata** = how difficult.

"How difficult is this insufferable sacrilege of mine, oh, best king, owing to which my good breeding is shed from my heart, as with the gold, which if alloyed will be intolerant of that filth, but oh, Raghava, even the gold sheds itself from scum when melted, and though I melt in grief this scum of sacrilege is unshed. [4-24-18]

[Verse Locator](#)

महा बलानाम् हरि यूथपानाम् इदम् कुलम् राघव मन् निमित्तम् ।
अस्य अंगदस्य अपि च शोक तापात् अर्थ स्थित प्राणम् इतीव मन्ये ॥ ४-२४-१९

19. **raaghava** = oh, Raghava; **mat nimittam** = me, because of; **asya angadasya** = this, Angada's; **shoka taapaat ca api** = in anguish, searing, also, even; **mahaabalaanaam hari yuuthapaanaam** = great-mighty ones, of monkey, commanders; **idam kulam** = this, clan of - body of; **artha sthita praaNam** = in half, withstanding, lives, [half-dead, half-living]; **itiiva manye** = thus, I think.

"I think this body of great-might monkey commanders is withstanding its lives in a halfway, oh, Raghava, just because of me and this Angada who is searing in anguish, for it is half-dead with the death of Vali. [4-24-19]

[Verse Locator](#)

सुतः सुलभः सुजनः सुवश्यः कुतः तु पुत्रः सदृशः अंगदेन ।
न च अपि विद्येत स वीर देशो यस्मिन् भवेत् सोदर संनिकर्षः ॥ ४-२४-२०

20. **angadena sadR^ishaH** = with Angada, similar to; **su janaH** = easygoing su vashyaH sutaH = easy to deal with, a son; **putraH** = such a son; **kutaH sulabhaH [su labhyaH]** = wherefrom, easily available; **viira** = oh, brave Rama; **yasmin** = wherein; **sodara sannikarSaH** = brother's, nearness; **bhavet** = will be there; **saH deshaH ca api na vidyeta** = that, place : world is, also, even, not, evident.

"It is easy to get an easygoing and easy to deal with son, but where to get a son similar to Angada, oh, valiant Rama, also where to get even such a place wherein there will be an easy access to the nearness to one's own brother?

Or

It is somehow easy to get a son who is an easygoing, easy to deal with like Angada in this world, but, oh, valiant Rama, where is the world wherein I can get Vali-like brother and wherein can be in his vicinity? [4-24-20]

For this Dharmaakuutam says: anena suguNaH putro durlabhaH sodara sannikarSho api alabhyaH iti uktamand also refers to another wording of Rama in Yuddha Kanda deshe deshe kalatraaNi deshe deshe ca baandhavaaH | tam tu desham na pashyaami yatra bhraataa sahodaraH || meaning that 'wives and relatives can be there in various countries, but I do not see a country where one's own brother lives avoiding his own brothers.

[Verse Locator](#)

अद्य अंगदो वीर वरो न जीवेत् जीवेत माता परि पालनार्थम् ।
विना तु पुत्रम् परिताप दीना सा नैव जीवेत् इत् निश्चितम् मे ॥ ४-२४-२१

21. adya = now; viira varaH = brave one, best of; angadaH na jiivet = Angada, not, lives; maataa paripaalana artham jiiveta = mother, foster, purpose of, may live; putram vinaa tu = son, without, but; paritaapa diinaa = by misery, miserable; saa na eva jiivet = she, not, thus, lives; iti me nishcitam = thus, my, resolve is.

"This best of brave ones, Angada, will not live reft of his father, but his mother Tara has to live to foster her son Angada, but if Angada dies with his heartbroken for his farther, then without her son her misery will become miserable, and then she too may not live... this is my resolve. [4-24-21]

[Verse Locator](#)

सो अहम् प्रवेक्ष्यामि अति दीप्तम् अग्निम्
भ्रत्रा च पुत्रेण च सख्यम् इच्छन् ।
इमे विचेष्यन्ति हरि प्रवीराः
सीताम् निदेशे परिवर्तमानाः ॥ ४-२४-२२

22. saH aham = such as I am; bhratraa ca = with brother, also; putreNa ca = with son, also; sakhyam = amity; icChan = seeking; ati diiptam agnim pravekshyaami = highly, blazing, fire, I wish to enter; ime = these; hari pra viiraaH = monkey, best, valiant ones; nideshe = under your control; pari vartamaanaaH = conducting themselves; siitaam vi ceSyanti = for Seetha, thoroughly search.

"Such as I am, I wish to enter a highly blazing fire seeking amity with my departed brother and as well with son Angada, and these best valiant monkeys will search for Seetha duly conducting themselves under your control. [4-24-22]

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कृत्स्नम् तु ते सेत्स्यति कार्यम् एतत् मयि अपि अतीते मनुजेन्द्र पुत्र ।
कुलस्य हन्तारम् अजीवन अर्हम् राम अनुजानीहि कृत अगसम् माम् ॥ ४-२४-२३

23. manuja indra putra = men, lord's, son - oh, prince; raama = Rama; mayi = I am; atiite api = dead, even though; te kR^itsnam etat kaaryam = your, entire, this, mission; setsyati = will be achieved; kulasya hantaaram = [propriety of] race, eliminator of; a jiivana arham = not, to live, worthy of; kR^ita agasam = one who perpetrated, infraction; maam anujaanihi = me, you permit.

"Oh, prince, even if I am dead your mission will be achieved in its entirety, and oh, Rama, having perpetrated infraction I have become an eliminator of the propriety of our race, hence I have become an unworthy one to live, and hence permit me to commit myself to fire..." Thus Sugreeva said to Rama. [4-24-23]

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इति एवम् आर्तस्य रघु प्रवीरः श्रुत्वा वचो वालि जघन्य जस्य ।
संजात बाष्प पर वीर हन्ता रामो मुहूर्तम् विमना बभूव ॥ ४-२४-२४

24. raghu praviiraH = Raghu-dynasty's, best valiant one; para viira hantaa = other, valiant ones, eliminator of - eliminator of enemy-side valiant ones; raamaH = Rama; aartasya = one who is anguished; vaali jaghanya jasya = to Vali, later, born - younger brother - Sugreeva's; iti evam vacaH shrutvaa = thus, that kind of, words, on hearing; samjaata baaSpa = with born, tears; muhuurtam vi manaa babhuuva = Rama, for a moment, without, proper heart [perturbed,] became.

On hearing the anguished words of the younger brother of Vali, namely Sugreeva, the eyes of Rama, the best valiant one from Raghu's dynasty and the eliminator of valiant enemies, are moistened and he became perturbed for a moment. [4-24-24]

Here a question is raised asking: whether Rama performed all the great feats like piercing stout trees, sub-terrains of earth, and sturdy chest of Vali only to shed tears? It is not so. The tears or joys of his adherents are his own tears or joys, for he involves so deep in such matters personally. At the time of befriending Rama, Sugreeva says that 'our mirth or misery too, are same for us from now on...' at 4-5-17. They are the tears of complaisance, but not due to any wailing or moaning at the declaration of Sugreeva to self-immolate with his dead brother.

[Verse Locator](#)

तस्मिन् क्षणे अभीक्ष्णम् अवेक्षमाणः क्षिति क्षमावान् भुवनस्य गोप्ता ।
रामो रुदन्तीम् व्यसने निमग्नाम् समुत्सुकः सः अथ ददर्श ताराम् ॥ ४-२४-२५

25. kshiti kshamaavaan = earth [like,] in perseverance; bhuvanasya goptaa = universe's, protector; saH raamH = he, that Rama; tasmin kshaNe = at that, moment; samutsukaH = concernedly; abhiiikshNam avekshamaaNaaH = who is repeatedly, looking [around, Tara]; vyasane nimagnaam = in desperation, deluged in; rudantiim = she who is wailing; atha = then; taaraam dadarsha = Tara, he saw [and paced towards her.]

At that moment, Rama whose perseverance is like that of the earth and who is the protector of earth has seen Tara, who is wailing and repeatedly looking around as she is deluged in desperation, and then with all his concernedness Rama paced towards her. [4-24-25]

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ताम् चारु नेत्राम् कपि सिंह नाथाम् पतिम् समाश्लिष्य तद शयानाम् ।
उत्थापयामासुः अदीन सत्त्वाम् मन्त्रि प्रधानाः कपि राज पत्नीम् ॥ ४-२४-२६

26. caaru netraam = pleasant, eyed one - Tara; kapi simha naathaam = who has monkey, lion, as her husband; tada patim sam aashliSya = thus, husband, on tightly hugging; shayaanaam = reposing [fell flat on him]; a diina sattvaam = not, piteous, at intellect [of unfailing intellect]; kapi raaja patniim = monkey, king's, wife; taam = her; mantri pradhaanaaH = ministers, prominent ones; utthaapayaamaasuH = started to raise her up.

The prominent monkey ministers then started to raise her up, whose eyes are pleasant and intellect unfailing, and who had the lion among monkeys as her husband, but now collapsed on ground hugging her departed husband. [4-24-26]

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सा विस्फुरंती परिरभ्यमाणा भर्तुः समीपात् अपनीयमाना ।
ददर्श रामम् शर चाप पाणिम् स्व तेजसा सूर्यम् इव ज्वलंतम् ॥ ४-२४-२७

27. parirabhyamaaNaa = while hugging her husband; bhartuH samiipaata = from husband's, nearness, apa niiyamaanaa = while being disengaged; saa = she; vi sphurantii = highly wriggling; shara caapa paaNim = one with bow, arrow, in hand; sva tejasaa suuryam iva jvalantam = by his own, resplendence, sun, like, resplendent; raamam dadarsha = Rama, she saw.

She who is hugging her husband wriggled highly when she is disengaged from him, and at a particular stage she saw Rama with his bow and arrow in his hands and who is resplendent like

sun, by his own resplendence. [4-24-27]

In the presently available universe self-luminosity is the feature of only one planet, namely Sun. All the others have to beg - like trees and plants; borrow like - moon, stars; or steal like - earth, she steals and hoards it in the form of fire, lava etc. And there must be someone or something that has given this luminosity to sun and if so that entity must have his/its own undiminished self-luminosity than this sun. That one is designated as Supreme Person and now it/he is in the form of Rama. **padama puraNa** says all these incarnations are just lamps lit by another, rather the original lamp, call that entity what you may: **nR^isi~Nha raama kR^iShNeShu ShaaDguNyam paripuiritam | paraa avasthaa tu devesha diipaat utpannam diipa vat | | padma puraaNa**

[Verse Locator](#)

सु संवृत्तम् पार्थिव लक्षणैः च तम् चारु नेत्रम् मृगशाव नेत्रा ।
अदृष्ट पूर्वम् पुरुष प्रधानम् अयम् स काकुत्स्थ इति प्रजज्ञे ॥ ४-२४-२८

28. **mR^iga shaava netraa** = deer, calf of, eyed [fawn-eyed Tara]; **paarthiva lakshaNaiH ca** = one with king's, attributes; **su sam vR^ittam** = very, well, enveloped with - fully endowed with; **caaru netram** = one with graceful, eyes; **a dR^iStA puurvam** = un, seen, earlier [so far]; **puruSa pradhaanam** = among men, best one - Supreme Person; **tam** = him; **ayam** = he alone; **saH kaakutstha iti** = that, Rama, thus; **pra jaj~ne** = well, discerned - she realized.

On seeing at him whose eyes are graceful, one endowed with all kingly attributes, who looked best among men, and who is unseen so far, that fawn-eyed Tara realized him alone as that Rama. [4-24-28]

She came to know him as 'that' Rama, 1] of whom Angada told her earlier; 2] who killed Vali; 3] of whom saintly people talk about. Eyes talk a lot, thus that fawn-eyed lady's eyes met those divine eyes of Rama, as 'great people perceive each other's greatness by a simple look...' **vidvaan eva vijaanaati vidavad jana parishrama**

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तस्य इन्द्र कल्पस्य दुरासदस्य महानुभावस्य समीपम् आर्या ।
आर्त अति तूर्णम् व्यसनम् प्रपन्ना जगाम तारा परिविह्वलन्ती ॥ ४-२४-२९

29. **aaryaa** = noble-vanara female; **aarta** = anguished one; **vyasanam prapannaa** = misfortune, chanced upon her; such; **taaraa** = Tara; **pari vihvalantii** = with highly, squirming movements; **indra kalpasya** = to Indra, one matching to; **dur aasadasya** = un, reachable one; **mahaanubhaavasya** = of highly-exalted one; **tasya samiipam** = to his, nearby; **ati tuurNam** = very, quickly; **jagaama** = she went.

She on whom misfortune has chanced and who is anguished, that noble lady Tara went very quickly with highly squirming movements to the near of the highly exalted soul Rama, who matches Indra in his valour and an unreachable one for his enemies. [4-24-29]

Though Rama started towards her she herself advanced to his fore thus establishing her humble nature, demanded of the noblemen/women when dealing with higher beings.

[Verse Locator](#)

तम् सा समासाद्य विशुद्ध सत्त्वम् शोकेन संभ्रांत शरीर भावा ।
मनस्विनी वाक्यम् उवाच तारा रामम् रण उत्कर्षण लब्ध लक्ष्यम् ॥ ४-२४-३०

30. **shokena** = - by grief; **sambhraanta shariira bhaavaa** = with flustered, body, nature of - disconcerted is her bodily behaviour; **manasvinii** = self-respectful lady - hence angry at Rama; **saa taaraa** = she, that Tara; **vi shuddha sattvam** = him that - very, pure, being; **raNa utkarSaNa labdha lakshyam** = in war, by perfection, received - achieved, object - one who perfectly hit object, Vali, in war; **tam raamam sam aasaadya** = him, that Rama, on nearing; **vaakyam uvaaca** = sentence, said.

The body language of Tara which is so far disconcerted by the grief felt for Rama's perfect hitting, felling and achieving his object in war, namely Vali, is now disoriented to anger on seeing

the very same Rama, as she is a self-respectful lady. But on arriving at the near of that very pure being Rama, that ireful body language of hers again reoriented itself to a sort of serenity, and then she spoke this to him. [4-24-30]

It is said that she rushed to Rama wishing to hurl a mouthful of swears at him in her anger by the use of words **manasvini** contrasted with **vishuddha sattvam**. On nearing a pure being **shuddha sattva**, the other two human traits, namely anger and stupidity **rajo tamo guNaH**, have quietened in her and she became very polite and started to eulogise him. When she advised Vali to not to confront this Rama, then also she spoke about the attributes of Rama, but it is on hearsay information. Now to be in his presence, she is rendered as a pure consciousness. Other mms ascribe **vishuddha sattvaa** to Tara, as Rama's pure being is already known to all. The nearness of a pure being automatically provides a serene mind to anyone.

[Verse Locator](#)

त्वम् अप्रमेयः च दुरासदः च जितेन्द्रियः च उत्तम धर्मकः च ।
अक्षीण कीर्तिः च विचक्षणः च क्षिति क्षमवान् क्षतजोपमा अक्षः ॥ ४-२४-३१

31. **tvam** = you are; **a prameyaH ca** = in, determinable one, also; **dur aasadaH ca** = in, accessible one, also; **jita indriyaH ca** = [one who] conquered, senses - above senses, also; **uttama dharmakaH ca** = supreme, among righteous ones, also; **a kshiiNa kiirtiH ca** = [one with] un, mitigated, glory, also; **vi cakshaNaH ca** = verily, discriminative, also; **kshiti kshamavaan** = earth-like, in endurance; **kshataja upamaa akshaH** = blood, similar, eyed.

"You are an indeterminable one, an inaccessible one, one with his self conquered, the supreme among righteous souls, your glory is unmitigated, and you are the one with clear discrimination, and in endurance earth-like, and your eyes are blood streaked like those of an emperor. [4-24-31]

There are voluminous commentaries on this and next verse of Tara, of which some excerpts from Govindaraja commentary are given here.

tvam 'you... of whom I am about to give a positive picture, though presently contrary to that is your aspect and action...' **aprameyaH ca** 'indeterminate is your aspect...' 'Veda-s themselves have no consolidation of your aspect when said as, **vedaahametam purusam mahaantam** 'Supreme Person is endless in nature...' and as **ka ithaa vedaa** 'who knows that the being is like this or that...' and further **shvetashvataropanishad** at 4-19 and also **mahaa naaraayaNa upanishad** at I-10 say:

na enam uurthvam na tirya~ncam na madhya parijagrabhat |
na tasya pratimaa asti yasya naama mahad yashaH ||

"None has ever grasped Him by his upward limit, or His middle portion, or His limit across... His name is 'great glory' for nothing limits His nature by definition..."

Veda-s also said that he does not know of himself **so anga veda yadi vaa na veda**. But Rama is evident before her eyes. That is not the reality of that being, so disputes Tara. This present aspect is only a namesake. While we worship the unknown we conceive a picture or statue to our contemplation but not for his benefit. **upaasakaanaam kaaryartham brahmaNo ruupa kalpanaa** 'he does not need any benefits from us should we be benevolent.' The singular **tvam** 'you...' implies his singularity. 'You are without any other divine paraphernalia and yet you can manage the entire universe, singularly... but presently you appear to be manlike, with arrows and a bow... may be you are hiding your divine disc and conch shell etc., thus we are unable to elicit whether you are 'that' or 'this' being with our limited physical faculties.'

Though we are unable to know you by our physical faculties, can we know by our mental faculties? Even that is impossible for us, because you are **duraasadaH** 'an inaccessible entity...' **dur aa sada** the root **sad - Sa d`al`** after two preverbs **dur, aa**, has three meanings **Sa d`al` visharaNa gati avasaaneSu** 1] **visharaNa= jirNatvam, shidhilatvam** perish, pine away; 2] **gati= gamana** dynamism. For this Monier William's lexicon has no equalling word, but recorded in there is the word, 'watch, wait for' an act in the nature of dynamism; 3] **avasaadana** ruin, distress, depression. Then she said this way, 'because you are eternal there is no perish, because you are ever dynamic no impasse can occur, because you are ever blissful no depression can occur, either to you or to your administration of dharma...' This is what is told in Bhagavad-Gita at 11-53: **na aham vedaiH na tapasaa na daanena na ca ijjayaa | shakya evam vidho draSTum...** 'not through Veda-s, not through charities, not through rituals I can be discerned...'

She further analyses: 'Because you are such an inaccessible being, but we are all accessible to you, can you excite yourself to grab this kingdom or the females or riches in it? You cannot do so, because you are **jitendriyaH** 'one with his senses conquered...' You will give away all this to Sugreeva. You are said to be not eyeing at other's wives. **na raamaH para daaran vai cakshubhyaam api pashyate** then how you eye at us? You cannot.' This goes with the saying of **shveta ashvataara upanishad, 3-19: apaaNi paado javano grahiitaa pashyatya cakshuH na shR^iNoti karnaH** 'no hands no legs, He goes everywhere, no ears no eyes He sees everything...' Thus the sensory organs and their activities are for the mortals, immortal is beyond them. Thus you have conquered all such physicality.'

'I thought you to be an unrighteous person in killing my husband, but you are **uttama dhaarmikaH** supreme among the righteous souls, because you have helped Sugreeva without any personal greed...' A person who undertakes and does a deed only for himself is a base-level righteous person. One, who does so for his benefit, and for the benefit of a few others, is a middle-level righteous one. And a highest level righteous one undertakes anything to protect righteousness alone. In killing Vali, Rama has got only one point in view, 'to eliminate an abuser of tradition, **caaritra duuSaka...** and not even bothering for the searchers of Seetha. When Rama can eliminate fourteen thousand demons of Khara in Aranya Kanda and also when he can put the sea to turmoil, can he not fling his arrow to the other side of that ocean to kill Ravana? He can, but he has to course through Sugreeva's friendship to punish Vali, among other things. 'So you are supreme among these kinds of benefactors, because you have paved way to Vali to go to heavens instead of netherworlds... so no discredit ensues...'

Rama may question as to 'why you are eulogising me when I got discredit in killing Vali without confronting him?' For this she said **a + kshayya kiirti** 'unmitigated is your glory...' 'you are renowned not by a few of us but all the Veda-s extol you...' This is what is available in Bhagavad-Gita at 15-15 **vedaiH ca sarvaiH aham eva vedyo** 'by all Veda-s, I alone can be known...' and the Vedic saying **tasya naama mahad yashaH** is also there.

'You are a very discriminating person because you are... **vicakshiNaH** 'because you have eliminated only one scandalous Vali but not the entire race. You yourself said, 'I will eliminate all the demonic race...' when you wanted to punish Ravana the abductor of your wife, when you have seen Seetha's ornaments as at 4-6-25. That analogy is not shown here in Kishkindha. When Sugreeva examined your capacity, you also examined the capacities of Vali and Sugreeva in their first round of fight. Because Sugreeva prayed for your mercy you simply did not kill Vali, but a calculated approach is adopted by you, in the second round, and hence you are very discriminating...'

You are **kshiti kshamavaan** 'earth-like, in endurance...' and as told by Narada to Valmiki **kshamayaa pR^ithvii samaH** 'in perseverance equals with earth...' Bala Kanda 1-1-18. You are tolerant of us, the other monkeys, though we were on the side of erring Vali. You have not taken us on en masse because of your tolerance.

Your eyes are blood-streaked like those of an emperor, unlike the bloodshot eyes of a murderer, **raamo rakta anta locanaH** and **kshataja upamaa akshaH** for a sovereign should have roseate eyes, mouth and palms... **rakta aasya netra paaNiH; tritaamra** as per **saamudrika shastra** the physiognomic canons. Even though your eyes are reddish, you are not looking like **nara-simha** man-lion incarnation...'

The words like 'ca' 'tu' 'eva' either play a havoc or go in drain in their usage. Here 'ca' is used for six attributes while two more are not suffixed with it. The usage of 'ca' to six of the attributes is to tell that those aspects are available in the Supreme alone. The last two attributes are not suffixed with this 'ca' because these two are Rama's attributes in his personal humanly nature and the Supreme is above these things.

Leaving all the above to a side for a moment, there is another viewpoint for these aspects. The word '**ca**' if taken as 'alone' or 'only' **aprameyaH ca** becomes 'you are knowable 'only' by your adherents [alone,] despisers cannot know you...' **duraasadaH ca** becomes 'you are inaccessible to others and accessible 'only' to your adherents [alone...] **jitendriyaH ca** 'indulgent in your adherents 'only / alone' and by conquering your senses you do not cast your glance at the disavowed...' **uttama dhaarmikaH ca** 'you are the 'only' supreme Dharma, or you alone is Supreme Dharma...' **vicakshanaH ca** 'you 'only' can discriminate good from bad, right from wrong... as you alone have said **mitra bhaavena sampraaptam na tyajae ayam katham ca na** 'I will not leave off one who befriends me...' **kshiti kshamavaan ca** 'the only/alone forbearing being...' Here also the 'ca' can be brought in as per **dehalii diipa nyaaya**, the syndrome of 'portico-lamp' a lamp kept in portico beams a little inside the house. Thus Govindaraja comments on this verse.

"You with your proportionate physis are a mighty one handling bows and arrows, but your bodily magnificence is more than that of magnificent humanly body.

She for a while grasped some divine nature of Rama and in that trance she uttered these expressions about divinity etc. This culminates into the Bhagavad-Gita's saying at 9-11: **ava jaananti maam muuDhaa maanuShiim tanum aashritam | param bhaavamajaananto mama bhuuta maheshvaram** || 'I the Supreme can not be known by the mindless for I am in human form...' Telling Gita is a happening in a split-second. This is the same condition of Arjuna prior to listening Gita. There also, we are told, that the real time is frozen by Krishna while he rendered those many verses of Gita. After enlightenment by listening Gita, Arjuna proceeds to perform his duty. Here also Tara comes to her real nature of vanara-female, after visualising a kind of **vishva ruupa** 'the Image of Supreme...' at the time of above addressing, which is not voiced intentionally but sprang forth from her pure consciousness **shuddha sattva**, while she she continues her wailing and pleading with Rama, at a later time. Thus the divine revelations have their own stunning effects.

[Verse Locator](#)

त्वम् आत्त बाणासन बाण पाणिः महाबलः संहनन उपपन्नः ।
मनुष्य देहाभुदयम् विहाय दिव्येन देहाभ्युदयेन युक्तः ॥ ४-२४-३२

32. **aatta [aapta] baaNaasana baaNa paaNiH** = taking, arrow's seat [bow,] arrows, in palm; **mahaabalaH** = highly mighty one; **samhanana upapannaH** = proportionally, limbed - magnificently limbed; **tvam** = you; **manuSyā deha abhudayam** = human, body's magnificence; **vihaaya** = leaving off - more than; **divyena deha abhyudayena** = divine, being's magnificence; **yuktaH** = you have.

"You with your proportionate physic are a mighty one handling bows and arrows, but your bodily magnificence is more than that of magnificent humanly body. [4-24-32]

She for a while grasped some divine nature of Rama and in that trance she uttered these expressions about divinity etc. This culminates into the Bhagavad-Gita's saying at 9-11: **ava jaananti maam muuDhaa maanuShiim tanum aashritam | param bhaavamajaananto mama bhuuta maheshvaram** || 'I the Supreme can not be known by the mindless for I am in human form...' Telling Gita is a happening in a split-second. This is the same condition of Arjuna prior to listening Gita. There also, we are told, that the real time is frozen by Krishna while he rendered those many verses of Gita. After enlightenment by listening Gita, Arjuna proceeds to perform his duty. Here also Tara comes to her real nature of vanara-female, after visualising a kind of **vishva ruupa** 'the Image of Supreme...' at the time of above addressing, which is not voiced intentionally but sprang forth from her pure consciousness **shuddha sattva**, while she she continues her wailing and pleading with Rama, at a later time. Thus the divine revelations have their own stunning effects.

[Verse Locator](#)

एन एव बाणेन हतः प्रियो मे तेन एव बाणेन हि माम् जहि हि ।
हता गमिष्यामि समीपम् अस्य न माम् विना वीर रमेत वाली ॥ ४-२४-३३

33. **viira** = oh, brave one; **ena eva baaNena me priyaH hataH** = which, alone, with arrow, my, dear one, is killed; **tena baaNena eva** = with that, arrow, only; **maam** = me; **jahi hi** = leave off [kill]; **hataa** = when killed; **asya samiipam gamiSyāmi** = to his, near, I wish to go; **maam vinaa** = me, without; **vaalii na rameta** = Vali, will not, takes delight.

"Oh, brave one, kill me too with the same arrow with which you have killed my dear husband, and on getting killed at your hand I wish to reach his near, as Vali takes no delight without me. [4-24-33]

[Verse Locator](#)

स्वर्गे अपि पद्म अमल पत्र नेत्र समेत्य संप्रेक्ष्य च माम् अपश्यन् ।
न हि एष उच्चावच ताम्र चूडा विचित्र वेषाः अप्सरो अभजिष्यत् ॥ ४-२४-३४

34. **padma a mala patra netra** = lotus', un, blemished, petal, eyed one [here Vali, not Rama]; **eSaH** = he, Vali; **svarge sametya api** = to heaven, reached, though; **samprekshya** = on looking around [in heaven for me]; **maam a pashyan** = me, not, seeing; **uccaavaca taamra cuuDaa** = [those with] towering, with red, tiaras; **vicitra veSaaH** = with amazing, costumes; **apsaraaH** = apsara-s; **na abhajiSyat** = he will not, make love to celestials.

"Though Vali with eyes like unblemished lotus petals reaches heaven he looks around for me, and not finding me there, he does not have a romance with celestial apsara-s though they will be in amazing costumes and wear red-coloured towering tiaras. [4-24-34]

[Verse Locator](#)

स्वर्गे अपि शोकम् विवर्णताम् च मया विना प्राप्स्यति वीर वाली ।
रम्ये नगेन्द्रस्य तटा अवकाशे विदेह कन्या अरहितो यथा त्वम् ॥ ४-२४-३५

35. **viira** = oh, valiant one; **videha kanyaa rahitaH** = Vidheha kingdom, damsel, without - without Vaidehi; **tvam** = you; **naga indrasya** = of mountain, the best; **ramye taTa avakaashe** = pleasant, mountainsides', in stretches; **yathaa** = as to how you are; likewise; **vaalii svarge api** = Vali is, in heaven, even in; **mayaa vinaa** = me, without; **shokam vi varNataam ca** = despair, without, colour [pale-faced, despond,] also; **praapsyati** = he derives.

"Even though Vali is in heaven he will derive despair and despondency without me, like you, who are despondent and despaired on the pleasant stretches of mountainsides of that best mountain Rishyamuka, as you are without Seetha. [4-24-35]

[Verse Locator](#)

त्वम् वेत्थ तावत् वनिता विहीनः
प्राप्नोति दुःखम् पुरुषः कुमारः ।
तत् त्वम् प्रजानन् जहि माम् न वाली
दुःखम् मम अदर्शनजम् भजेत ॥ ४-२४-३६

36. **kumaaraH puruSaH** = youthful one - virile, person; **vanitaa vihiinaH** = woman, without; **duHkham praapnoti** = discomfort, he derives; that; **tvam vettha taavat** = you, know, that much; **tat** = thereby; **pra jaanan** = verily, while aware of it; **maam jahi** = me, you kill; **vaalii** = Vali; **mama** = my; **a darshana jam** = not, seeing - find, born out of - owing to; **duHkham** = discomfort; **na bhajeta** = not, may [not] get.

"How a virile person derives discomfort without his woman, that much you know, isn't it! Because you are aware of it, you kill me; let not Vali get any discomfort when he does not find me. [4-24-36]

[Verse Locator](#)

यत् च अपि मन्येत भवान् महात्मा
स्त्री घात दोषः तु भवेन् न मह्यम् ।
आत्मा इयम् अस्य इति हि माम् जहि त्वम्
न स्त्री वधः स्यात् मनुजेन्द्र पुत्र ॥ ४-२४-३७

37. **manuja indra putra** = great, king's, son - oh, prince; **mahaatmaa** = great-souled one; **bhavaan** = you are; **mahyam** = to me [to Rama]; **strii ghaata doSaH** = woman, killing, blemish - sin; **na bhavet** = not, happen - befall; thus; **manyeta yat ca** = if you deem, even if; **iyam asya aatmaa** = she is, his, soul; **iti** = thus as; **maam tvam jahi** = me, you, kill; **strii vadhaH na syaat** = woman, killing, will not be, there.

"Oh, prince, as a high souled one even if you think that, "sin of killing a female will not befall on me?" But deem me as his soul, as scriptures say that the wife is the soul of husband, and hence kill me, then there will not be any blemish of woman killing. [4-24-37]

[Verse Locator](#)

शास्त्र प्रयोगात् विविधाः च वेदात् अनन्य रूपाः पुरुषस्य दाराः ।

दार प्रदानात् न हि दानम् अन्यत् प्रदृश्यते ज्ञानवताम् हि लोके ॥ ४-२४-३८

38. shaastra prayogaat = scriptures, in implementing; vividhaaH ca vedaat = various, also, Vedic sayings; daaraaH puruSasya = wife is, man's; an anya ruupaaH = not, other, aspect [entity]; loka daara pradaanaat = in world, wife, endowment; anyat = another, other than; daanam = endowment; j~naanavataam = by wise men; na pradR^ishyate hi = not, verily seen - countenanced, isn't it.

"In the course of implementing scriptural rituals, and even as contained in various Vedic sayings, wife is not a separate entity than her husband, and no better endowment than endowing a wife to an eligible bridegroom by bride's father is countenanced by the wise men in the world, isn't it. [4-24-38]

There are many Vedic sayings on this, and the rituals are also to be conducted with a wife on the side of that person who conducts the rituals. Thus wife is the other entity of her husband. artho vaa eSa yat patnii... aatmaa vai daaraa... vaidika vaakyaani... The Maha Bharata says in its aadi parva what a married woman is: artham bhaaryaa manuShyasya bhaaryaa shreShThatamaH sakhaa | 'man's better half is wife, and man's best friend is the wife.'

[Verse Locator](#)

त्वम् च अपि माम् तस्य मम प्रियस्य प्रदास्यसे धर्मम् अवेक्ष्य वीर ।
अनेन दानेन न लप्स्यसे त्वम् अधर्म योगम् मम वीर घातात् ॥ ४-२४-३९

39. viira = oh, valiant one; tvam ca api = you, also, even; dharmam avekshya = good, on examining; maam = me; mama priyasya tasya = my, dear one, to him; pradaasyase = you may bestow; viira = oh, brave one; tvam anena daanena = you, by this, endowment; mama ghaataat = me, by killing; a dharma yogam = not, rightness, touch of - touch of sin; na lapsyase = not, you attain.

"Even you, oh, valiant one, on examining good and bad bestow me to my dear husband, and by that way, oh, brave one, by such an endowment of a wife to her husband, by way of killing and sending her to her husband, you too will not get any touch of sin. [4-24-39]

[Verse Locator](#)

आर्ताम् अनाथाम् अपनीयमानाम् एवम् गताम् न अर्हसि माम् अहन्तुम् ।
अहम् हि मातंग विलास गामिना प्लवंगमानाम् ऋषभेण धीमता ।
विना वरार्होत्तम हेम मालिना चिरम् न शक्यामि नरेन्द्र जीवितुम् ॥ ४-२४-४०

40. narendra = oh, king the best; aartaam = one who is anguished one; a naathaam = un, protected one; apaniiyamaanaam = distracted [from dead-husband]; evam gataam = such as I am; maam = me; a hantum = to not, to kill; na arhasi = not, apt of you; aham = I; maatanga vilaasa gaaminaa = elephant's, sprightly, with gait [Vali]; dhiimataa = courageous one [intellectual one, secondarily]; vara arha uttama hema maalinaa = [one with] precious, exquisite, golden, pendant; plavangamaanaam R^iSabheNa = among fly-jumpers, the best; vinaa = without [such a Vali]; ciram jiivitum = for a long time, to live; na shakshyaami = not, capable I am.

"Anguished and unprotected, such as I am, oh, king, I am being distracted from my departed husband by these Vanara misters, and it is unapt of you to not to kill me, as I am incapable to live without him, whose sprightly gait is like that of an elephant, a best one among fly-jumping Vanara-s, a courageous one, and who wears a precious and exquisite golden pendant..." Thus Tara pleaded with Rama for a mercy-death. [4-24-40]

[Verse Locator](#)

इति एवम् उक्तः तु विभुः महात्मा ताराम् समाश्वास्य हितम् बभाषे ।
मा वीर भार्ये विमतिम् कुरुष्व लोको हि सर्वो विहितो विधात्रा ॥ ४-२४-४१

41. iti evam uktaH = thus, that way, who is spoken; vibhuH mahaatmaa = that lord [Rama,] great-souled one; taaraam = at Tara; sam aashvaasya = on consoling; hitam babhaaSe = expedient, spoke to her; viira bhaarye = oh, valiant one's, wife; vi matim = out of, mind - mind go raving; maa kuruSva = don't, make; sarvaH lokaH vidhaatraa vihitaH hi = all, world, by Creator, decreed [to be in this way,] isn't it.

Thus that way when Tara spoke to that lord and great-souled Rama, Rama consoling Tara well, spoke this word of expediency, "oh, wife of valiant one, let not your mind go raving, the Creator decreed all the world to be in this way, isn't so! [4-24-41]

[Verse Locator](#)

तम् चैव सर्वम् सुख दुःख योगम् लोको अब्रवीत् तेन कृतम् विधात्रा ।
त्रयो अपि लोका विहितम् विधानम् न अति क्रमन्ते वशगा हि तस्य ॥ ४-२४-४२

42. tam sukha duHkha yogam caiva = that, mirth, misery, their association, also thus; sarvam = everything; tena vidhaatraa kR^itam- by him, creator, made - ordained; lokaH abraviit = [so sagely] people, say; trayaH api lokaaH = three, even, worlds; tasya vashagaa hi = under his, control, indeed; vihitam vidhaanam = foreordained, process - predestination; na ati kramante = not, over, step [transgress, worlds.]

"And the same Creator has ordained mirth and misery, and even their association, so say sagely people. And even the triad of worlds is indeed under his control, and that triad too, cannot transgress the foreordained predestination. [4-24-42]

[Verse Locator](#)

प्रीतिम् पराम् प्राप्स्यसि ताम् तथा एव पुत्रः च ते प्राप्स्यति यौव राज्यम् ।
धात्र विधानम् विहितम् तथा एव न शूर पत्न्यः परिदेवयन्ति ॥ ४-२४-४३

43. paraam taam priitim praapsyasi = paramount, that sort of [as before,] appeasement, you get; te putraH ca = your, son, also; yauva raajyam praapsyati = crown, prince, he will get; dhaatra vidhaanam = by God, destiny; tathaa eva = that way, only; vihitam = has ordained; shuura patnyaH na paridevayanti = valiant one's, wives, will not, mourn emotionally.

"You will get paramount appeasement as before, and your son will become the crown prince, God has ordained destiny only in that way. Wives of the valiant ones will not mourn emotionally." Thus Rama consoled Tara. [4-24-43]

It is said that Tara is pacified by this single assurance of Rama that Angada will not be looked down, or banished, or killed by the forthcoming regime, and she is self-assured that Rama effectuates his promise. Not only this but her status of an empress is also protected because Sugreeva remarries her. Can a Hindu woman remarry? Yes she can, and should.

naShTe mR^ite pravraje kliibe ca patite tathaa | pa~ncastu aapastu patiH anye vidhiyate | 'a husband if lost, dead, deserted, becomes eunuch, in these five situations another husband is ordained...'

There are some more rulings besides this. A woman is at liberty to remarry under 'certain' circumstances. It appears that Tara is given equally to Vali and Sugreeva by gods, like Draupadi to Pandava-s. But in such wife-sharing system some strict rules are to be observed like time, months, years, turns etc., as has been done by Pandava-s. That was lacking with Vali. Vali's thinking is that Sugreeva wants Tara more than Kishkindha, so Vali did not kill Sugreeva but chased him away from Kishkindha, presuming the begrudging of Sugreeva is too trivial. The actual cause of rivalry between these two is Tara. But this cannot be over stated. Sugreeva informs Rama while narrating episode of Dundubhi, 'due to some woman there was a rivalry...' Sugreeva too does not overstate this. This is as per Govindaraja commentary.

Regarding the chastity of Tara no doubt is to be expressed by any for she is a celestial, emerged from the churning of Milky Ocean. She is equated with Seetha, Draupadi, Ahalya, and listening their episodes is said to remove any evil-visualisations, as in this verse:

ahalyaa draupadii taaraa siitaa manDodarii tathaa |
pa~nca kanyaaH paThet nityam duHsvapnam tasya na pashyati ||

[Verse Locator](#)

आश्वासिता तेन महत्मना तु प्रभाव युक्तेन परंतपेन ।
सा वीर पत्नी ध्वनता मुखेन सुवेष रूपा विरराम् तारा ॥ ४-२४-४४

44. prabhaava yuktena = persuasion, one who has; param tapena = by enemy-burner; mahatmanaa = by noble-souled one; tena = by him, Rama; aashvaasitaa tu = consoled, but; viira patnii = brave one's, wife; dhvanataa mukhena = sounding, faced - with a puling expression; su veSa [su] ruupaa = properly, attired, fair in aspect; saa taaraa viraraam = she, Tara, paused - her plaint.

Thus consoled by that persuasive, noble-souled and enemy-burner Rama, that brave one's wife whose aspect is fair and whose attire is proper, she paused her plaint, but with a puling expression. [4-24-44]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुर् विंशः सर्गः

Thus, this is the 24th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 25 Verses converted to UTF-8, Nov 09

Introduction

Rama hurries up Sugreeva to proceed with the funeral ceremony of Vali instead of sitting around the body and wailing endlessly. Rama tersely tells about living being's dependency on the eternal Time, Fate and the Absolute. Then Sugreeva takes charge of the situation and arranges for the monarchical funeral to Vali. At the final departure of her husband, Tara again laments. Ultimately Vali's body is committed to fire for his voyage to heavens on a remote avenue.

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स सुग्रीवम् च ताराम् च स अंगदाम् सह लक्ष्मणः ।
समान शोकः काकुत्स्थः सांत्वयन् इदम् अब्रवीत् ॥ ४-२५-१

1. saha lakshmaNaH = along with, Lakshmana; samaana shokaH = one with similar, disquiet; saH kaakutsthaH = he, that Rama; sugriivam ca = to Sugreeva, also; sa angadaam taaraam ca = together with, Angada, to Tara, also; saantvayan idam abraviit = while palliating, this, said.

While a similar disquiet of Sugreeva is prevailing over Rama and Lakshmana, Rama palliatively said this to Sugreeva, and even to Tara together with Angada. [4-25-1]

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न शोक परितापेन श्रेयसा युज्यते मृतः ।
यद् अत्र अनंतरम् कार्यम् तत् समाधातुम् अर्हथ ॥ ४-२५-२

2. shoka paritaapena = by mourning, sorrowfully; mR^itaH shreyasaa ne yujyate = deceased one, with bliss, not, be coupled - will not derive; atra = in this matter; yat anantaram kaaryam = which, subsequent, work to be done; tat samaadhaatum arhatha = that, to arrange, appropriate to.

"Deceased will not derive bliss by sorrowful mourning, hence it will be appropriate to arrange for that work which is subsequent in this matter. [4-25-2]

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लोक वृत्तम् अनुष्ठेयम् कृतम् वो बाष्प मोक्षणम् ।
न कालाद् उत्तरम् किञ्चित् कर्म शक्यम् उपासितुम् ॥ ४-२५-३

3. loka vR^ittam anuSTheyam = worldly, observance, is to be observed; vaH baaSpa mokSaNam kR^itam = your, tears, releasing, is [adequately] done; kaalaat uttaram = time, later to, if lapsed; kimcit karma = any, work - by any remote activity; na upaasitum shakyam = not, to undertake, possible.

"Worldly observances are to be observed, thus your activity of tear-shedding this far is justifiable, but after the lapse of time of any individual, it is impossible to activate that individual by any other remote activity like weeping.

Or

"Worldly observances are to be observed, thus your activity of tear-shedding this far is justifiable, it is impossible to undertake any other ritual work if time is lapsed just by weeping. [4-25-3]

A person comes to life after ten months incarceration in mother's womb; lives for a hundred year period, but on death, dead body is to be removed within ten hours. If a dead body is kept unattended for more than ten hours of death, a blemish called **paryuSita doSa** occurs. Thus, it is said, 'The duties ordained according to their time value are to be attended on time, otherwise if you lapse that particular time by shedding tears alone, there is no merit to the departed soul...' Maheshvara Tiirtha

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नियतिः कारणम् लोके नियतिः कर्म साधनम् ।

नियतिः सर्व भूतानाम् नियोगेषु इह कारणम् ॥ ४-२५-४

4. **loke** = in world; **niyatiH** = SOP standard operating procedure of universe, Fate, God, Time; **kaaraNam** = is the cause; **niyatiH karma saadhanam** = Fate, for action, instrument of; **iha** = here, in this world; **sarva bhuutaanaam** = for all, beings; **niyogeSu** = in motivation; **niyatiH** = regularity, Fate, God, Time; **kaaraNam** = deciding factor.

"Fate is the cause of all the worlds, Fate is the instrument for action, Fate is the deciding factor for motivation of all beings in these worlds. [4-25-4]

Here the word **niyati** has three deflections, **svabhaava vaada** Nature-theory, **niyati vaada** Fate-theory, **kaala vaada** Time-theory, and all these culminate into Theism, for theologises. Atheists hold the above three in each of its own. **svabhaava**: **kaaraNam vinaa eva sarvam bhavati iti svabhaava vaada...** 'without any apparent reason everything happens on its own, where the question of merit or sin does not arise...' and the adherents of karmic-cycle say, **niyati**: **puurva janma aarjita dharma adharmau niyati, sa eva sarvasya kaaraNam...** 'the merit or sin earned or accrued in last births brings forth the fruits of the present and future births...' **kaala** Time, the undisputable time factor is the reason for everything, also called 'god'.

If the attribute of god to the Time is removed and seen only as time with its watches, Rama is said to have spoken in the perfect tongue of perfect atheists in these four or five verses given below. However, if there is an All-Supervisory-God, these three will culminate in Him and then He becomes the Time, the presiding authority of worlds. For this the **shveta ashvatara upanishad**: has this hymn at its 1-2: **kaalaH svabhaavo niyatiH yadR^icaa bhuutaani yoniH puruSha iti cintyaa** | 'time, nature, fate, chance, material, power, intellect... thus all these are [thought to be the cause, but in vain...] Thus the words used as 'Fate' 'Time' are alterable with 'Supreme Being/Person.'

[Verse Locator](#)

न कर्ता कस्यचित् कश्चित् नियोगे च अपि न ईश्वरः ।

स्वभावे वर्तते लोकः तस्य कालः परायणम् ॥ ४-२५-५

5. **kasyacit** = somebody; **niyoge** = in motivating; **kashcit** = somebody else; **na kartaa** = not, the doer - instrument; **iishvaraH api ca na** = lord [not a controlling entity of others,] even, also, he is not; **lokaH sva bhaave vartate** = world, in its own, nature, functions; **tasya** = to it - to that worlds; **kaalaH paraayaNam** = Time, is cardinal.

"None is an instrument in motivating someone else to do something or otherwise, none is also a controlling entity of others, and even the world functions in its own nature, and that Time is cardinal for that world. [4-25-5]

Unlike Bhagavad Gita, which says everything in first person, here Rama is saying that he alone is Supreme, but naming Time, Fate etc., instead of using first person and declaring about himself.

[Verse Locator](#)

न कालः कालम् अत्येति न कालः परिहीयते ।

स्वभावम् च समासाद्य न कश्चित् अतिवर्तते ॥ ४-२५-६

6. **kaalaH kaalam na atyeti** = Time, over Time, will not, transcend; **kaalaH na parihiiyate** = Time, will not, transgress; **kashcit** = anything; **svabhaavam sam aasaadya** = nature, on attaining; **na ati vartate** = will not, over, step.

"Time will not transcend Time, neither Time transgresses itself, and on attaining the nature endowed by Time nothing can overstep its own Fate. [4-25-6]

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न कालस्य अस्ति बंधुत्वम् न हेतुर् न पराक्रमः ।

न मित्र ज्ञाति संबन्धः कारणम् न आत्मनो वशः ॥ ४-२५-७

7. **kaalasya bandhutvam na asti** = to Time, kinship, not, is there; **hetuH na** = instrumental, no; **paraakramaH na** = who can override it, no; **mitra j~naati** = friends, relations, sambandhaH na kaaraNam = = such connectivity, is not, the causative factor.

"Time has no kinship, thus it has no partiality, there is nothing instrumental to override Time, hence nothing can override it, and there are no causative factors to Time that connect through friends or relatives, hence all are equal in its viewpoint. [4-25-7]

[Verse Locator](#)

किम् तु काल परीणामो द्रष्टव्यः साधु पश्यता ।

धर्मः च अर्थः च कामः च कालक्रम समाहिताः ॥ ४-२५-८

8. **kim tu** = but; **saadhu pashyataa** = while clearly, on who is perceiving; by him; **kaala pariiNaamaH draSTavyaH** = Time's, mutation, is observable; **dharmaH ca arthaH ca kaamaH ca** = virtue, also, wealth, also, pleasures, also; **kaala krama samaahitaaH** = in Time's, course, well, cumulated.

"But even the mutations brought forth by Time are observable by a perceiver with a clear vision, and the virtue, wealth, pleasures are to be perceived as cumulated during the course of Time. [4-25-8]

If it is asked that, 'If Time takes care of everything what is it humans have to do, except to live like other animals?' For this the above verse says that 'a gentle perceiver has to perceive the changes brought in by the course of Time and according to them and also taking the help of scriptural dictates, one has to intelligently undergo the course of events, without asserting himself of his own achievements or without blaming himself or that imposing Time, should the results be distasteful. This is the way to attain the humanly-means, **puruSa artha** -s. And this is the way to live different from animals.

[Verse Locator](#)

इतः स्वाम् प्रकृतिम् वाली गतः प्राप्तः क्रिया फलम् ।

साम दान अर्थ संयोगैः पवित्रम् प्लवग ईश्वर ॥ ४-२५-९

9. **plavaga iishvaraH** = fly-jumper's, king; **vaalii** = Vali; **itaH** = from here; **svaam prakR^itim gataH** = his own, nature [of subtle-soul, on attaining, departed; **saama daana artha samyogaiH** = friendly, courteous, forgiving, connected with; **pavitram kriyaa phalam praaptaH** = pious, exploits, fruits [of actions befitting to a king,] obtained.

"That king of fly-jumpers Vali departed from here on attaining his own nature of subtle-soul, and he obtained pious fruits connected with his one time actions befitting to a king like, friendliness, courteousness, and forgivingness required of a king. [4-25-9]

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स्व धर्मस्य च संयोगात् जितः तेन महात्मना ।

स्वर्गः परिगृहीतः च प्राणान् अपरिरक्षता ॥ ४-२५-१०

10. praaNaan = lives; a pari rakSataa = without, completely, guarding - uncaring for himself; tena mahaatmanaa = by him, great-souled one; sva dharmasya samyogaat ca = his own, rightness, by association of - by virtue of; svargaH pari gR^ihiitaH ca = heavens, he acquired.

"That great-souled Vali did not care to safeguard his own lives in combat, and by virtue of his own rightness of a true combatant unworried of his life, he acquired heaven. [4-25-10]

This is to say Vali has attained a higher heaven than the routine heaven ruled by Indra, where the merit and demerit are metered. These higher heavens are impossible abodes for usual seekers of release from karmic cycle, but they chance upon certain blessed souls like Vali, who is sent from here to vaikunTha Vishnu's Milky-Oceanic abode, by no less than Rama himself.

[Verse Locator](#)

एषा वै नियतिः श्रेष्ठा याम् गतो हरि यूथपः ।

तत् अलम् परितापेन प्राप्त कालम् उपास्यताम् ॥ ४-२५-११

11. hari yuuthapaH = monkey's, commander, Vali; yaam gataH = which, course [he has taken]; eSaa niyatiH shreSThaa = this, course of fatality, is the choicest; tat = thereby; paritaapena alam = sorrowing, is enough; praapta kaalam = chanced, time[works incumbent on present time]; upaasyataam vai = be reverently attended to, indeed.

"Which course the commander of monkeys undertook is the choicest course of fatality, and hence, enough is this sorrowing, and let works incumbent on the present time be undertaken reverently..." So said Rama to Sugreeva. [4-25-11]

This is choicest course Vali sought after is to die in the course of fighting. For this it is said in Dharmaakuutam: atra niyati shabdaapara paryaayam janmaantara kR^ita karma kaalam apekShya phalati | kalo api puurva kR^ita karma saapekShya eva | na svatantra | evam kaala karma paraadhiinaH puruSho api na karmaNi svatantraH | 'by the word niyati the results of earlier births come to fruition abiding the Time... Time is bound by the results of earlier births... as such no independency to Time... thus, bound by the Time cycle, an individual is also not independent...'

[Verse Locator](#)

वचन अन्ते तु रामस्य लक्ष्मणः पर वीर हा ।

अवदत् प्रश्रितम् वाक्यम् सुग्रीवम् गत चेतसम् ॥ ४-२५-१२

12. raamasya vacana ante tu = of Rama, sentence, at close of, but; para viira haa = foes, braving ones, eliminator of; Lakshmana; gata cetasam = lost, animation [disconcerted]; sugriivam = to Sugreeva; prashritam vaakyam avadat = courteous, sentence, spoke.

At the close of Rama's sentence Lakshmana, the eliminator of braving foes, spoke this courteous sentence to the disconcerted Sugreeva. [4-25-12]

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कुरु त्वम् अस्य सुग्रीव प्रेत कार्यम् अनंतरम् ।

तारा अंगदाभ्याम् सहितो वालिनो दहनम् प्रति ॥ ४-२५-१३

13. sugriiva = oh, Sugreeva; tvam = you; taaraa angadaabhyaam sahitaH = Tara, Angada, along with; asya = his; anantaram = subsequent works; preta kaaryam = funeral, works; kuru = carry out - you attend to; vaalinaH dahanam prati = Vali's, cremation, [arrange] for.

"Sugreeva, you attend to the funeral rites, to be performed subsequently along with those two, Tara and Angada, and arrange for the cremation of Vali. [4-25-13]

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समाज्ञापय काष्ठानि शुष्काणि च बहूनि च ।
चन्दनानि च दिव्यानि वालि संस्कार कारणात् ॥ ४-२५-१४

14. **shuSkaaNi bahuuni kaaSThaani** = dried, many - substantial, for firewood; **divyaani candanaani ca** = for finest, sandalwood also; **vaali samskaara kaaraNaat** = Vali's, exequies, for purpose of; **sam aaj~naapaya** = at once, you order.

"Order at once for substantial dry firewood, likewise for finest sandalwood, for the purpose of the exequies of Vali. [4-25-14]

[Verse Locator](#)

समाश्वासय दीनम् त्वम् अंगदम् दीन चेतसम् ।
मा भूः बालिश बुद्धिः त्वम् त्वत् अधीनम् इदम् पुरम् ॥ ४-२५-१५

15. **tvam** = you; **diina cetasam** = down, hearted one; **diinam angadam samaashvaasaya** = miserable, Angada, you bolster up; **tvam baalisha buddhiH** = you, boyish [frivolous,] in thinking; **maa bhuuH** = do not, become; **idam puram tvat adhiinam** = this, city, on you, dependent.

"Bolster up that miserable Angada who is heartbroken, you too should not become frivolous in thinking as this city Kishkindha is now dependant on you. [4-25-15]

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अंगदः तु आनयेत् माल्यम् वस्त्राणि विविधानि च ।
घृतम् तैलम् अथो गन्धान् यत् च अत्र समनंतरम् ॥ ४-२५-१६

16. **angadaH tu** = Angada, but; **maalyam vividhaani vastraaNi ca** = wreaths, different, cloths, also; **ghR^itam tailam** = ghee [clarified butter,] oils; **athatH gandhaan** = further, perfumes; **atra yat ca** = therein, whatever, also; **sam anantaram** = consequently [other items useful in funeral.]

"Let Angada bring wreaths, different cloths, ghee, oils, as well perfumes and other items that are consequently useful in funeral. [4-25-16]

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त्वम् तार शिबिकाम् शीघ्रम् आदाय आगच्छ संभ्रमात् ।
त्वरा गुणवती युक्ता हि अस्मिन् काले विशेषतः ॥ ४-२५-१७

17. **taara** = oh, Lieut. Tara; **tvam sambhramaat** = you, readily [go]; **shibikaam** = palanquin, [covered litter of the dead, sedan chair]; **aadaaya shiighram aagacCha** = on taking, quickly, you come back; **tvaraa guNavatii** = despatch [2 performing business, a task, etc., promptly; is a merit; **visheSataH** = especially; **asmin kaale yuktaa hi** = at this, moment, worthwhile, truly.

"And Lt. Tara, you go quickly and come readily fetching a palanquin of the dead, for despatch is a merit, which is truly worthwhile, especially at these times. [4-25-17]

[Verse Locator](#)

सज्जी भवन्तु प्लवगाः शिबिक वाहन उचिताः ।
समर्था बलिनः चैव निर्हरिष्यन्ति वालिनम् ॥ ४-२५-१८

18. **shibika vaahana ucitaaH** = litter of the dead, bearers, suitable ones; **samarthaa** = proficient ones; **balinaH caiva** = sturdy ones, also thus; **plavagaaH** = such fly-jumpers - Vaanaras; **sajjii bhavantu** = at the ready, be there; **vaalinam** = to Vali; **nir hariSyanti** = out, carry off - to cart him away.

"Let suitable, proficient and sturdy Vaanara-s be at the ready as the bearers of the litter of the dead to carry away Vali." Thus said Lakshmana to Sugreeva. [4-25-18]

[Verse Locator](#)

एवम् उक्त्वा तु सुग्रीवम् सुमित्र आनन्द वर्धनः ।
तस्थौ भ्रातृ समीपस्थो लक्ष्मणः पर वीरहा ॥ ४-२५-१९

19. **sumitra aananda vardhanaH** = Sumitra's, delight, enhancer - Saumitri; **para viira haa** = foes, braving ones, eliminator of; Lakshmana; **sugriivam** = to Sugreeva; **evam uktvaa** = thus, on saying; **bhraatR^i samiipasthaH tasthau** = at brother's, nearby staying, stepped back-withdrawn.

Speaking thus to Sugreeva that enhancer of his mother Sumitra's delight and the eliminator of braving foes, Lakshmana stepped off and stayed behind his brother Rama. [4-25-19]

[Verse Locator](#)

लक्ष्मणस्य वचः श्रुत्वा तारः संभ्रान्त मानसः ।
प्रविवेश गुहाम् शीघ्रम् शिबिका आसक्त मानसः ॥ ४-२५-२०

20. **taaraH** = Lieut. Tara; **lakSmaNasya vacaH shrutvaa** = Lakshmana's, words, on hearing; **sambhraanta maanasaH** = hectic, in mood; **shibikaa aasakta maanasaH** = litter of the dead, firmed up, in mood; **shiighram guhaam pravivesha** = fleetly, into cave - into Kishkindha, entered.

On hearing the words of Lakshmana Lt. Tara's mood became hectic and he fleetly entered Kishkindha with his mood firmed up to get the litter of the dead. [4-25-20]

[Verse Locator](#)

आदाय शिबिकाम् तारः स तु पर्यापयत् पुनः ।
वानरैः उह्यमानाम् ताम् शूरैः उद्धहन उचितैः ॥ ४-२५-२१

21. **saH taaraH** = he, that Lt. Tara; **udvahana ucitaiH shuuraiH** = to carry, suitable, gritty ones; **vaanaraiH** = by vanara-s; **uhyamaanaam taam shibikaam** = being carried, that litter; **aadaaya** = on fetching; **punaH** = again; **paryaapatat [pari aa patat** = return, came, falling - rebound that quickly] = came back in a trice.

Lt. Tara came back in a trice fetching that litter of the dead, getting it carried by gritty and suitable Vanara-s. [4-25-21]

[Verse Locator](#)

दिव्याम् भद्र आसन युताम् शिबिकाम् स्यंदन उपमम् ।
पक्षि कर्मभिः आचित्राम् द्रुम कर्म विभूषिताम् ॥ ४-२५-२२
अचिताम् चित्र पत्तीभिः सुनिविष्टाम् समंततः ।
विमानम् इव सिद्धानाम् जाल वात आयान आयुताम् ॥ ४-२५-२३
सुनियुक्तानाम् विशालाम् च सुकृताम् शिल्पिभिः कृतात् ।
दारु पर्वतकोपेताम् चारु कर्म परिष्कृताम् ॥ ४-२५-२४
वर आभरण हारैः च चित्र माल्य उपशोभिताम् ।

गुहागहन संच्छन्नाम् रक्त चन्दन भूषिताम् ॥ ४-२५-२५

पुष्प ओघैः समभिच्छन्नाम् पद्म मालाभिः एव च ।

तरुण आदित्य वर्णाभिः भ्राजमानभिः आवृताम् ॥ ४-२५-२६

22, 23, 24, 25, 26. divyaam bhadra aasana yutaam = divine, majestic, throne, having; [divyaam] syandana upamam = [divine] chariot, similar to; pakshi karmabhiH aacitraam = birds, works [figurines,] adorned with; druma karma vi bhuuSitaam = tree, figurines, well, beautified; citra pattiibhiH acitaam = striking [figures,] of foot soldiers, carved with; sam antataH = all, over su ni viStaam = well, in, set,; siddhaanaam vimaanam iva = of gifted-souls, aircraft, as with; jaala vaata aayaana aayutaam = grills, air, to enter [with small ventilators,] which has. su niyuktaanaam = we, seamed in [its parts]; vishaalaam ca = spacious, also; su kR^itaam shilpibhiH kR^itaam = well, crafted, by craftsmen, made; daaru parvataka upetaam = wooden, plat-hills, having; caaru karma pariSkR^itaam = with fine, artistry [of polishing,] finishing touches given; vara aabharaNa haaraiH ca = best, ornaments, strings, also; citra maalya upashobhitaam = amazing, flowery-tassels, elaborated with; guhaa gahana sam cChannaam = cave [cabin,] sky [roof,] well, covered over; rakta candana bhuuSitaam = red, sandalwood woodcraft, ornamented with; puSpa oghaiH = with flower, lots of; sam abhi cChannaam = well, over, covered; taruNa aaditya varNaabhiH = tender, sun, in shade; bhraajamaanabhiH = shining forth; padma maalaabhiH eva ca = red-lotus, garlands, even, also; aavR^itaam = garlanded with; shibikaam [aadaaya paryaapatat] = such a palanquin, [Tara brought on his coming.]

That palanquin is having a majestic throne and in similarity it is like a divine chariot which is adorned and beautified with figurines of birds and trees in high relief. From all over it is well set in with strikingly carved figures of foot soldiers, and it is like an aircraft of the gifted souls, namely siddha-s, with grills and ventilators. Well seamed-in are its parts and also spacious it is, and well crafted by the crafty craftsmen it has wooden play-hills carved in its walls, and finishing touches with a fine artistry of polishing are given to that palanquin. It is elaborated with best ornaments and strings of pearls, gems, beads and the like, and even with amazing flowery-tassels. Its cabin's roof is covered with an ornamental woodcraft of red-sandalwood. It is well covered over with lots of flowers, and in its shade it is like a tender sun, while garlands of red-lotuses are further brightening it. And Lt. Tara brought such a litter of the dead. [4-25-22, 23, 24, 25, 26]

These few verses describing the royal palanquin are not available in critical edition and even in some ancient mms. The word guhaa gahana is not 'deep cave' as in ordinary sense. It is one among the rare expressions used in Ramayana. guhaa gahana shabdena shibika upari prasaarya maaNaanaam pa~njaram ucyate... 'the roof of the cabin / cage of the palanquin...' is the meaning of the above words. Tilaka. [After Dr. Satya Vrat.].

[Verse Locator](#)

ईदृशी शिबिकाम् दृष्ट्वा रमो लक्ष्मणम् अब्रवीत् ।

क्षिप्रम् विनीयताम् वली प्रेत कार्यम् विधीयताम् ॥ ४-२५-२७

27. iidR^ishii shibikaam dR^iSTvaa = such sort of, palanquin, on seeing; ramaH lakshmaNam abraviit = Rama, to Lakshmana, said; valii kshipram viniyataam = Vali be, quickly, taken away; preta kaaryam vidhiyataam = corpse, rites [funeral ceremony,] be undertaken.

On seeing such a sort of palanquin Rama said to Lakshmana, "Let Vali be taken away quickly and funeral ceremony be undertaken." [4-25-27]

[Verse Locator](#)

ततो वालिनम् उद्यम्य सुग्रीवः शिबिकाम् तदा ।

आरोपयत विक्रोशन् अंगदेन सह एव तु ॥ ४-२५-२८

28. tataH = afterwards; angadena saha eva tu = Angada, along with [others,] thus, but; sugriivaH vikroshan = Sugreeva, painfully squalling; vaalinam udyamya = Vali, on lifting

up; **tadaa** = then; **shibikaam aaropayata** = into litter, set him in - lodged.

Thereafter Sugreeva along with Angada and others lifted up and then lodged Vali in the litter of the dead squalling woefully. [4-25-28]

[Verse Locator](#)

आरोप्य शिबिकाम् चैव वालिनम् गत जीवितम् ।
अलंकारैः च विविधैः माल्यैः वस्त्रैः च भूषितम् ॥ ४-२५-२९
आज्ञापयत् तदा राजा सुग्रीवः प्लवग ईश्वरः ।
और्ध्व देहिकम् आर्यस्य क्रियताम् अनुरूपतः ॥ ४-२५-३०

29, 30. **tadaa** = then; **plavaga iishvaraH raajaa sugriivaH** = fly-jumper, the best, king, Sugreeva; **vividhaiH alankaaraiH ca** = with diverse, decorations, also; **maalyaiH vastraiH ca bhuuSitam** = garlands, cloths, also, one who is adorned with, Vali; **gata jiivitam** = lost, life; **vaalinam** = Vali is; **shibikaam aaropya** = into litter, on getting up; **aaj~naapayat** = [Sugreeva] ordered; **aaryasya** = of the noble [brother of mine, Vali's]; **aurdhva dehikam** = upward, subtle-body-journey rites [funeral ceremony]; **anu ruupataH** = befitting his kingly status - magnificently; **kriyataam** = shall be undertaken.

Thus setting that deceased Vali who is diversely decorated and adorned with garlands and cloths onto the palanquin, then Sugreeva, the king of best fly-jumpers, has ordered, "let the funeral ceremony of this noble brother of mine be undertaken, befitting to his magnificence... [4-25-29, 30]

[Verse Locator](#)

विश्राणयन्तो रत्नानि विविधानि बहूनि च ।
अग्रतः प्लवगा यान्तु शिबिका तद् अनंतरम् ॥ ४-२५-३१

31. **plavagaaH** = fly jumpers; **vividhaani bahuuni ca** = various, plentiful, also; **ratnaani vishraaNayantaH** = gems, strewing [on pathway]; **agrataH yaantu** = in van, proceed; **shibika tat anantaram** = palanquin, that, afterward [let go.]

"Let the vanara-s proceed in van strewing various gems plentifully, and the palanquin afterward... [4-25-31]

[Verse Locator](#)

राज्ञाम् ऋद्धि विशेषा हि दृश्यन्ते भुवि यादृशाः ।
तादृशैः इह कुर्वन्तु वानरा भ्रतुः सत् क्रियाम् ॥ ४-२५-३२

32. **bhuvi raaj~naam** = on earth, for kings; **yaadR^ishaaH** = which kind of; **R^iddhi visheSaa dR^ishyante** = opulence, elements of [grandiose,] are conspicuous; **taadR^ishaiH** = that kind of; **vaanaraaH** = vanara-s; **bhratR^iu** = to lord; **sat kriyaam** = good, action - honour, immortalisation; **iha kurvantu** = now, to be performed.

"In which way the grandiose of monarchical opulence will be conspicuous on earth when kings decease, in a similar way the Vanara-s have to immortalise lord Vali now," Sugreeva ordered monkeys in that way. [4-25-32]

[Verse Locator](#)

तादृशम् वालिनः क्षिप्रम् प्राकुर्वन् और्ध्वदैहिकम् ।
अंगदम् परिरभ्य आशु तार प्रभृतयः तथा ॥ ४-२५-३३
क्रोशन्तः प्रययुः सर्वे वानरा हत बान्धवाः ।

33, 34a. **vaalinaH taadR^isham** = to Vali, that kind of; **aurdhva daihikam** = funeral, rites - service to the dead; **kshipram praa kurvan** = immediately, on doing; **tathaa** = then; **hata baandhavaaH** = is dead, those whose relative is; **taara prabhR^itayaH** = monkey chief Tara, and others; **sarve vaanaraaH** = all, vanara-s; **angadam parirabhya** = Angada, hemming round; **kroshantaH** = while weeping; **aashu prayayuH** = promptly, started out.

On performing services to the dead in the same way as ordered by Sugreeva, then all of those vanara-s like Lt. Tara and others, have promptly started out hemming round Angada, keening over their dead relative Vali. [4-25-33, 34a]

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ततः प्रणिहिताः सर्वा वानर्यो अस्य वशानुगाः ॥ ४-२५-३४
चुक्रुशुः वीर वीर इति भूयः क्रोशन्ती ताः प्रियम् ।

34b, 35a. **tataH** = then; **asya vasha anu gaaH** = his [Vali's,] under control, in tow, going - adherents; **sarvaa vaanaryaaH praNihitaaH** = all vanara females, coming together; **viira viira iti** = oh, brave one, oh, brave one, thus as; **cukrushuH** = wept; **taaH priyam bhuuyaH kroshantii** = they, for their beloved, repeatedly, wept.

Then all the female adherents of Vali came together and wept saying, 'oh, brave one, oh, brave one...' and they repeatedly wept thus for their departed dear. [4-25-34b, 35a]

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तारा प्रभृतयः सर्वा वानर्यो हत बान्धव ॥ ४-२५-३५
अनुजग्मुः च भर्तारम् क्रोशन्त्यः करुण स्वनाः ।

35b, 36a. **hata baandhava** = those that have a killed, relative - husband; **taaraa prabhR^itayaH** = lady Tara, and others; **sarvaa** = all; **vaanaryaaH** = female vanara-s; **karuNa svanaaH kroshantyaH** = in pathetic, tone, wailing; **bhartaaram anujagmuH ca** = their husband, followed, also.

Lady Tara and all other female Vanara-s, whose husband is dead, followed the funeral procession wailing in a pathetic tone. [4-25-35b, 36a]

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तासाम् रुदित शब्देन वानरीणाम् वन अंतरे ॥ ४-२५-३६
वनानि गिरयः चैव विक्रोशन्ति इव सर्वतः ।

36b, 37a. **vana antare** = forest, in the interior of; **taasaam vaanariiNaam rudita shabdena** = their, of female vanara-s, wailing, by the din of; **sarvataH vanaani** = everywhere, forests; **girayaH caiva** = hillocks, also thus; **vikroshanti iva** = is much - noisily wailing, as though [it appeared.]

With the din of wailing of those Vanara females in the interiors of the forest, that forest along with its hillocks appeared to be wailing noisily. [4-25-36b, 37a]

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पुलिने गिरि नद्याः तु विविक्ते जल संवृते ॥ ४-२५-३७
चिताम् चक्रुः सुबहवो वानरा वन चारिणः ।

37b, 38a. **vana caariNaH** = forest, movers in; **su bahavaHvaanaraaH** = very, many, vanara-s; **giri nadyaaH tu** = from hill, cascading river's, but; **jala samvR^ite** = water, encircled; **vi vikte** = un, populated; **puline** = on isle of sand; **citaam cakruH** = funeral pile, arranged.

Many Vanara-s have arranged a funeral pile on an unpopulated sandy isle, around which brooks from the cascades of hills are encircling. [4-25-37b, 38a]

[Verse Locator](#)

अवरोप्य ततः स्कंधात् शिबिकाम् वानरोत्तमाः ॥ ४-२५-३८
तस्थुः एकांतम् आश्रित्य सर्वे शोक परायणाः ।

38b, 39a. tataH = then; sarve vaanara uttamaaH = all, vanara-s, the best; skandhaat shibikaam avaropya = from shoulders, palanquin, on lifting down; shoka paraayaNaaH = in melancholy, weltered in; ekaantam aashritya tasthuH = lonely [aside,] stood aside.

All of those best vanara-s then lifted down that palanquin from their shoulders and stood aside weltered in melancholy. [4-25-38b, 39a]

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ततः तारा पतिम् दृष्ट्वा शिबिका तल शायिनम् ॥ ४-२५-३९
आरोप्य अंके शिरः तस्य विललाप सुदुःखिता ।

39b, 40a. tataH taaraa = then, Tara; shibikaa tala shaayinam = litter's, on plane [on bier,] recumbent; patim dR^iSTvaa = at husband, on seeing; su duHkhitaa = much, anguishing; tasya shiraH anke aaropya = his, head, in lap, on bringing up; vi lalaapa = verily, wailed.

Lady Tara on seeing at her husband Vali recumbent on the bier of the litter of the dead, she then brought his head onto her lap, and wailed painfully. [4-25-39b, 40a]

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हा वानर महाराज हा नाथ माम् वत्सल ॥ ४-२५-४०
हा महार्हः महाबाहो हा मम प्रिय पश्य माम् ।
जनम् न पश्यसि इमम् त्वम् कस्मात् शोक अभिपीडितम् ॥ ४-२५-४१

40b, 41. haa vaanara mahaaraaja = ha, monkey's, great king; haa maam naatha = ha, my, husband; haa mahaa arhaH = ha, highly deserving - meritorious king; mahaa baahuH = greatly, skilful - mighty one; haa mama priya = ha, my, dear; maam pashya = me, you see; tvam = you; shoka abhi piiDitam = by grief, much, harassed ones; imam janam = at this, creature [that is me]; kasmaat na pashyasi = why for, not, you see.

"O, great king of monkeys... o, my consort... my dear... o, meritorious one, o, mighty one, o, my dear... see me... why do not you see this grief-stricken creature, that is me... [4-25-40b, 41]

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प्रहृष्टम् इह ते वक्त्रम् गत असौः अपि मानद ।
अस्त अर्क सम वर्णम् च दृश्यते जीवतो यथा ॥ ४-२५-४२

42. maanada = oh, dignity-awarder; gata asoH api = gone, lives, even if; te = your; asta arka sama varNam ca = at dusking mountain, sun, similar, shade [dazzle of sun]; vaktram = face; jiivataH yathaa = [face of] one who is living, as with; iha pra hR^iSTam dR^ishyate = now, highly, enchanting, is appearing.

"Though your lives have gone your face is appearing to be highly enchanting as if it has a similar dazzle of the sun on dusking mountain, as it had when you were alive. [4-25-42]

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एष त्वाम् राम रूपेण कालः कर्षति वानर ।
येन स्म विधवाः सर्वाः कृता एक इषुणा रणे ॥ ४-२५-४३

43. **vaanara** = oh, vanara; **kaalaH** = Time-god; **eSaH raama ruupeNa** = this, in Rama's, mien; **tvaam karSati** = you, he is dragging away; **yena** = by which Rama's; **raNe eka iSuNaa** = in fight, with one, arrow; **sarvaaH vidhavaaH kR^itaa sma** = all are, as widows, rendered, we are.

"Time-god in the mien of this Rama is hauling you away, oh, vanara, on rendering all of us as widows by flinging a single arrow in the fight. [4-25-43]

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इमाः ताः तव राजेन्द्र वानर्यो अप्लवगाः तव।
पादैः विकृष्टम् अध्वानम् आगताः किम् न बुध्यसे ॥ ४-२५-४४
तव इष्टा ननु चैव इमा भार्याः चन्द्र निभ आननाः ।

44, 45a. **raajendra** = oh, best king; **tava** = your; **taaH** = those; **imaaH** = these; **vaanaryaaH** = female-vanara-s; **a plavagaaH** = not, by leaping and jumping; **paadaiH** = by feet; **tava** = your; **vikR^iSTam** = much dragged - lengthy; **adhvaanam aagataaH** = on pathway, they came; **kim na budhyase** = why, not, mind them; **imaaH** = these; **candra nibha aananaaH bhaaryaaH** = moon, shine, faced, wives; **tava iSTaa nanu** = to you, dearest ones, isn't it.

"These are those female vanara-s of yours, oh, best king, unable to come by leaping and jumping as they are wont to, they have come treading a much lengthy way of yours, why do not you mind them? They with their faces like moonshine are your cherished wives, isn't it! [4-25-44]

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इदानीम् न ईक्षसे कस्मात् सुग्रीवम् प्लवग ईश्वरम् ॥ ४-२५-४५
एते हि सचिवा राजन् तार प्रभृतयः तव ।
पुर वासि जनः च अयम् परिवार्य विषीदति ॥ ४-२५-४६

45b, 46. **idaaniim** = now; **plavaga iishvaram sugriivam** = fly-jumper, lord of, at Sugreeva; **kasmaat na iikSase** = what for, not, you are seeing; **raajan** = oh, king; **taara prabhR^itayaH** = Lt. Tara, and others; **ete tava sacivaa** = these all, your, ministers [are lamenting]; **ayam pura vaasi janaH ca** = this, city, dwelling, people, also; **parivaarya vi Siidati** = gathering round, very much, sinking down; **[kim na budhyase** = why, not, mind them.]

"What for you are not seeing the lord of fly-jumpers Sugreeva, and these Lt. Tara and others are all your ministers, oh, king, and even the people dwelling in Kishkindha city have gathered around you and sinking down, why do not you mind them? [4-25-45b, 46]

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विसर्जय एनान् सचिवान् यथा उचितम् अरिन्दम ।
ततः क्रीडामहे सर्वा वनेषु मदनोत्कटाः ॥ ४-२५-४७

47. **arindama** = enemy, subjugator of; **enaan** = them; **sacivaan** = ministers; **yathaa ucitam** = as, apropos - as usual; **[in other mms - yathaa puram** = as earlier - where puram is a rare word]; **visarjaya** = leave off - bid adieu; **tataH** = then; **madana utkaTaaH** = Love-god, with ecstasy of [voluptuously]; **sarvaa** = we all; **vaneSu kriiDaamahe** = in woods, we sport with [you.]

"Bid adieu to these ministers as usual, oh, enemy subjugator, then we all can sportfully wander in the woods in voluptuousness." Thus Tara mourned for Vali. [4-25-47]

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एवम् विलपतीम् ताराम् पति शोक परीवृताम् ।
उत्थापयन्ति स्म तदा वानर्यः शोक कर्षिताः ॥ ४-२५-४८

48. **evam vilapatiim** = that way, who is wailing; **pati shoka pariivR^itaam** = for husband, by grief, enwrapped; **taaraam tadaa** = Tara is, then; **shoka karshitaaH vaanaryaH** = by grief, haggard, vanara females; **utthaapayanti sma** = started to lift up, they have [taken her away.]

While Tara is enwrapped in the grief for her husband and wailing that way, then other female Vanara-s, who are equally haggard by grief have lifted her up and took her away from the body of Vali. [4-25-48]

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सुग्रीवेण ततः सार्धम् अंगदः पितरम् रुदन् ।
चिताम् आरोपयामास शोकेन अभिप्लुत इन्द्रियः ॥ ४-२५-४९

49. **tataH** = then; **saH angadaH** = that, Angada, along with; **sugriiveNa saardham** = with Sugreeva, along with; **rudan** = while weeping; **shokena abhi pluta indriyaH** = by grief, fully, deluged, senses; **pitaram citaam aaropayaamaasa** = father, onto pyre, started to mount.

Angada wailing along with Sugreeva, started to mount his father's body onto pyre in an involuntary way, as his senses are deluged under grief. [4-25-49]

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ततो अग्निम् विधिवत् दत्त्वा सो अपसव्यम् चकार ह ।
पितरम् दीर्घम् अध्वानम् प्रस्थितम् व्याकुल इन्द्रियः ॥ ४-२५-५०

50. **tataH** = then; **saH** = he, Angada; **vyaakula indriyaH** = with dismayed, senses; **vidhivat agnim dattvaa** = procedurally, fire, on giving; **diirgham adhvaanam prasthitam** = on a remote, avenue, voyaging; **pitaram** = to father; **apa savyam** = anti, circumambulations, [moving around in anticlockwise direction]; **cakaara ha** = made, indeed.

On giving fire to the pyre procedurally, then Angada with dismayed senses performed circumambulations in an anticlockwise direction to his father, who is voyaging on a remote avenue. [4-25-50]

The word **apa savya** means another way, 'to keep the sacred thread on the right shoulder...' which will be observed only in funeral ceremonies. Usually this sacred thread of Hindus is sling on the left shoulder, which is called **savyam**. In funeral rites it is occasionally changed onto right shoulder. In temples when circumambulations are performed, the devotee faces the idol, keeping his right to left of the idol and moves on his left, around sanctum sanctorum. This is called **savya pradakshiNa** and in funerals it is other way round, called **apa savya pradakshiNa**.

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संस्कृत्य वालिनम् तम् तु विधिवत् प्लवगर्षभाः ।
आजग्मुः उदकम् कर्तुम् नदीम् शुभ जलाम् शिवाम् ॥ ४-२५-५१

51. **plavagarSabhaaH** = fly-jumpers, the best; **tam vaalinam** = to him to Vali; **vidhivat samskR^itya** = procedurally, on cremating; **udakam kartum** = water, to make - to offer water oblations; **shubha jalaam** = one with auspicious, waters; **shivaam** = propitious; **nadiim** = to river; **aajagmuH** = arrived.

On cremating Vali procedurally those best fly-jumpers arrived at the propitious river with auspicious waters to offer water oblations to the departed soul. [4-25-51]

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ततः ते सहिताः तत्र हि सः अंगदम् स्थाप्य च अग्रतः ।
सुग्रीव तारा सहिताः सिषिचुः वानरा जलम् ॥ ४-२५-५२

52. tataH = then; sugriiva taaraa sahitaH = Sugreeva, Lady Tara, along with; te vaanaraaH = those, vanara-s; tatra sahitaH = there, gathering together; angadam agrataH sthaapya ca = Angada, in front, locating, also; jalam siSicuH = water, drenched - offered waters.

Those vanara-s on coming together along with Sugreeva and Lady Tara, and then locating Angada in their front, they have offered water oblations to the soul of Vali. [4-25-52]

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सुग्रीवेण एव दीनेन दीनो भूत्वा महाबलः ।

समान शोकः काकुत्स्थः प्रेत कार्याणि अकारयत् ॥ ४-२५-५३

53. mahaabalaH kaakutsthaH = great mighty, Rama; diinena sugriiveNa eva = with hapless one, with Sugreeva, thus; samaana shokaH = even up, in sadness - on becoming; diinaH bhuutvaa = hapless, on becoming; preta kaaryaaNi akaarayata = funeral, rites, effectuated.

He whose sadness evened up with that of Sugreeva, and who became one with Sugreeva in haplessness, that great mighty Rama effectuated the funeral rites of Vali. [4-25-53]

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ततो अथ तम् वालिनम् अग्न्य पौरुषम्

प्रकाशम् इक्ष्वाकु वर इषुणा हतम् ।

प्रदीप्य दीप्त अग्नि सम ओजसम् तदा

स लक्ष्मणम् रामम् उपेयवान् हरिः ॥ ४-२५-५४

54. tataH tu = then, but; agnya pauruSam = one with lofty, aplomb; prakaasham = of manifest-renown; ikshvaaku vara iSuNaa hatam = Ikshvaku-s, best one from, by arrow, eliminated; agni sama ojasam = fire, equalling, by his flare; tam vaalinam = him that Vali is; pra diipya = well, inflaming [cremating Vali on pyre]; tadaa = then; sa lakshmaNam = with, Lakshmana; diipta = flaming; [ellipt: agni sama ojasam = = fire, equalling, by his flare;] raamam hariH upeyavaan = to Rama, monkey [Sugreeva]; approached the nearby of.

On cremating Vali of lofty aplomb and manifest-renown and whom the arrow of that Rama, the best of Ikshvaku dynasty has eliminated, Sugreeva then approached that Rama, who is with Lakshmana at his side, and whose flair equals a flaming fire. [4-25-54]

In fact Sugreeva is fully wet with river waters and effusing is water from his clothing and body, yet he is compared with flaming blaze, only to say that Sugreeva has washed off the sin called Vali and bathed in the pious waters called Rama's mercy, thus his resplendence is pure and fire-like. Govindaraja. By these observances of funeral rites, water oblations etc., the Vanara- may not be regarded as monkeys or as other mammals, but this race is to be regarded a divine race adherent to Vedic practises. They took birth at the hest of Brahma.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे पंच विंशः सर्गः

Thus, this is the 25th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 26 Verses converted to UTF-8, Nov 09

Introduction

Hanuma proposes that the coronation of Sugreeva is to be performed under the aegis of Rama. But Rama says that he cannot enter villages or cities during exile, and asks the chiefs of monkeys to perform the same. Rama also suggests that Angada may also be crowned as crown prince. Accordingly, Sugreeva is anointed as king and Angada as crown prince of Kishkindha. The regal splendour of the coronation is narrated in here.

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ततः शोक अभिसंतप्तम् सुग्रीवम् क्लिन्न वासनम् ।
शाखा मृग महामात्राः परिवार्य उपतस्थिरे ॥ ४-२६-१

1. tataH shoka abhi sam taptam = then, in grief, very much, seared; klinna vaasanam = who is with damp, cloths; sugriivam = at Sugreeva; shaakhaa mR^iga mahaamaatraaH = tree-branch, animals', eminent, ministers; parivaarya upatasthire = arriving around, stood nearby - stood accessible to Sugreeva.

The eminent ministers of tree-branch animals then surrounded Sugreeva, who is very much seared in grief and who is still wearing damp cloths, as he just a while ago offered watery oblations to his deceased brother, stood accessible to him. [4-26-1]

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अभिगम्य महाबाहुम् रामम् अक्लिष्ट कारिणम् ।
स्थिताः प्रांजलयः सर्वे पितामहम् इव ऋषयः ॥ ४-२६-२

2. sarve = all - monkeys; pitaamaham R^iSayaH iva = at Forefather - Brahma, sages, as with; mahaabaahum = at dexterous one; a kliSTa kaariNam = without, complication, deeds doer - effortless, adroit; raamam = Rama; abhi gamya = towards, on going; praanjalayaH sthitaH = with palms-adjoined, they stood.

On going towards the dexterous Rama, whose exploits are effortless, all of those monkeys tarried with their palms adjoined as with the sages tarrying in the presence of Brahma, the Forefather. [4-26-2]

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ततः कांचन शैल आभः तरुण अर्क निभ आननः ।
अब्रवीत् प्रांजलिर् वाक्यम् हनुमान् मारुत आत्मजः ॥ ४-२६-३

3. tataH = then; kaancana shaila aabhaH = golden, mountain, [Mt. Meru] in sheen of; taruNa arka nibha aananaH = tender, sun, in glint, with visage; maaruta aatma jaH = Air-

god's, soul, son - direct son; **hanumaan** = Hanuma; **pra anjaliH vaakyam abraviit** = well - reverently, adjoining palms, sentence, spoke.

Hanuma, the son of Air-god, whose sheen is like that of the golden mountain Meru, and whose visage is like that of the tender sun in its glint, then spoke this sentence reverently adjoining his palms. [4-26-3]

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भवत् प्रसादात् काकुत्स्थ पितृ पैतामहम् महत् ।
वानराणाम् सुदंष्ट्राणाम् संपन्न बलशालिनाम् ॥ ४-२६-४
महात्मानाम् सुदुष्प्रापम् प्राप्तम् राज्यम् इदम् प्रभो ।

4, 5a. **prabho** = oh, lord Rama; **kaakutstha** = oh, Kakutstha; **su damSTraaNaam** = of best, teethed monkeys [armed with the teeth, as in armed to the teeth]; **sampanna balashaalinaam** = having a privileged, might; **mahaatmaanaam** = of great-souled ones - rather, deferential ones; **vaanaraaNaam** = of monkeys; **pitR^i paitaamaham** = belonging to father, forefathers; **mahat** = magnificent [kingdom]; **su duS praapam** = verily, impossible, to gain; **idam raajyam** = this, kingdom; **bhavat prasaadaat** = with your, grace; **praaptam** = has obtained - Sugreeva regained.

"Oh, lord Rama, this magnificent kingdom of deferential monkeys who are armed with the teeth, and whose might is a privileged one - since our might is not dependent on any weapons or other tactical warfare, except our own bodily strength - and oh, Kakutstha, that which belongs to his father and forefathers, and that which is otherwise impossible for him to regain, Sugreeva regained such a kingdom with your grace. [4-26-4, 5a]

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भवता समनुज्ञातः प्रविश्य नगरम् शुभम् ॥ ४-२६-५
संविधास्यति कार्याणि सर्वाणि ससुहृत् गणः।
स्नातो अयम् विविधैर् गन्धैर् औषधैः च यथा विधि ॥ ४-२६-६

5b, 6. **ayam** = he, this Sugreeva; **sa su hR^it gaNaH** = along with, good, hearted, friend's, groups; **bhavataa** = by you; **sam anuj~naataH** = well, authorized - if you permit, empower; **shubham nagaram pravishya** = propitious, city, on entering; **vividhaiH gandhaiH auSadhaiH ca** = with various, essences, herbal-extracts, also; **yathaa vidhi** = as per, procedure; **snaataH** = when anointed - as king; **sarvaaNi kaaryaaNi sam vidhaasyati** = all, activities, well, set right - he can revamp administration.

"And if you empower, this Sugreeva will enter the propitious city Kishkindha along with a group good-hearted friends, and he will get anointed procedurally with various essences and herbal-extracts as its king, and thus he can revamp all the administration. [4-26-5b, 6]

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अर्चयिष्यति माल्यैः च रत्नैः च त्वाम् विशेषतः ।
इमाम् गिरि गुहाम् रम्याम् अभिगन्तुम् त्वम् अर्हसि ॥ ४-२६-७
कुरुष्व स्वामि संबन्धम् वानरान् संप्रहर्षयन् ।

7, 8a. **maalyaiH ca ratnaiH ca** = with garlands, also, with precious gems, also -with best possible ; **visheSataH** = remarkably; **tvaam** = you; **arcayiSyati** = he honours; **tvam** = you; **ramyaam imaam giri guhaam** = delightful one, in this, mountain, cave [Kishkindha]; **abhi gantum arhasi** = into, going [entering,] apt of you; **vaanaraan** = for Vanara-s [the governed, the subjects]; **svaami** = governor; **sam bandham** = congenial, affinity - tie up; **kuruSva** = make happen - you may please consolidate; **sam pra harSayan** = for the very, high, exhilaration - of monkeys.

"He would like to honour you in a remarkable way with garlands and precious gems, hence it will be apt of you to enter this delightful mountain cave, namely Kishkindha, and you may kindly consolidate the congenial affinity between the governor and the governed for the very high exhilaration of Vanara-s." Hanuma appealed Rama in this way. [4-26-7, 8a]

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एवम् उक्तो हनुमता राघवः पर वीरहा ॥ ४-२६-८
प्रत्युवाच हनूमन्तम् बुद्धिमान् वाक्य कोविदः ।

8b, 9a. **hanumataa evam uktaH** = by Hanuma, thus, who is said - Rama; **para viira haa** = foes, valiant ones, destroyer of - Rama; **vaakya kovidaH** = in sentence making, scholar - enunciator, Rama; **buddhimaan** = intellectual - Rama; **raaghavaH hanuumantam prati uvaaca** = Raghava, to Hanuma, in reply, spoke.

When Hanuma said so, Rama the destroyer of valiant foes, an intellectual and an enunciator replied Hanuma in this way. [4-26-8b, 9a]

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चतुर्दश समाः सौम्य ग्रामम् वा यदि वा पुरम् ॥ ४-२६-९
न प्रवेक्ष्यामि हनुमन् पितुर् निर्देश पालकः ।

9b, 10a. **saumya hanuman** = oh, gentle, Hanuma; **pituH nirdesha paalakaH** = father's, directives, as a conformist to; **catur dasha samaaH** = four, ten, years; **graamam vaa** = village, or; **yadi vaa** = or, else; **puram** = city; **na pravekSyaami** = not, I enter.

"As a conformist to the directives of my father, oh, gentle Hanuma, I am not supposed to enter either a village or a city. [4-26-9b, 10a]

[Verse Locator](#)

सुसमृद्धाम् गुहाम् दिव्याम् सुग्रीवो वानरर्षभः ॥ ४-२६-१०
प्रविष्टो विधिवत् वीरः क्षिप्रम् राज्ये अभिषिच्यताम् ।

10b, 11a. **su samR^iddhaam** = highly, flourishing; **divyaam guhaam praviSTaH** = statuesque, cave - Kishkindha, one who has entered - Sugreeva; **viiraH vaanara rSabhaH sugriivaH** = valorous one, Vanara-s, best one among, Sugreeva; **kSipram** = immediately; **raajye vidhivat abhiSicyataam** = in kingdom, procedurally, be anointed, enthroned.

"As and when the best one among Vanara-s valorous Sugreeva enters the highly flourishing and statuesquely Kishkindha, he shall be enthroned in the kingdom, immediately and procedurally. [4-26-10b, 11a]

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एवम् उक्त्वा हनूमन्तम् रामः सुग्रीवम् अब्रवीत् ॥ ४-२६-११
वृत्तज्ञो वृत्त संपन्नम् उदार बल विक्रमम् ।

11b, 12a. **vR^itta j~naH** = social attitude - etiquette, knower of; **raamaH** = Rama; **hanuumantam evam uktvaa** = to Hanuma, this way, on saying; **vR^itta sampannam** = social attitude - politesse, rich in; **udaara bala vikramam** = imposing, by might, by valour - Sugreeva; **sugriivam abraviit** = to Sugreeva, spoke.

Replying Hanuma thus, that knower of the etiquette Rama, also spoke to Sugreeva, who is rich in politesse and an imposing one by his might and valour. [4-26-11b, 12a]

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इमम् अपि अंगदम् वीरम् यौवराज्ये अभिषेचय ॥ ४-२६-१२

ज्येष्ठस्य हि सुतो ज्येष्ठः सदृशो विक्रमेण च ।

अंगदो अयम् अदीनात्मा यौवराज्यस्य भाजनम् ॥ ४-२६-१३

12b, 13a. viiram imam angadam api = brave one, this, Angada, even; yauvaraajye abhiSecaya = in crown principedom, you crown him; jyeSThasya = [your] elder [brother's]; jyeSThaH sutaH = eldest, son; vikrameNa sadR^ishaH ca = by bravery, similar to, even [to Vali, or to you]; a diina aatmaa = not, pathetic, at heart - enthusiastic one, Angada on becoming]; ayam angadaH = this one, Angada; yauva raajyasya = for crown, principedom; bhaajanam = well-chosen one.

"You may even crown this brave Angada as crown prince, he is the eldest son of your elder brother, his bravery is kindred to that of his father, and thus this enthusiastic Angada will be a well-chosen designee for the crown-princeship. [4-26-12b, 13]

The eldest son with kingly merits, though parented by an elder brother, need be crowned as crown prince anena jyShTho guNavaan jyeShTha bhraatR^i putro api yauva raajye abhiShecaniia iti uktam - dharmakuutamThe whole Maha Bharata is based on this rule till a gruesome war has chanced.

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पूर्वो अयम् वार्षिको मासः श्रावणः सलिल आगमः ।

प्रवृत्ताः सौम्य चत्वारो मासा वार्षिक संज्ञिताः ॥ ४-२६-१४

14. saumya = oh, gentle - Sugreeva; vaarSika sanj~nitaaH = of rainy season, indicated as - months specified as rainy season; catvaaraH maasaa = are four, months; pravR^ittaaH = emerged, commenced; ayam = this is; salila aagamaH = [much] water, coming - showering many showers; vaarSikaH = of rainy season; puurvaH = first one; shraavaNaH maasaH = Shravana, month.

"The four month period specified for rainy season has commenced, oh gentle Sugreeva, and this is shravaNa, the first month of rainy season that brings many showers. [4-26-14]

This month shrvaNa, compares nearly with July-August months. There are elaborate accounts for calculating the duration of Ramayana basing on the months indicated here and there, and they cannot be included here for these calculations vary in themselves. The Hindu seasons are six as detailed in Bala Kanda 1-12-1.

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न अयम् उद्योग समयः प्रविश त्वम् पुरीम् शुभाम् ।

अस्मिन् वत्स्यामि अहम् सौम्य पर्वते सह लक्ष्मणः ॥ ४-२६-१५

15. saumya = oh, gentle Sugreeva; ayam udyoga samayaH = this, for striving, time; na = is not; tvam shubhaam puriim pravisha = you, propitious, city, enter; aham saha lakSmaNaH = I, with, Lakshmana; asmin parvate vatsyaami = on this, mountain, I will stay.

"This is not a time for any striving, hence you enter the propitious city Kishkindha, oh, gentle Sugreeva, and I for my part will stay on this mountain along with Lakshmana. [4-26-15]

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इयम् गिरि गुहा रम्या विशाला युक्त मारुता ।

प्रभूत सलिला सौम्य प्रभूत कमल उत्पला ॥ ४-२६-१६

16. saumya = oh, gentle one; iyam giri guhaa ramyaa = this, mountain, cave, is heart-pleasing; vishaalaa = spacious; yukta maarutaa = having creditable, breeze; around this place; prabhuuta salilaa = copious, is water; prabhuuta kamala utpalaa = aplenty, red-lotuses, blue-lotuses.

"This mountain cave is heart-pleasing by being spacious with worthwhile breeze, oh, gentle one, water is copious and red and blue lotuses are aplenty about this place. [4-26-16]

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कार्तिके समनुप्राप्ते त्वम् रावण वधे यत ।
एष नः समयः सौम्य प्रविश त्वम् स्वम् आलयम् ॥ ४-२६-१७
अभिषिंचस्व राज्ये च सुहृदः संप्रहर्षय ।

17, 18a. **kaartike sam anu praapte** = kaartika month, well, near, on the advent of; **tvam raavaNa vadhe yata** = you, for Ravana's, in the matter of elimination, make effort; **eSa naH samayaH** = this way, our, accordance is; **saumya** = oh, gentle one; **tvam svam aalayam pravisha** = you, your own, mansion enter - for now; **raajye abhiSincasva ca** = in kingdom, be enthroned, as well; **su hR^idaH** = good-hearted ones - your friends; **sam pra harSaya** = full, well, gladden - exhilarate.

"On the advent of **kaartika** month, October, say post-rainy season, you shall do your best in the cause of Ravana's elimination, and this is our covenant, and hence oh, gentle Sugreeva, for now enter your mansion, be enthroned in kingdom as well, and exhilarate your friends." [4-26-17, 18a]

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इति राम अभ्यनुज्ञातः सुग्रीवो वानरर्षभः ॥ ४-२६-१८
प्रविवेश पुरीम् रम्याम् किष्किंधाम् वालि पालिताम् ।

18b, 19a. **iti raama abhi anuj~naataH** = thus, by Rama, well, permitted - countenanced in; **sugriivaH vaanara rSabhaH** = Vanara-s, best; **vaali paalitaam** = by Vali, ruled; **ramyaam kiSkinthaam puriim** = charming, in Kishkindha, in city; **pravivesha** = entered.

Thus when Rama countenanced that best vanara Sugreeva entered the charming city Kishkindha which is so far ruled by Vali. [4-26-18b, 19a]

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तम् वानर सहस्राणि प्रविष्टम् वानर ईश्वरम् ॥ ४-२६-१९
अभिवार्य प्रहृष्टानि सर्वतः प्लवगेश्वरम् ।

19b, 20a. **vaanara iishvaram** = vanara-s, sovereign; **praviSTam** = who has entered; **tam abhivaarya** = him, on surrounding; **vaanara sahasraaNi prahr^iSTaani** = vanara-s, in thousands, very gladsomely; **sarvataH plavaga iishvaram** = from all over, fly-jumper's, lord of; **[vaanara sahasraaNi praviSThaani** = vanara-s, in thousands, who have [also] entered; **paryavaarayan** = gathered round - they fenced him in.]

When the sovereign of vanara-s Sugreeva has entered the city, very gladly thousands of vanara-s have also entered and fenced off that lord of fly-jumpers from all over. [4-26-19b, 20a]

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ततः प्रकृतयः सर्वा दृष्ट्वा हरि गण ईश्वरम् ॥ ४-२६-२०
प्रणम्य मूर्ध्ना पतिता वसुधायाम् समाहिताः ।

20b, 21a. **tataH** = then; **sarvaaH prakR^itayaH** = all, natives - inmates and ministers in Kishkindha; **hari gaNa iishvaram** = monkey, throng, lord of; **dr^iSTvaa** = on seeing - as protocol; **muurdhnaa praNamya** = with heads [head-bent,] on revering; **samaahitaaH** = attentively - with assiduously polite attitude; **vasudhaayaam patitaaH** = on ground, they fell - prostrated.

All the inmates and ministers in Kishkindha then revered the lord of monkey throngs Sugreeva with their head-bent, and they have also prostrated before him with an assiduously polite attitude. [4-26-20b, 21a]

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सुग्रीवः प्रकृतीः सर्वाः संभाष्य उत्थाप्य वीर्यवान् ॥ ४-२६-२१

भ्रातुर् अंतः पुरम् सौम्यम् प्रविवेश महाबलः ।

21b, 22a. viiryavaan = valiant one; mahaabalaH = highly mighty one; sugriivaH = such a Sugreeva; sarvaaH prakR^itiiH utthaapya = all, rank-and-file members, on raising them up; sambhaaSyaa = conversed - exchanging greetings; bhraatuH saumyam antaH puram pravivesha = brother's, beautiful [not gentle here,] inner, palace - palace-chambers, entered.

Raising the rank-and-file members from their prostration, and on exchanging a word or two with them, that valiant and highly mighty Sugreeva entered the beautiful palace-chambers of his brother. [4-26-21b, 22a]

[Verse Locator](#)

प्रविष्टम् भीम विक्रांतम् सुग्रीवम् वानरर्षभम् ॥ ४-२६-२२

अभ्यर्षिचंत सुहृदः सहस्राक्षम् इव अमराः ।

22b, 23a. praviSTam = one who entered palace; bhiima vikraantam = prodigiously, venturesome; vaanara rSabham sugriivam vanara-s, arch - arch-vanara, Sugreeva is; su hR^idaH = good, hearted ones - his cohorts; abhyaSincanta = anointed; amaraaH sahasra akSam iva = gods, thousand, eyed one - Indra, as with.

When that prodigiously venturesome arch-vanara Sugreeva has entered the palace his cohorts anointed him as gods would anoint the Thousand-eyed Indra. [4-26-22b, 23a]

[Verse Locator](#)

तस्य पाण्डुरम् आजहुः छत्रम् हेम परिष्कृतम् ॥ ४-२६-२३

शुक्ले च वाल व्यजने हेम दण्डे यशस्करे ।

तथा सर्वाणि रत्नानि सर्व बीज औषधानि च ॥ ४-२६-२४

स क्षीराणाम् च वृक्षाणाम् प्ररोहान् कुसुमानि च ।

शुक्लानि चैव वस्त्राणि श्वेतम् चैव अनुलेपनम् ॥ ४-२६-२५

सुगंधीनि च माल्यानि स्थलजानि अंबुजानि च ।

चन्दनानि च दिव्यानि गन्धाम् च विविधान् बहून् ॥ ४-२६-२६

अक्षतम् जात रूपम् च प्रियंगु मधु सर्पिषी ।

दधि चर्म च वैयाघ्रम् परार्थ्ये च अपि उपानहौ ॥ ४-२६-२७

समालंभनम् आदाय गोरोचनम् मनः शिलाम् ।

आजग्मुः तत्र मुदिता वराः कन्याः च षोडश ॥ ४-२६-२८

23b, 24, 25, 26, 27, 28. paaNDuram = pure white; hema pariSkR^itam = in gold, highly ornate; Chatram = parasol; hema daNDe yashas kare = having golden, handles, celebrity, enhancers; shukle vaala vyajane = white, long-furred, royal-fans; tasya aajahruH = for him, they fetched; tathaa = likewise; SoDasha muditaa varaaH kanyaaH ca = sixteen, cheerful, best, maidens, also; sarvaaNi ratnaani = all kinds, of jewels; sarva biija auSadhaani ca = all, seeds, herbs, also; sa kSiiraaNaam vR^ikSaaNaam prarohaana = with, milky exude [latex,] of trees, sprouts; kusumaani ca = flowers, also; shuklaani vastraani caiva = white, royal robes, also thus; shvetam anulepanam caiva = white, body-cream, also thus; sugandhiini maalyaani ca = fragrant, tassels of flowers, also; sthala jaani ambu-jaani ca = on earth, [birthed] bloomed, in

water-bloomed - lotuses, lotuses bloomed on dry-land, also; **divyaani candanaani ca** = best, sandal paste, also; **vividhaan** = various; **bahuun** = numerous; **gandhaam ca** = perfumes, also; **akSatam** = holy-yellow-rice; **jaataruupam ca** = gold, also; **priyangu** = a small fragrant seed [Nauclea cadamba]; **madhu** = honey; **sarpiSii** = ghee; **dadhi** = curds; **vaiyaaghram carma ca** = pertaining to tiger, skin, also; **paraardhye upaanahau ca api** = invaluable, sandal shoes, also, even; **sam aa lambhanam** = fully, over, spreading-paste - unguents, paste spread on body before oil bath; **gorocanam** = gorocana - yellow arsenic, orpiment from animal; **manaH shilaam** = mind, stone - realgar, red arsenic, another orpiment for using as tilaka]; **aadaaya** = on taking; **tatra aajagmuH** = there, arrived.

A white parasol highly ornate in gold, long-furred royal-fans with golden handles that are the enhancers of celebrity are brought for Sugreeva's anointment. Likewise, on taking all kinds of jewels, seeds, herbs, sprouts of trees that are still exuding milky latex, also flowers, and white royal-robos and white body-cream, lotuses bloomed on dry-land, best sandal paste, also various and numerous perfumes, Holy-yellow-rice, gold, seeds that are small and fragrant called priyangu, honey, ghee, curds, skin of tiger, tassels of fragrant flowers, and invaluable sandal shoes, unguents before oil bath, orpiment preparations one in yellow called gorochana, and the other in red called Manshila, there arrived sixteen best and cheerful damsels. [4-26-23b, 24, 25, 26, 27, 28]

[Verse Locator](#)

ततः ते वानर श्रेष्ठम् अभिषेक्तुम् यथा विधि ।
रत्नैर् वस्त्रैः च भक्ष्यैः च तोषयित्वा द्विजर्षभान् ॥ ४-२६-२९

29. **tataH** = then; **ratnaiH vastraiH bhakSyaiH ca** = with jewels, garments, delicacies, also; **dvija rSabhaan toSayitvaa** = Brahmans, the eminent, on appeasing; **te** = they the Vanara-s; **yathaa vidhi** = as per, tradition; **vaanara shreSTham** = Vanara, best of; **abhiSektum** = to anoint - they started.

They the Vanara-s have then started to anoint that best Vanara Sugreeva according to the tradition, having appeased the eminent Brahmans with jewels, garments and delicacies. [4-26-29]

[Verse Locator](#)

ततः कुश परिस्तीर्णम् समिद्धम् जात वेदसम् ।
मंत्र पूतेन हविषा हुत्वा मंत्रविदो जनाः ॥ ४-२६-३०

30. **tataH** = then; **mantra vidaH janaaH** = hymnal, authority, scholars; **kusha pari stiirNam** = then, sacred grass [Kusha-grass,] over, spread; **samiddham** = enkindled jaatavedasam = ritual-fire; **mantra puutena haviSaa** = with hymns, sanctified, with fire-oblations; **hutvaa** = having obliterated - they commenced enthronement.

Authoritative scholars in Vedic-hymns then spreading the ritual grass around the Fire-altar which is with enkindled Ritual-fire obliterated fire oblations into it duly sanctifying them with hymns. [4-26-30]

[Verse Locator](#)

ततो हेम प्रतिष्ठाने वर आस्तरण संवृते ।
प्रासाद शिखरे रम्ये चित्र माल्य उपशोभिते ॥ ४-२६-३१
प्राङ्मुखम् विधिवत् मंत्रैः स्थापयित्वा वर आसने ।
नदी नदेभ्यः संहृत्य तीर्थेभ्यः च समंततः ॥ ४-२६-३२
आहृत्य च समुद्रेभ्यः सर्वेभ्यो वानरर्षभाः ।
अपः कनक कुंभेषु निधाय विमलम् जलम् ॥ ४-२६-३३
शुभैः वृषभ शृङ्गैः च कलशैः च एव कांचनैः ।

शास्त्र दृष्टेन विधिना महर्षि विहितेन च ॥ ४-२६-३४

गजो गवाक्षो गवयः शरभो गंधमादनः ।

मैन्दः च द्विविदः चैव हनूमान् जांबवान् तथा ॥ ४-२६-३५

अभ्यर्षिचंत सुग्रीवम् प्रसन्नेन सुगंधिना ।

सलिलेन सहस्राक्षम् वसवो वासवम् यथा ॥ ४-२६-३६

31, 32, 33, 34, 35, 36. tataH = then; praasaada = on a beautiful, a raised platform for spectators - rostrum; shikhare = atop rostrum; hema pratiSThaane = one a golden, pedestal - a throne with golden standard - legs; vara aastaraNa samvR^ite = best, overlain - throne overlain with best upholstery; citra maalya upashobhite = with various, flower-tassels, shining forth; ramye vara aasane = on a splendid, choicest, seat - throne; mantraiH = with hymn-chants; vidhivat = procedurally; praa~N mukham sthaapayitvaa = east, facing, on establishing - making him to sit; nadii nadebhyaH = from eastward rivers, from westward rivers; samantataH tiirthebhyaH ca = from everywhere, from sacred declivities - bath places of rivers, also; apaH samhR^itya ca = water, on collecting, also; sarvebhyaH samudrebhyaH ca = all of the, from oceans, also; vi malam jalam = un, blemished - pure, waters; aahR^itya ca = on collecting, also; kanaka kumbheSu = in golden, flasks; nidhaaya = on storing; vaanararSabhaaH = Vanara-s, the best ones; like; gajaH gavaakSaH gavayaH sharabhaH gandhamaadanaH maindaH dvividaH = Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda, Dvividha; hanuumaan tathaa jaambavaan caiva = Hanuma, likewise, Jambavanta, also thus; prasannena su gandhinaa salilena = pellucid, well, perfumed, waters; shaastra dR^iSTena = scriptural [Vedic,] viewpoint [revealed]; maharSi vihitena ca = by great-sages, defined; with such; vidhinaa = procedures; shubhaiH vR^iSabha shR^ingaiH ca = through - auspicious, bull, horns, also; kaancanaiH kalashaiH ca eva = with golden, vessels, also, even; vasavaH = by Vasu-s - gods; sahasra akSam vaasavam yathaa = thousand, eyed, Indra, as with; sugriivam abhyaSincanta = Sugreeva, is anointed by them.

On a splendid, choicest and finely upholstered throne with golden legs that is kept atop a rostrum that is shining forth with various flower tassels, Sugreeva is procedurally inducted to sit facing east to the chanting of Vedic hymns. Then, Vanara-s like Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda, Dvividha, also thus Hanuma, Jambavanta have started pouring pure water on Sugreeva, which the best vanara-s have collected from the rivers flowing to east, as well as to west, from each of the sacred-declivity of rivers, from every ocean, and stored in golden flasks. Thus those have anointed Sugreeva with those pellucid and well-perfumed waters poured from golden vessels through the auspicious horns of bulls as revealed in scriptures and as great sages have defined, which anointment is like eight of Vasu-gods anointing the Thousand-eyed Indra. [4-26-31, 32, 33, 34, 35, 36]

Hindu tradition draws its methodology of religious ceremonies mainly from two sources shruti Veda-s, and smR^iti, suutra-s rules framed by sages. In the above verse it is said that water is poured through the horns of bulls. It is a practise to do so to achieve religious merit. So also bathing God Shiva through the horn of rhino is said to be the highest method of abhiSeka anointment.

[Verse Locator](#)

अभिषिक्ते तु सुग्रीवे सर्वे वानर पुंगवाः ।

प्रचुक्रुशुर् महात्मानो हृष्टाः शत सहस्रशः ॥ ४-२६-३७

37. sugriive abhiSikte tu = while Sugreeva, is being anointed; shata sahasrashaH = hundreds, and thousands of; sarve mahaatmaanaH = all, great-souled ones; vaanara pungavaaH = Vanara-s, the best; hR^iSTaaH = cheerily = pra cukrushuH = highly, shouted - chattered, raised hullabaloo.

Hundreds and thousands of the great-souled and prominent vanara-s that are there, all of them have cheerily raised high hullabaloo while Sugreeva is anointed. [4-26-37]

[Verse Locator](#)

रामस्य तु वचः कुर्वन् सुग्रीवो हरि पुंगवः ।

अंगदम् संपरिष्वज्य यौवराज्ये अभिषेचयत् ॥ ४-२६-३८

38 hari pungavaH sugriivaH = among monkeys, best one, Sugreeva; raamasya vacaH kurvan = Rama's, word, to effectuate; angadam sam pariSvajya = Angada, on graciously embracing; yauvaraajye abhiSecayat = in crown principedom, anointed.

The best one among monkeys Sugreeva graciously embraced Angada and anointed his as crown prince in order to effectuate Rama's word. [4-26-38]

[Verse Locator](#)

अंगदे च अभिषिक्ते तु सानुक्रोशाः प्लवंगमाः ।

साधु साधु इति सुग्रीवम् महात्मानो हि अपूजयन् ॥ ४-२६-३९

39. angade ca abhiSikte tu = on Angada, also, when anointed, but; sa anu kroshaaH = with, entailing, sadness - those that are sympathetic to Angada; mahaatmaanaH = great-souled; plavangamaaH = fly-jumpers; saadhu saadhu iti = merciful, merciful, thus; sugriivam apuujayan hi = at Sugreeva, worshipped - acclaimed, indeed.

On the anointment of Angada those fly-jumpers that have sympathy for him have acclaimed Sugreeva saying, 'well done, well done.' [4-26-39]

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रामम् च एव महात्मानम् लक्षणम् च पुनः पुनः ।

प्रीताः च तुष्टुवुः सर्वे तादृशे तत्र वर्तिनि ॥ ४-२६-४०

40. tatra = there; taadR^ishe = that kind of - pompous anointment; vartini = while taking place; sarve priitaaH ca = all, are gladdened, also; mahaatmaanam raamam ca eva = great-souled, at Rama, that way; lakshmaNam ca = at Lakshmana, also; punaH punaH tuSTuvuH = again, again, extolled.

While that kind of pompous anointment is taking place all are gladdened and that way they repeatedly extolled the great-souled Rama, and even Lakshmana too. [4-26-40]

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हृष्ट पुष्ट जन आकीर्णा पताका ध्वज शोभिता ।

बभूव नगरी रम्या क्षिकिंधा गिरि गह्वरे ॥ ४-२६-४१

41. giri gahvare = that are in mountain's, cavern; pataakaa dhvaja shobhitaa = with flags [of triumph,] flag staffs, splendidous; ramyaa kSikindhaa nagarii = magnificent, Kishkindha, city; hR^iSTa puSTa jana aakiirNaa = with blithe, bulgy, people - monkeys, overspread with.

That magnificent city Kishkindha situated in the cave of mountain which is already splendidous with flags of triumph and banners is further splendidous with blithe and burly monkeys overspreading it. [4-26-41]

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निवेद्य रामाय तदा महात्मने

महा अभिषेकम् कपि वाहनी पतिः ।

रुमाम् च भार्याम् उपलभ्य वीर्यवान्

अवाप राज्यम् त्रिदश अधिपो यथा ॥ ४-२६-४२

42. tadaa = then; viiryavaan = valiant; kapi vaahanii patiH = of monkeys, army's, king - Sugreeva; mahaa atmane raamaaya = to great, souled one, to Rama; mahaa abhiSekam =

about grand, anointment; **nivedya** = apprised; **bhaaryaam rumaam ca upalabhya** = wife, Ruma, also, on regaining; **tridasha adhipaH yathaa** = divinities, chief [Indra,] as with; **raajyam avaapa** = kingdom, achieved.

The valiant Sugreeva who is by now the king of monkeys army, then apprised the great-souled Rama about his grand anointment, and thus he not only regained his wife Ruma but also secured the kingdom, like the chief of divinities Indra. [4-26-42]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षड् विंशः सर्गः

Thus, this is the 26th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 27 Verses converted to UTF-8, Nov 09

Introduction

After Sugreeva's enthronement, Rama and Lakshmana arrive at a mountain called Prasavana for their stay during rainy season. This mountain contains rich flora and fauna as extolled by Rama. On seeing the beauty of nature Rama's thoughts wander over Seetha and he sinks down in his anguish. But Lakshmana comes to rescue imbuing hopeful thoughts in retrieving her with the help of Sugreeva.

The readers familiar with critical edition may find only twenty-three verses in that edition, whereas this traditional version contains forty-eight of them. Twenty-five verses that account the names of trees, river-flows, beauty of nature etc., extolling nature are here as an ingredient of epical literature that aim to remind us about the need for a good environment, rather than to worry about global warming, ozone depletion, deforestation etc.

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अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरे गुहाम् ।

आजगाम सह भ्रात्रा रामः प्रस्रवणम् गिरिम् ॥ ४-२७-१

1. abhiSikte vaanare sugriive tu = anointed, vanara, Sugreeva, on his part; guhaam praviSTe = into cave - Kishkindha, while entering; raamaH bhraatraa saha = Rama, brother, along with; prasravaNam girim aajagaama = to Prasavana, mountain, reached.

Rama along with his brother Lakshmana reached Mt. Prasavana while the enthroned Sugreeva entered the cave-city Kishkindha. [4-27-1]

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शार्दूल मृग संघुष्टम् सिंहैः भीम रवैः वृतम् ।

नाना गुल्म लता गूढम् बहु पादप संकुलम् ॥ ४-२७-२

ऋक्ष वानर गोपुच्छैः माजरिः च निषेवितम् ।

मेघ राशि निभम् शैलम् नित्यम् शुचिकरम् शिवम् ॥ ४-२७-३

2. shaarduula mR^iga sam ghuSTam = with tigers, beasts, verily [noisily,] growling; bhiima ravaiH simhaiH vR^itam = mightily, roaring, with lions, pervaded; naanaa gulma lataa guuDham = divers, shrubs, creeper-plants, compacted with; bahu paadapa samkulam = many, trees, overspread; R^ikSa vaanara gopucChaiH maarjaaraiH ca = with bears, monkeys, baboons, wildcats, also; niSevitam = adored by; megha raashi nibham = clouds, heap of, in shine with; nityam shucikaram shivam shailam [suchi jala aashayam] = always sanctifying, tranquil, mountain, [with unspoilt, water, resorts]; Rama reached such a mountain.

Mt. Prasavana is pervaded with noisily growling tigers and beasts, mightily roaring lions, compacted with diverse shrubs and creeper-plants, overspread with many a kind of tree, thus it is adored by bears, monkeys, baboons, and even by wildcats, and that mountain which is always sanctifying and tranquil is like a heap of clouds in its shine. [4-27-2, 3]

As a mass of clouds always showers water this cloudlike mountain also appears to be always showering unspoilt and sanctifying water by way of its rapids, waterfalls and cascades and other water resorts. Hence, it is water giving earthly cloud.

[Verse Locator](#)

तस्य शैलस्य शिखरे महतीम् आयताम् गुहाम् ।
प्रत्यगृह्णीत वासार्थम् रामः सौमित्रिणा सह ॥ ४-२७-४

4. raamaH saumitriNaa saha = Rama, Saumitri, along with; tasya shailasya shikhare = on that, mountain's, cliff; mahatiim aayataam guhaam = ample, spaced, cave; vaasaartham pratyagR^ihNiita = for residence, has taken up.

Rama along with Lakshmana has taken up an ample spaced cave as residence on the cliff of that mountain. [4-27-4]

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कृत्वा च समयम् रामः सुग्रीवेण सह अनघ ।
काल युक्तम् महद् वाक्यम् उवाच रघुनन्दन ॥ ४-२७-५
विनीतम् भ्रातरम् भ्राता लक्ष्मणम् लक्ष्मि वर्धनम् ।

5, 6a. anaghaH = faultless one; raghu nandanaH = Raghu's dynasty, delighter of; bhraataa raamaH = brother, Rama; sugriiveNa saha samayam kR^itvaa ca = with Sugreeva, an accord, having made; viniitam bhraataram lakshmi vardhanam = humble one, prosperity, enhancer of, with Lakshmana; kaala yuktam mahat vaakyam = time, bound - befitting to that time, significant, word; uvaaca = spoke.

Rama, the faultless one and the elder brother of Lakshmana, who is the delight of Raghu's dynasty, and who made an accord with Sugreeva regarding cessation of activity during rainy season, spoke these significant and timely words to his humble brother Lakshmana who is the enhancer of prosperity. [4-27-5, 6a]

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इयम् गिरि गुहा रम्या विशाला युक्त मारुता ॥ ४-२७-६
अस्याम् वस्त्याम सौमित्रे वर्ष रात्रम् अरिंदम ।

6b, 7a. arindama saumitre = oh, enemy-destroyer Soumitri; ramyaa iyam giri guhaa = delightful one, this, mountain, cave; vishaalaa = is spacious; yukta maarutaa = with adequate, breeze - pleasantly windy - breezy; varSa raatram = during rainy, nights; asyaam vastyaama = in here, we live.

"This delightful mountain cave is spacious and breezy, hence, oh, enemy destroyer Soumitri, let us stay in this during rainy nights. [4-27-6]

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गिरि शृंगम् इदम् रम्यम् उत्तमम् पार्थिवात्मज ॥ ४-२७-७
श्वेताभिः कृष्ण ताम्राभिः शिलाभिः उपशोभितम् ।
नाना धातु समाकीर्णम् नदी दर्दुर संयुतम् ॥ ४-२७-८
विविधैः वृक्ष षण्डैः च चारु चित्र लता युतम् ।

नाना विहग संघुष्टम् मयूर वर नादितम् ॥ ४-२७-९

मालती कुंद गुल्मैः च सिंदुवारैः शिरीषकैः ।

कदंब अर्जुन सर्जैः च पुष्पितैः उपशोभितम् ॥ ४-२७-१०

7b, 8, 9, 10. paarthiva aatmaja = oh, king's, son - oh, prince; shvetaabhiH kR^iSNa taamraabhiH = white ones, black ones, coppery ones; shilaabhiH = with boulders - rock faces; upa shobhitam = embellished with; naanaa dhaatu sam aakiirNam = with diverse, ores, fully, overspread; nadii dardura [nirjhara] samyutam = rivers, frogs [rivulets,] bristling with; vividhaiH vR^iksha SaNDaiH ca = various, tree, clumps, also - brimming with; caaru citra lataa yutam = beautiful, amazing, creeper-plants, along with - it is elaborated; naanaa vihaga samghuSTam = diverse, birds, well, reverberated with; mayuura vara naaditam = peacocks, best, filled with screeches of; maalatii kunda gulmaiH ca = Maalati, Jasmine, with bushes, also; sinduvaaraiH shiriiSakaiH = Sindhuvara trees, Shirrishika trees, also; puSpitaiH kadamba arjuna sarjaiH ca = with bloomed, Kadamba, Arjuna, Sarja, also; upashobhitam = it is brightened with; uttamam idam giri shR^ingam = admirable, mountain's, peak; ramyam = is delightful.

"This admirable peak of mountain is embellished with white, black and coppery rock faces, oh, prince, thus this is fully overspread with diverse ores. Bristling with rivers and frogs, and brimmed with clumps of various trees along with beautiful and amazing creeper-plants it is elaborated. It is highly reverberated with diverse birds and filled with the screeches of best peacocks. And bloomed Maalati and Jasmine bushes, also trees like Sindhuvara, Shirrishika, further the trees like Kadamba, Arjuna, and Sarja in bloom, are brightening it and it is delightful. [4-27-7b, 8, 9, 10]

The botanical names for these trees are provided in chapter 1 of Kishkindha, where some more elaborate description of nature is available. These may please be referred there. These lists of trees may not be taken as just for page filling, but they may be regarded as the esteemed natural resources that cause natural and timely rainfalls, which occurs in the next chapter.

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इयम् च नलिनि रम्या फुल्ल पंकज मण्डितैः ।

न अति दूरे गुहाया नौ भविष्यति नृपात्मज ॥ ४-२७-११

11. nR^ipa aatmaja = oh, king's, son; phulla pankaja maNDitaiH = blossomy, lotuses, enwreathed with; ramyaa = pleasant one; iyam nalini ca = this one, lotus-lake, also; nau guhaayaa = to our, cave; na ati duure = not, very, far from; bhaviSyati = is available.

"This pleasant lake of lotuses enwreathed with its blossomy lotuses, oh, prince, is available not far away from our cave. [4-27-11]

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प्राग् उदक् प्रवणे देशे गुहा साधु भविष्यति ।

पश्चात् च एव उन्नता सौम्य निवाते अयम् भविष्यति ॥ ४-२७-१२

12. saumya = oh, gentle one; praak udak pravaNe deshe = that is in - east, north, sloppy, place; guhaa = cave; saadhu bhaviSyati = good, it will be - homely; pashcaat unnataa ca eva = in west, upraised, also, thus; ayam = this one - cave; ni vaataa bhaviSyati = without, gust, it will be.

"This cave with its north-easterly slope will be homely for us since the inrush of rainwater will be less, oh, gentle one, also thus with its upraised westerly portion this cave will be less of gusts that come from east. [4-27-12]

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गुहा द्वारे च सौमित्रे शिला सम तला शिवा ।

कृष्णा च एव आयता चैव भिन्न अंजन चय उपममा ॥ ४-२७-१३

13. **saumitre** = oh, Soumitri; **guhaa dvaare ca** = at cave's, doorway, also; **sama talaa** = even, surfaced; **kR^iSNaa aayataa caiva** = black, broad one, also thus; **bhinna anjana caya upamamaa** = spattered, mascara, mound, in simile; **shilaa** = stone - available; **shivaa** = is pleasant.

"The black stone available at the doorway of the cave that looks like a spattered mound of mascara is broad, even-surfaced, and will be pleasant for a repose. [4-27-13]

[Verse Locator](#)

गिरि शृंगम् इदम् तात पश्य च उत्तरतः सुभम् ।

भिन्न अंजन चय आकारम् अंभोधरम् इव उदितम् ॥ ४-२७-१४

14. **taata** = dear boy; **uttarataH** = on northern side; **bhinna anjana caya aakaaram** = scattered, mascara, mound, in shape; **uditam** = rose up; **ambhaH dharam iva** = water, carrier - black-cloud, like - cloud turned upside down; **subham idam giri shR^ingam pashya ca** = auspicious one, this, mountain, peak, see, also.

"See this mountain peak that looks like a scattered mound of mascara, dear boy, which rose up like a black-cloud on the sky, and it is an auspicious one for it is in northern side. [4-27-14]

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दक्षिणस्याम् अपि दिश स्थितम् श्वेतम् इव अंबरम् ।

कैलास शिखर प्रख्यम् नाना धातु विराजितम् ॥ ४-२७-१५

15. **dakshiNasyaam disha api** = in southern, quarter, even in; **sthitam** = available; **shvetam ambaram iva** = white, cloth, as if; **kailaasa shikhara prakhyam** = Mt. Kailash, peak, vies with; **naanaa dhaatu viraaajitam** = many, ores, abounding in; **[pashya** = you see, another mountain.]

"Even see this mountain available in the southerly direction as if a white cloth is spread on sky, which is vying with Mt. Kailash and abounding with many an ore. [4-27-15]

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प्राचीन वाहिनीम् चैव नदीम् भृशम् अकर्दमम् ।

गुहायाः परतः पश्य त्रिकूटे जह्नुवीम् इव ॥ ४-२७-१६

चन्दनैः तिलकैः सालैः तमालैः अतिमुक्तकैः ।

पद्मकैः सरलैः चैव अशोकैः चैव शोभितम् ॥ ४-२७-१७

16, 17. **praaciina vaahiniim caiva** = to east, streaming, at river, also thus; **bhR^isham a kardamam** = unusually, without, sludge; **candanaiH tilakaiH saalaiH tamaalaiH atimuktakaiH** = with trees like - Sandalwood, tilaka, Saala, Tamaala, Atimukta; **padmakaiH saralaiH caiva** = Padmaka, Sarala, also thus; **ashokaiH caiva** = with Ashoka trees, even; **shobhitam** = spruced up; **trikuuTe jahnviim iva** = in Trikuta, Jahnavi [Ganga,] like; **nadiim** = such a river; **guhaayaaH parataH pashya** = cave's, wide of, see.

"Also see this river unusually sludge-less, flowing from the wide of the cave and streaming eastward, spruced up with trees like Sandalwood, Tilaka, Saala, Tamaala, Atimukta, Padmaka, Sarala, and even with Ashoka trees, and it looks as if River Ganga is flowing in Trikuta. [4-27-16, 17]

They are now in Kishkindha and Trikuta is in Himalayan range. There at Mt. Trikuta or Mt. Meru or Himalayan mountains it is River Jahnavi or Ganga and here at Mt. Prasavana the river is Tungabhadra, which is

वानीरैः तिमिदैः चैव वकुलैः केतकैः अपि ।
 हिन्तालैः तिनिशैः नीपैः वेतसैः कृतमालकैः ॥ ४-२७-१८
 तीरजैः शोभिता भाति नाना रूपैः ततः ततः ।
 वसन आभरण उपेत प्रमद एव अभ्यलंकृता ॥ ४-२७-१९

18. tiira jaiH = on riverbank, born; naanaa ruupaiH = various, in their shapes; tataH tataH = there, there; available; vaaniiraiH timidaiH vakulaiH ketakaiH = with trees like Vaaniira, Timida, Vakula, Ketaka; hintaalaiH tinishaiH niipaiH vetasaiH kR^itamaalakaiH = Hintala, Tinisha, Niipa, Vetasa, Kritamaala trees; shobhitaa = brightened with; that river; vasana aabharaNa upeta = raiment, ornaments, along with; abhi alankR^itaa = finely, bedecked; pramada iva bhaati = lady, as if, [river is] appears to be.

"With the trees born on the riverbank and available here and there in various shapes, like Vaaniira, Timida, Vakula, Ketaka, and with Hintala, Tinisha, Niipa, Vetasa, Kritamaala trees, that river is brightened up, and thus that river appears as a dame finely bedecked with raiment and ornaments. [4-27-18, 19]

शतशः पक्षि सन्धैः च नाना नाद विनादिता ।
 एकैकम् अनुरक्तैः च चक्रवाकैः अलंकृता ॥ ४-२७-२०
 पुलिनैः अति रम्यैः च हंस सारस सेविता ।
 प्रहसंती इव भाति एषा नारी रत्न विभूषिता ॥ ४-२७-२१

20, 21. shatashaH pakshi sanghaiH ca = in hundreds, of bird, flights; naanaa naada vi naaditaa = diverse, calls, verily - fairly, resonated with; eka ekam anuraktaiH ca = one, another, doting upon, also; cakravaakaiH alankR^itaa = with Cakravaka [Ruddy gees,] beautified; ati ramyaiH pulinaiH ca = with highly, appealing, sand-isles, also; hamsa saarasa sevita = by swans, Indian cranes, admired; eSaa = she - this river is; naarii ratna vibhuuSita [naanaa ratna samanvitaa] = damsel, jewels, decorated with; [many, jewels, having]; pra hasantii iva bhaati = well, smiling - with a toothy grin, like, appearing to be.

"This river is fairly resonated with the calls of diverse birds in hundreds of flights, beautified with ruddy gees that are doting one upon the other, and admired by the swans and cranes upon her highly appealing sand-isles, thus she appears to be a damsel decorated with jewels with a toothy grin. [4-27-20, 21]

These accounts come under vipra lambha sR^ingaara, dear-departed-romanticism. The ruddy gees are this river-damsel's rubbing breasts under her breast-band. The sandy-mounds are her buttocks, or her pearl-white teeth, saarasa Indian cranes are her eyes. The swans, by their nature they are famous for their majestic floating. With such a floating of swans the majestic cruise of the maiden called river is perceptible. The clucking sounds of the birds are like the tinkles from the tinkling bells of that maiden's anklets. alankaara : utprekhsa say, hyperbolic rhetoric.

क्वचित् नीलोत्पलैः च्छन्न भाति रक्तोत्पलैः क्वचित् ।
 क्वचित् भाति शुक्लैः च दिव्यैः कुमुद कुड्मलैः ॥ ४-२७-२२

22. kvacit niila utpalaiH = somewhere, with blue, water-lilies; kvacit rakta utpalaiH = elsewhere, with red, water-lilies; cChannaa = overspread with; bhaati = river is - shining forth; kvacit = somewhere else; shuklaiH ca = with white [lilies,] also; divyaiH kumuda kuDmalaiH = beautiful, with water-lilies, buds; bhaati = shimmering.

"Somewhere overspread with blue water-lilies, elsewhere with red water-lilies she is shining forth, and she is also shimmering with the beautiful buds of white water-lilies, somewhere else. [4-27-22]

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पारिप्लव शतैः जुष्टा बर्हि क्रौन्च विनादिता ।
रमणिया नदी सौम्य मुनि संघ निषेविता ॥ ४-२७-२३

23. paariplava shataiH juSTaa = waterfowls, in hundreds, cherished by; barhi krauncha vi naaditaa = by peacocks, by curlews, much, noised - reverberant with screams cackles; muni sangha niSevitaa = by saint, assemblages, served by - bustling around; saumya nadii ramaNiyaa = gracious, river, is heart-pleasing.

"With hundreds of waterfowls cherishing it, screeches of peacocks and cackles of curlews reverberating around, assemblages of sages bustling about, this gracious river is heart-pleasing. [4-27-23]

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पश्य चंदन वृक्षाणाम् पंक्ती सुरुचिरा इव ।
ककुभानम् च दृश्यन्ते मनसा इव उदिताः समम् ॥ ४-२७-२४

24. candana vR^ikshaaNaam = of sandalwood, trees; suruciraa iva = captivating, as if - virtually; panktiiH pashya = rows, you see; samam = uniformly; manasaa = [seeded] by the wish of [some divine creativity]; uditaaH = sprang forth; iva = as if; they appear; kakubhaanam [panktii] ca dR^ishyante = Kakubha - Arjuna trees, [rows of,] also - appear in similar pattern.

"As if seeded by the wish of some divine creativity the rows of sandalwood trees that are virtually captivating have sprang forth uniformly, so also, the rows of Arjuna trees too appear in a similar pattern. [4-27-24]

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अहो सुरमणीयो अयम् देशः शत्रु निषूदन ।
दृढम् रंस्याव सौमित्रे साधु अत्र निवसावहे ॥ ४-२७-२५

25. shatru niSuudana saumitre = oh, enemy, eliminator, Soumitri; ayam deshaH su ramaNiiyaH = this, locale is, very, exhilarating; aho = aha; atra saadhu nivasaavahe = here, happily, we reside; dR^iDham ramsyaava = certainly, we take delight - in this environ.

"Aha! Soumitri, very exhilarating is this locale and we can happily reside here, oh, enemy-eliminator, we can certainly take delight in this environ. [4-27-25]

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इतः च न अति दूरे सा किष्किंधा चित्र कानना ।
सुग्रीवस्य पुरी रम्या भविष्यति नृपात्मज ॥ ४-२७-२६

26. nR^ipaاتمजा = oh, king's, son; citra kaananaa = with charming, groves - hedged in; ramyaa = exquisite one; sugriivasya purii = Sugreeva's, city; saa kiSkindhaa = she, that Kishkindha; itaH = from here; na ati duure ca = not, very, far off, further; bhaviSyati = it will be.

"Further, oh, prince, hedged in charming groves that exquisite Kishkindha, the city of Sugreeva, will not be very far off from here. [4-27-26]

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गीत वादित्र निर्घोषः श्रूयते जयताम् वर ।

नदताम् वानराणाम् च मृदंग आडंबरैः सह ॥ ४-२७-२७

27. jayataam vara = oh, among triumphant ones, best one; giita vaaditra nir ghoSaH = singing, musical instrument's, out flowing - melodies; nadataam vaanaraaNaam ca = blares of, Vanara-s, also; saha mR^idanga aaDambaraiH = along with, drum's - showy extravaganza; shruuyate = is heard - from here.

"The melodies of singing and the tunes of musical instruments played and sung in Kishkindha are heard from here, oh, the best-triumphant Lakshmana, and even the blares of vanara-s together with their snobbish drumming is heard, hence it is not far away. [4-27-27]

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लब्ध्वा भार्याम् कपिवरः प्राप्य राज्यम् सुहृत् वृतः ।

ध्रुवम् नंदति सुग्रीवः संप्राप्य महतीम् श्रियम् ॥ ४-२७-२८

28. kapi varaH sugriivaH = monkey, the best, Sugreeva; bhaaryaam labdhvaa = wife, on winning back; raajyam praapya = kingdom, on winning; mahatiim shriyam sam praapya = choicest, prosperity, having won,; su hR^it = with good, hearted ones - friends; vR^itaH = surrounded with; nandati = he must be exuberant; dhruvam = definite is that.

"It is definite that the best monkey Sugreeva must be surrounded by his friends, thus he must be exuberant, as he won an utmost prosperity in winning back his wife and winning the kingdom." Rama thus spoke to Lakshmana. [4-27-28]

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इति उक्त्वा न्यवसत् तत्र राघवः सह लक्ष्मणः ।

बहु दृश्य दरी कुंजे तस्मिन् प्रस्रवणे गिरौ ॥ ४-२७-२९

29. raaghavaH iti uktvaa = Raghava, thus, on saying; bahu dR^ishya darii kunje = with many, sightly, caves, arbours; tasmin prasravaNe girau = in there, on Prasavana, mountain; tatra = there; saha lakSmaNaH nyavasat = with, Lakshmana, resided.

Raghava having said thus resided on that Mt. Prasavana along with Lakshmana, whereat many sightly caves and arbours are there. [4-27-29]

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सुसुखे हि बहु द्रव्ये तस्मिन् हि धरणी धरे ।

वसतः तस्य रामस्य रतिः अल्पा अपि न अभवत् ॥ ४-२७-३०

30. su sukhe hi = very, comfortable, admittedly; bahu dravye = with many, objects - like flowers, water etc; tasmin dharaNii dhare = therein, by earth, borne one - on mountain; vasataH = while residing; tasya raamasya = for him, to Rama; alpaa api = least, even - in the least; ratiH na abhavat hi = bliss, not, chanced, indeed.

Though that mountain is indeed very comfortable, though it possess many objects of nature like flowers, fruits and waters, indeed, there is no slightest bliss to Rama while he resided there. [4-27-30]

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हताम् हि भार्याम् स्मरतः प्राणेभ्यो अपि गरीयसीम् ।

उदय अभ्युदितम् दृष्ट्वा शशांकम् च विशेषतः ॥ ४-२७-३१

31. visheSataH = especially; udayat abhi uditam shashaankam dR^iSTvaa = from eastern mountain, just, risen, moon, on seeing; hR^itaam = one who is kidnapped; praaNebhyaH api

gariiyasiim hi = than lives, even, loftier, indeed; bhaaryaam smarataH = wife, on reminiscing over; he became despondent.

He felt despondent in reminiscing about his wife who is loftier than his lives, but who is kidnapped, especially on seeing the moon just risen on the eastern mountain. [4-27-31]

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आविवेश न तम् निद्रा निशासु शयनम् गतम् ।
तत् समुत्थेन शोकेन बाष्प उपहत चेतसम् ॥ ४-२७-३२

32. tat = that; samutthena shokena = well- high, surging, anguish; baaSpa upahata cetasam = by tears, marred, with a bosom; nishaasu shayanam gatam = in nights, to bed, on going; tam = him; nidraa na aavivesha = sleep, has not, taken hold of - ineffective.

That anguish which is surging high in him has rendered him with a bosom marred with tears, thereby sleep has no effect on him even if he has gone to bed in nights. [4-27-32]

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तम् शोचमानम् काकुत्स्थम् नित्यम् शोक परायणम् ।
तुल्य दुःखो अब्रवीद् भ्राता लक्ष्मणो अनुनयम् वचः ॥ ४-२७-३३

33. shocamaanam = he who is pensive; nityam shoka paraayaNam = always, to grief, who is subjected to; tam kaakutstham = him, that Rama; anunayan = while pacifying; tulya duHkhaH = one who is - similarly, sad - for his brother; bhraataa lakSmaNaH = brother, Lakshmana; vacaH abraviit = words, said.

While pacifying Rama who is pensive and who is always subjected to grief, his brother Lakshmana who is similarly sad for his brother's sadness spoke these words. [4-27-33]

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अलम् वीर व्यथाम् गत्वा न त्वम् शोचितुम् अर्हसि ।
शोचतो हि अवसीदन्ति सर्व अर्था विदितम् हि ते ॥ ४-२७-३४

34. viira = oh, brave one; vyathaam gatvaa alam = anguish, undergoing, is enough; tvam shocitum na arhasi = you, to dishearten, not, apt; shocataH = one who goes on anguishing; sarva arthaa = all, [his] purposes; avasiidanti = will sink down - backslides; te viditam hi = to you, known, indeed - you know it clearly.

"Oh, brave one, enough is this anguishing of yours, and it will be inapt of you to dishearten. All objectives will backslide for them who will be ceaselessly anguishing. That you know clearly. [4-27-34]

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भवान् क्रिया परो लोके भवान् देव परायणः ।
आस्तिको धर्म शीलः च व्यवसायी च राघव ॥ ४-२७-३५

35. raaghava = oh, Raghava; loka bhavaan kriyaa paraH = in world, you are, results, oriented; bhavaan deva paraayaNaH = you are, to gods, dedicated to - in achieving proper results of your deeds; aastikaH = theist; dharma shiilaH ca = righteous, in conduct [moralist]; vyavasaayii ca = industrious - mobilizer, also.

"Oh, Raghava, in the world you are a result-oriented person, and a devotee of gods for achieving those desired results, you are the theist, moralist, and also the mobilizer.

ओर्

"You are the only master in all the worlds to undertake certain tasks, and for achieving results of those humanly actions of yours you worship god, leaving the fruits of your action in god... you will do your duty as ordained... you are a theist, for you alone are **tat** 'that' 'Supreme Person...' thus you cannot self-contradict yourself to behave only in a humanly attitude... and then you are bound to be a moralist for you have all the preceding attributes... you alone are the mobilizer, for none other can accomplish certain tasks for which you are mobilised by all the divinities and you have also come this far... [4-27-35]

[Verse Locator](#)

न हि अव्यवसितः शत्रुम् राक्षसम् तम् विशेषतः ।
समर्थः त्वम् रणे हन्तुम् विक्रमैः जिह्म कारिणम् ॥ ४-२७-३६

36. a **vyavasitaH** = if you are - without, endeavouring - lackadaisical; **tvam** = you; **vikramaiH** = by your daring enterprises; **jihma kaariNam** = trick, one who caused - trickster; **shatrum** = enemy; **visheSataH raakSasam** = especially, a demon; **tam** = him - Ravana; **raNe hantum** = in war, to kill; **na samarthaH hi** = not, capable, indeed.

"If you are much too lackadaisical, indeed, you will not be capable to eliminate the enemy in war, specially a demon, especially a trickster, let alone all of your daring enterprises. [4-27-36]

[Verse Locator](#)

समुन्मूलय शोकम् त्वम् व्यवसायम् स्थिरी कुरु ।
ततः सपरिवारम् तम् राक्षसम् हन्तुम् अर्हसि ॥ ४-२७-३७

37. **tvam shokam sam unmuulaya** = you, agony, completely, root out; **vyavasaayam sthirii kuru** = endeavour, you stabilise; **tataH sa parivaaram tam raakSasam** = then, with, followers, him, that demon - Ravana; **hantum arhasi** = to kill, you will be able to.

"On completely rooting out that agony then you stabilise your endeavour, and then you will be able to eliminate that demon Ravana along with his followers. [4-27-37]

[Verse Locator](#)

पृथिवीम् अपि काकुत्स्थ ससागर वन अचलाम् ।
परिवर्तयितुम् शक्तः किम् पुनः तम् हि रावणम् ॥ ४-२७-३८

38. **kaakutstha** = oh, Kakutstha; **sa saagara vana acalaam** = with, oceans, forests, mountains; **pR^ithiviim api** = earth, even; **pari varta yitum** = reverse, motion, to cause - to inverse the order of; **shaktaH** = you are capable; **tam raavaNam kim punaH hi** = him, about Ravana, why, [talk about] again, all the more.

"Oh, Kakutstha, you are capable to inverse the order of earth along with all of its oceans, forests, and mountains, then what to speak of that Ravana, all the more. [4-27-38]

[Verse Locator](#)

शरत् कालम् प्रतीक्षस्व प्रावृट् कालो अयम् आगतः ।
ततः स राष्ट्रम् स गणाम् रावणम् तम् वधिष्यसि ॥ ४-२७-३९

39. **ayam praa vR^iT kaalaH aagataH** = this one is, heavy, rainy, season, that has come; **sharat kaalam prati iikshasva** = autumnal, season, forward, look on - look forward to; **tataH** = thereafter; **sa raaSTram sa gaNaam** = with, his city-state, with, his followers; **tam raavaNam vadhiSyasi** = him, Ravana, you will eradicate.

"Look forward to the autumnal season, as this season that has come is of heavy rains, and thereafter, you will eradicate that Ravana along with his city-state and his followers. [4-27-39]

[Verse Locator](#)

अहम् तु खलु ते वीर्यम् प्रसुप्तम् प्रतिबोधये ।

दीप्तैः आहुतिभिः काले भस्म चन्नम् इव अनलम् ॥ ४-२७-४०

40. aham tu = I, on my part; kaale = on time; diiptaiH aahutibhiH = enkindling, by offering of flammable fire-oblations; bhasma channam analam iva = by embers, concealed, fire, as with; te = about your; pra suptam viiryam = well, slept, vitality; prati bodhaye khalu = in turn, edifying - awakening in you, just.

"I am just awakening the fast sleeping vitality of yours, no more than rekindling fire concealed under embers with the timely offerings of flammable fire-oblations." Thus said Lakshmana to Rama. [4-27-40]

[Verse Locator](#)

लक्ष्मणस्य हि तद् वाक्यम् प्रतिपूज्य हितम् शुभम् ।

राघवः सुहृदम् स्निग्धम् इदम् वचनम् अब्रवीत् ॥ ४-२७-४१

41. raaghavaH = Raghava; lakSmaNasya hitam shubham tat vaakyam = Lakshmana's, expedient, propitious, that, sentence - advise; pratipuujya = on honouring; suhR^idam snigdham = to good-hearted, good-natured - Lakshmana; idam vacanam abraviit = this, sentence, spoke.

Honouring that expedient and propitious advise of Lakshmana, Raghava spoke this sentence to that good-hearted and good-natured Lakshmana. [4-27-41]

[Verse Locator](#)

वाच्यम् यद् अनुरक्तेन स्निग्धेन च हितेन च ।

सत्य विक्रम युक्तेन तद् उक्तम् लक्ष्मण त्वया ॥ ४-२७-४२

42. lakSmaNa = oh, Lakshmana; anuraktena snigdhen ca hitena ca = by an affectionate one, amiable one, cordial one, also; satya vikrama yuktena = truth, courage, one who has it; by such a person; yat vaacyam = which, word is to be said; tat tvayaa uktam = that, by you, said.

"What is to be said by an affectionate, amiable and cordial person, also whose courage is truth itself, that you have said it, Lakshmana. [4-27-42]

[Verse Locator](#)

एष शोकः परित्यक्तः सर्व कार्य अवसादकः ।

विक्रमेषु अप्रतिहतम् तेजः प्रोत्साहयामि अहम् ॥ ४-२७-४३

43. sarva kaarya ava saadakaH = all, functions, down, casting - retrogressive; eSa shokaH pari tyaktaH = this, distress, is completely, cast-off; aham = I am; vikrameSu = in triumphs; a prati hatam = not, back, strikable - not possible for a strike back - undefeatable; tejaH = ebullience; protsaahayaami = invigorating.

"Yes! Distress is retrogressive to all the functions. I am casting-off this distress completely. As an undefeatable one in my triumphs I am invigorating my ebullience. [4-27-43]

[Verse Locator](#)

शरत् कालम् प्रतीक्षिष्ये स्थितो अस्मि वचने तव ।

सुग्रीवस्य नदीनाम् च प्रसादम् अनुपालयन् ॥ ४-२७-४४

44. sugriivasya nadiinaam ca = of Sugreeva, of rivers, also; prasaadam anupaalayan = kindness [kind-heartedness,] awaiting for; sharat kaalam pratiikshiSyee = autumn, season, I look forward; tava vacane sthitaH asmi = your, word, staying, I am - I abide by your words.

"Awaiting for the kind-heartedness of Sugreeva, and for the kindness of the rivers in their abatement, I look forward for the autumn remaining true to your words. [4-27-44]

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उपकारेण विरः तु प्रतिकारेण युज्यते ।
अकृतज्ञो अप्रतिकृतो हन्ति सत्ववताम् मनः ॥ ४-२७-४५

45. **upakaareNa** = one who extends - succour; **viraH tu** = valiant one, on his part; **pratikaareNa yujyate** = with requital, conjoined - indebted with; **a kR^itaj~naH** = un, faithful one; further; **a pratikR^itaH** = who does not, requite; **satvavataam manaH** = those with soft, hearts; **hanti** = wounds.

"A valiant one who is succoured will be indebted with some requital on his part, but besides being unfaithful, if one who does not make requital for all the favours done in his interest, he will be wounding the hearts of soft-hearted people." Rama said so to Lakshmana, keeping Sugreeva in view. [4-27-45]

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तत् एव युक्तम् प्रणिधाय लक्ष्मणः
कृत अंजलि तत् प्रतिपूजय भाषितम् ।
उवाच रामम् स्वभिराम दर्शनम्
प्रदर्शयन् दर्शनम् आत्मनः शुभम् ॥ ४-२७-४६

46. **lakshmaNaH** = Lakshmana; **tat eva** = that, alone - what Rama said about their waiting for cessation of rains; **yuktam praNidhaaya** = as candid, visualising; **kR^ita anjali** = making, adjoined-palms; **tat bhaaSitam pratipuujaya** = that, what is said by Rama, honouring - praisefully; **aatmanaH shubham darshanam pradarshayan** = his own, opportune, viewpoint, to clarify; **sva abhi raama darshanam** = one with his - own, best, delightful, aspect - Rama; **raamam uvaaca** = to Rama, said.

Visualising what Rama said about their waiting for pre-winter season to be candid, and praisefully making palm-fold at that determination of Rama, and even to clarify his own opportune viewpoint, Lakshmana spoke to Rama who by his own aspect is a delightful one for a ken. [4-27-46]

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यथोक्तम् एतत् तव सर्वम् ईप्सितम्
नरेन्द्र कर्ता न चिरात् तु वानर ।
शरत् प्रतीक्षः क्षमताम् इमम् भवान्
जल प्रपातम् रिपु निग्रहे धृतः ॥ ४-२७-४७

47. **narendra** = oh, lord of people; **yathaa uktam** = as, said; like that; **vaanaraH** = vanara - Sugreeva; **na ciraat tu** = not, lately, but; **tava iipsitam** = by you, desired; **etat sarvam kartaa** = everything, completely, he will be doing; **ripu nigrahe** = enemy, in disciplining - elimination; **dhR^itaH bhavaan** = steadfast, as you are; **sharat pratiikshaH** = autumn, while awaiting; **imam** = this; **jala pra paatam** = waters, heavy, falling - rainy season; **kshamataam** = you may bear with.

"Oh, lord of people, Sugreeva will be effectuating everything you have desired and said, not later but soon, hence awaiting autumn you may please bear up these heavy rainfalls, besides bearing with the idea of disciplining the enemy. [4-27-47]

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नियम्य कोपम् प्रतिपाल्यताम् शरत्
क्षमस्व मासाम् चतुरो मया सह ।
वस अचले अस्मिन् मृग राज सेविते
संवर्तयन् शत्रु वधे समर्थः ॥ ४-२७-४८

48. shatru vadhe samarthaH [samudyayan] = in enemy, elimination, capable as you are [gearing up]; kSamasva = have patience, unlike a lion; kopam niyamyā = anger, while containing; sharat pratipaalyataam = autumn, may be awaited; caturaH maasaam samvartayan = four, months, come to pass - spending time; mR^iga raaja sevite = animals', king, adored by; asmin acale = on this, mountain; mayaa saha vasa = me, along with, you stay.

"Let autumn be awaited while containing your anger, and along with me you may stay on this mountain which is adored by lions, and spend these four rainy months here like a monsoon lion, although you are capable to eliminate the enemy at any moment like a lion. [4-27-48]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त विंशः सर्गः

Thus, this is the 27th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 28 Verses converted to UTF-8, Nov 09

Introduction

Rama eulogises the rainy season for a heavenly elixir is showered for all the living beings. This is one among the other eulogies to seasons. On this narration about rainy season, there are extensive commentaries by the ancient commentators as rainy season occupies a prime ordeal status among other seasons, and some of them are included here.

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स तदा वालिनम् हत्वा सुग्रीवम् अभिषिच्य च ।
वसन् माल्यवतः पृष्टे रामो लक्ष्मणम् अब्रवीत् ॥ ३-२८-१

1. **vaalinam hatvaa** = Vali, on eliminating; **sugriivam abhiSicya ca** = Sugreeva, anointment, also; **tadaa** = ensuing; **maalyavataH pR^iSTe** = Mt. Malayavata - Prasavana, on upland of - mountainside; **vasan** = while residing; **saH raamaH lakSmaNam abraviit** = he, Rama, to Lakshmana, spoke.

Rama spoke to Lakshmana while residing on the mountainside of Mt. Malayavata, also known as Mt. Prasavana, ensuing the elimination of Vali and enthronement of Sugreeva. [3-28-1]

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अयम् स कालः संप्राप्तः समयो अद्य जल आगमः ।
संपश्य त्वम् नभो मेघैः संवृतम् गिरि संनिभैः ॥ ३-२८-२

2. **saH** = that - time, of which we thought; **ayam** = is this; **kaalaH** = time; **sam praaptaH** = has come to pass; **adya jala aagamaH samayaH** = now, waters, coming [rains,] season; **giri sannibhaiH** = mountain, similar; **meghaiH** = with clouds; **samvR^itam** = fully covered; **nabhaH** = sky; **tvam sampashya** = you, see.

"This is that time of which we thought and it has come to pass. Now it is rainy season. You see the sky fully covered with mountainous clouds. [3-28-2]

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नव मास धृतम् गर्भम् भास्कारस्य गभस्तिभिः ।
पीत्वा रसम् समुद्राणाम् द्यौः प्रसूते रसायनम् ॥ ३-२८-३

3. **dyauH** = heaven - sky; **bhaaskaarasya gabhastibhiH** = with sun's, sunrays; **samudraaNaam rasam piitvaa** = of oceans, essence, on guzzling; **nava maasa dhR^itam** = nine, months, after sustaining; **rasaayanam garbham** = of elixir [of life,] to the pregnancy; **prasuute** = is giving birth.

"Sustaining a nine-month pregnancy, impregnated through the Sun with his sunrays guzzling the essence of oceans, the heaven is giving birth to the elixir of life. [3-28-3]

The atmosphere bears pregnancy of rain water drawing through the sunrays, keeping that essence in air consolidating them to become watery clouds for a nine month period from the month of **kaartiika** to **aaSaaDha**. That is roughly from November to July. Then it delivers rainwater, the elixir of life, in the month of **shraavaNa**. It is an extract of six **rasa-s** elixirs, for the utilisation of various crops.

atra meghaaH suurya rashmi marut aadibhiH samudram udakam gR^ihiitvaa garbhavt kaartiika maasa prabhR^iti nava maasa dhR^itam sasyaanaam ShaD rasa sampatti hetu bhuutam shuddham udakam shraavaNe maasi muncati it suucitam -- dharmaakuutam

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शक्यम् अंबरम् आरुह्य मेघ सोपान पंक्तिभिः ।

कुटज अर्जुन मालाभिः अलंकर्तुम् दिवाकरम् ॥ ३-२८-४

4. **megha sopaana panktibhiH** = with cloud's, stairs, flight of; **ambaram aaruhya** = sky, climbing up; **divaa karam** = day, maker - sun can be; **kuTaja arjuna maalaabhiH** = with wild-jasmines, Arjuna-flowers, garlands; **alankartum shakyam** = to adorn, it is possible - in these days.

"It is very likely to climb up the flight of stairs of clouds to bedeck the sun with the garlands of white wild-jasmines, and red Arjuna flowers, in these days. [3-28-4]

Vishnu or Narayana is located in the solar orb in the aspect of sun, calle **suurya naarayaNa** and he is to be adored in these days of rain before any bodily activity like eating or drinking is undertaken. **dhyeyaH sadaa savitR^i maNDala madhya vartii naaraayaNam** and this Vishnu is a 'decoration-happy' deity **alankaara priyo vishNuH** and thus He can easily be reached by the stepladder formation of clouds and he can be garlanded easily. To do so a wife must be at his side **sa patnyaa vishaalaakshyaa naaraayanam upaagamat** 'adore that Narayana along with your wife...' and now if Rama were to adore that Supreme, Seetha is not at his side. Govindaraja.

[Verse Locator](#)

संध्या राग उत्थितैः ताम्रैः अंतेषु अधिक पाण्डुरैः ।

स्निग्धैः अभ्र पट च्छेदैः बद्ध व्रणम् इव अंबरम् ॥ ३-२८-५

5. **sandhyaa raaga utthitaiH** = sunset time, with the hue of, extending - mottled with; **taamraiH** = with redness; **anteSu adhika paaNDuraiH** = at edges, much, whitish - pure white; **snigdhaiH** = with soft; **abhra paTa cChedaiH** = cloud, [called] cloth, pieces - bandages; **ambaram** = sky; **baddha vraNam iva** = bandaged, gash, like.

"Those clouds with pure white edges, and with reddish hue of sunset extending on them, look like soft pieces of cloth bandaged on the gashes of sky. [3-28-5]

The sky's parturition in the form of rain is just over and she is bandaged with cotton-like whitish and softish clouds, while the colour of spilt blood is still appearing on those dressings borrowed from the colour of sunset.

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मन्द मारुत निःश्वासम् संध्या चंदन रंजितम् ।

आपाण्डु जलदम् भाति काम आतुरम् इव अंबरम् ॥ ३-२८-६

6. **manda maaruta niH shvaasam** = slothful, breezes, out, breathing - as sighs; **sandhyaa candana ranjitam** = sunset, sandal-paste, tinged with; **aapaaNDu** = with very white - blanched; **jaladam** = clouds; floating on her face; **ambaram** = sky is; **kaama aaturam iva** = one with - love, longing, as if; **bhaati** = appearing.

"Slothful breezes as her sighs, sunset tingeing her as sandal paste, the sky with blanched clouds on her face appears like the one sighing for love. [3-28-6]

The birthing of rain is over and to give next birth to next rain, the sky is ready as a wooable female with sighs and daubing of sandal pastes to cool off her yearning for love.

एषा घर्म परिवर्लिष्टा नव वारि परिप्लुता ।

सीता इव शोक संतप्ता मही बाष्पम् विमुंचति ॥ ३-२८-७

7. **gharma pari kliSTaa** = by searing-summer, overly, agonised; **nava vaari pari plutaa** = by new, waters, thoroughly, flooded - wetted; **eSaa mahii** = this, earth; **shoka santaptaa** = by grief, fully, searing; **siitaa iva** = Seetha, like; **baaSpam vi muncati** = earth, tears, verily - implacably, outpouring.

"Overly agonised with the searing-summer, but thoroughly wetted with new waters, this earth looks like Seetha, both implacably outpouring tears. [3-28-7]

The earth that becomes heated in summer vents out hot vapours on the fall of first rains releasing its agony of heat. The first act of humans to vent out agony is to shed tears. Now the earth is shedding humid tears and she is like Seetha who is also in the same predicament of earth, as the heat called the atrocity of Ravana sears Seetha.

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मेघ उदर विनिर्मुक्ताः कर्पूर दल शीतलाः ।

शक्यम् अंजलिभिः पातुम् वाताः केतकि गन्धिनः ॥ ३-२८-८

8. **megha udara vinirmuktaaH** [**vi nir muktaH - vaataaH**] = from cloud's, womb, verily, out, freed [breezes; **karpuura** [**kalhaara**] **dala shiitalaaH** = minty-camphor [yellow camphor,] [or, red-lotuses] leaves, with coolness of; **ketaki gandhinaH** = Ketaki plant [Pandanus odora tissimus, Mogra,] with perfume of; **vaataaH** = breezes; **anjaliabhiH paatum shakyam** = with palms-bowl, to draught, possible to.

"Freed from the wombs of clouds, cool as the leaves of minty-camphor, perfumed with the fragrance of Mogra plants, such as these breezes are it is possible to have a draught of them with the bowl of palms. [3-28-8]

Verse Locator

एष फुल्ल अर्जुनः शैलः केतकैः अधिवासितः ।

सुग्रीव इव शान्त अरिः धाराभिः अभिषिच्यते ॥ ३-२८-९

9. **phulla arjunaH** = fully bloomed, with Arjuna trees' flowers; **ketakaiH** = with Ketaka trees' flowers; **abhi vaasitaH** = further, fragranced; **eSa shailaH** = this, mountain; **shaanta ariH** = is silenced, whose enemy; **sugriiva iva** = Sugreeva, like; **dhaaraabhiH abhiSicyate** = downpours, anointing.

"This mountain with fully bloomed Arjuna flowers, further fragranced by Ketaka flowers is being anointed with downpours on a par with Sugreeva, who is anointed when his enemy is silenced. [3-28-9]

This Mountain Prasavana is full with its blooming Arjuna flowers, like the colourful garlands on the chest of Sugreeva. It is further fragranced with Ketaka flowers, like the fragrant items brought for Sugreeva's anointment. As with Sugreeva who after silencing his enemy Vali is anointed on time with the pouring down of all kinds of waters from golden flasks, this is mountain after silencing its enemy called sun-sear, is also being anointed by rainy downpours.

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मेघ कृष्ण अजिन धरा धारा यज्ञ उपवीतिनः ।

मारुत आपूरित गुहाः प्राधीता इव पर्वताः ॥ ३-२८-१०

10. **megha kR^iSNa ajina dharaa** = clouds, black, deerskin, donning; **dhaaraa yaj~na upaviitinaH** = showers, ritual, mantled with - wearing sacred thread; **maaruta aapuurita**

guhaaH = by breeze, replete with, caves; parvataaH = mountains; pra adhiitaa iva = well, studying - reciting ones [young-scholars,] are like.

"Donning clouds as black deer skins, torrents as sacred-threads, and caves replete with breezes as vocals, the mountains look like young-scholars reciting Veda-s. [3-28-10]

The duty of young scholars of Vedic studies is to wear black deerskin and sacred thread as their initiation into Vedic studies. In these rainy days, there will be no other activity to them than sitting tight to recite their texts. The caves of mountains are its own mouths and they are replete with air and air gives out a din, and even the Vedic recitation gives out a din of its own kind. Thus, the mountains appear to be like humble young-scholars of Veda-s, voicing out their chanting like the hum of the air in caves.

atra parvataanaam kR^iShNa ajina yaj~nopaviita aadi dharma kalpena adhyetR^iu saadR^ishya pratipaadanaat adhyetR^iuuNaam brahmacaariNaam kR^iShNa ajina yaj~nopaviita aadi dhaaraNam dharma iti uktam - dk.

[Verse Locator](#)

कशाभिः इव हैमीभिः विद्युद्भिः इव ताडितम् ।
अन्तः स्तनित निर्घोषम् सवेदनम् इव अंबरम् ॥ ३-२८-११

12. haimiibhiH kashaabhiH iva = with golden, whips, as if; vidyudbhiH = by flashes of lightening; [ambaram] taaDitam iva = [sky is] whipped, as though; stanita = rattle of thunder; nir ghoSam = out letting; ambaram = sky is; antaH sa vedanam iva = internally, with, throes, as though having - internally suffering with them.

"While the flashes of lightning are whipping the sky as if they are the golden whips, it is letting out rattle of thunders holding out against its inly throes. [3-28-11]

[Verse Locator](#)

नील मेघ आश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे ।
स्फुरन्ती रावणस्य अंके वैदेही इव तपस्विनी ॥ ३-२८-१२

12. niila megha aashritaa = blue, cloud, hingeing on; sphurantii vidyut = squirming, lightening; raavaNasya anke sphurantii = in Ravana's, grasp, squirming; tapasvinii vaidehii iva = penitent - sorry state, Vaidehi, as if; pratibhaati me = appears to be, to me.

"That lightning hingeing on the blue cloud is squirmy, to me it appears like woeful Vaidehi squirming in the grasp of Ravana. [3-28-12]

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इमाः ता मन्मथवताम् हिताः प्रतिहता दिशः ।
अनुलिप्ता इव घनैः नष्ट ग्रह निशा कराः ॥ ३-२८-१३

13. manmathavataam hitaaH = for lovers having beloveds, [the precincts are] advantageous; pratihataa = [precincts are] marred [unclear]; naSTa graha nishaa karaaH = lost, planets, night, maker - moon; imaaH taaH dishaH = these, they, directions; ghanaiH anuliptaa iva = with clouds, begrimed, as though.

"For those who are with their beloveds these precincts are advantageous, as their directions, as to which east and which is west, are unclear; and to loverless ones like me they are disadvantageous, because the same precincts have their planets and even their moon lost, and they look as though begrimed with dark-clouds. [3-28-13]

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क्वचित् बाष्प अभिसंरुद्धान् वर्ष आगम समुत्सुकान् ।
कुटजान् पश्य सौमित्रे पुष्टितान् गिरि सानुषु ।

14. **saumitre** = oh, Soumitri; **kvacit** = somewhere; **baaSpa** = tears / droplets of vapour; **abhisamruddhaan** [abhi sam ruddhaan] = thickly, covered; **varSa aagama samutsukaan** = of rainy season, by arrival of, feeling happy; **giri saanuSu sthitaan** = on mountain, terraces, standing; **puSTitaan** = flowered ones; **mama shoka abhibhuutasya** = my, sorrow, verily, one who is let down; **kaama samdiipanaan** = passion, inciters [plants on mountain]; such plants; **kuTajaan pashya** = wild-jasmines, you see.

"Feeling happy with the arrival of rain wild jasmine plants standing somewhere on the terraces of mountain are flowered, and they are thickly covered with droplets of vapour, as if they are the tears of happiness hovering round the flower like faces of ladyloves at the arrival of their lovers, and such plants are becoming inciters of passion in me, who am let down by my sorrow for my ladylove. [3-28-14]

While some natural beings are enthused to take delight in the process of nature, **brahma anubhava santuSTha**, or Supreme Self, some others are refuting it. Thus my passion is increasing to bring back those perverts onto correct path.

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रजः प्रशांतम् स हिमो अद्य वायुः
निदाघ दोष प्रसराः प्रशांताः ।
स्थिता हि यात्रा वसुधा अधिपानाम्
प्रवासिनो यांति नराः स्व देशान् ॥ ३-२८-१५

15. **adya** = now; **rajaH prashaantam** = dust, is quietened; **vaayuH sa himaH** = breeze, together with, chill; **nidaagha doSa prasaraaH** = summer's, vile, pervasions; **prashaantaaH** = quietened; **vasudhaa adhipaanaam** = of land, lords- kings; **yaatraa** = expeditions - conquests; **sthitaa hi** = came to a halt, indeed; **pravaasinaH naraaH sva deshaan yaanti** = in outstation, those men who are, one's, own, to countries, they are going - returning.

"In these days the dust is quietened, breeze is chilly, vile pervasions of summer are also quietened, conquests of kings indeed came to a halt, and the people in outstation are returning to their own countries. [3-28-15]

This verse speaks about the one who is blessed by the Supreme Being by way of His beneficence in the form of rain. For such a blessed soul **rajaH** which also means **rajo guNa**, 'over-activism...' apart from the meaning of 'dust..' is silenced. This is one among the three attributes **sattva**, **rajaH**, **tamo guNaa**-s 'purity, activity, stolidity...' and thus **rajaH prashaantam** 'the quality of over-activity is quietened, along with the quality of stolidity...' thus, only 'purity' is evident in him in his worldly activities. **sa himo vaayuH** 'with, coldness, is air...' the word 'air' denotes 'breathing humans' and those blest human's heart breaths a cool breeze, rather than fumes and fires, that which is the attitude of a person who is dominated by **rajo guna** 'attribute of over-activity...' Thus, they the blessed souls have no evil effects of searing or scorching of summer. The compound **nigadha doSa...** **prashantaaH** means worldly affairs, are silenced, where vile of summer is the personified vile of worldly affairs. And even their worldly expeditions to conquer, to possess, and to become significant etc., are stalled for the blessed souls **sthitaaH...** **adhipaanaam**. They have nothing to do here on earth because they are immigrants onto earth. So, they are returning to their own country, quarters, or abode, **pravaasino...** **sva deshaan**. Their own place **sva desha** is **vaikunTha**. Thus the divine rain blesses them with salvation.

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संप्रस्थिता मानस वास लुब्धाः
प्रिय अन्विताः संप्रति चक्रवाकः ।
अभीक्षण वर्ष उदक विक्षतेषु
यानानि मार्गेषु न संपतन्ति ॥ ३-२८-१६

16. **samprati** = presently; [**hamsaaH** = swans]; **maanasa vaasa lubdhaaH** = at Lake Maanasa, to live, eager to; **sam prasthita** = readily, started to journey; **cakravaakaH priya anvitaH** = Cakravaka [ruddy gees,] with beloved one, conjoined with; **abhiikSNa varSa udaka vikSateSu** = oftentimes, by rainy, waters, verily battered; **maargeSu** = in roadways; **yaanaani** = vehicles; **na sam patanti** = not, verily, falling - not moving ahead.

"Presently swans have started journey to Lake Manasa eager to live there, but the Cakravaka birds, ruddy gees, that are together with their beloveds are not departing, and vehicles are not taking to road as the rainwater has battered the roadways oftentimes. [3-28-16]

The swans do not like muddy waters so they aspire the clear waters of Lake Maanasa in Himalayas. The great sages, averse to muddy worldly affairs, are also called 'swans, supreme swans' **hamsa, parama hamsa** for they wander all over acquiring and disseminating spirituality to world. But they take break in rainy season in a vow called **caatur maasyam** and contemplate in their own **manas** 'mind' about the Supreme Being. If the swans tend to go to Himalayan Maanasa Lake, these sagely-swans tend to gain entry into their own mind in search of Supreme. And, like swans that can search and separate milk from water to drink milk alone, the sages can search for their being. The compound **sam prasthita**, indicates a journey towards Supreme. And **priya anvita** indicates involvement in worldly affairs, nominally indicated here as 'together with their lovers'. Contrarily, those ruddy gees bound by attachments do not flee away, but they will stick to their worldly interests. Thus, this rainy season is sagely, to enable the seekers to seek the Supreme, without any bickerings due from the world.

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क्वचित् प्रकाशम् क्वचिद् अप्रकाशम्
नभः प्रकीर्णा अंबु धरम् विभाति ।
क्वचित् क्वचित् पर्वत संनिरुद्धम्
रूपम् यथा शान्त महार्णवस्य ॥ ३-२८-१७

17. **pra kiirNaa ambu dharam** = widely bestrewn with, water, carriers - clouds; **kvacit** = somewhere; **prakaasham** = bright; **kvacit** = somewhere else; **a prakaasham** = not, bright; **nabhaH** = sky; **kvacit kvacit** = somewhere, somewhere else - hear and there; **parvata sam niruddham** = with mountains, verily, dammed up; **shaanta mahaa arNavasya** = peaceful [tideless,] vast, of ocean; **ruupam yathaa** = in aspect, as with; **vi bhaati** = well, gleaming.

"Widely bestrewn with clouds the sky is bright somewhere, and not so bright somewhere else, thus it is gleaming well with an aspect of vast but tideless ocean that is by far dammed up with cloudlike mountains. [3-28-17]

The sky, or heaven, is also called Supreme Being, according to the saying **kham brahma** 'Sky is Brahman.' This is apparently shiny at places where the clouds of ignorance are not hovering on the minds of the discerners, and it is unshiny and unapparent at other places because of the gloom in the mind of the beholder about the disposition of that sky, or Supreme Being.

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व्यामिश्रितम् सर्ज कदंब पुष्पैः
नवम् जलम् पर्वत धातु ताम्रम् ।
मयूर केकाभिः अनुप्रयातम्
शैल अपगाः शीघ्रतरम् वहन्ति ॥ ३-२८-१८

18. **shaila apa gaaH** = from mountains, water, goings - mountain rapids; **sarja kadamba puSpaiH** = with Sarja, with wild-jasmine, flowers; **vyaa mishritam** = well, coalesced; **parvata dhaatu taamram** = with mountain's, ores, became coppery; **mayuura kekaabhiH** = with peacock's, screeches; **anu prayaatam** = at behind, transiting; such a; **navam jalam** = new, water; **shiighra taram vahanti** = swiftly, in higher degree, carrying away - flowing.

"Coalesced with Sarja and Wild-jasmine flowers, and also with the coppery ores of the mountain, the new waters are swiftly transiting towards ocean, while screams of peacocks

haunting them. [3-28-18]

The flowers and mineral ores are mingling in waters and flowing as one with the waters. This is indicative of purposeful devotion, **saatvika guNa prathaana bhakti** 'devotion in its pureness.' The **sattva guNa** from the standpoint of mind is **sukha** 'devotion in pleasure....' and the **rajo guNa** is 'pain...' thus that sort of devotion is **rajo guNa prathaana bhakti** is 'devotion in pain...' Thus in pleasure or pain devoutness is evident. Apart from these two, there are some simple devotees. They do not have any higher values/purposes in view, except to extol, praise, and sing for the Ultimate. Thus, the screaming and screeching peacocks indicate such simple devotees. Govindaraja.

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रस आकुलम् षट्पद संनिकाशम्
प्रभुज्यते जंबु फलम् प्रकामम् ।
अनेक वर्णम् पवन अवधूतम्
भूमौ पतति आम्र फलम् विपक्वम् ॥ ३-२८-१९

19. **rasa aakulam** = lusciousness, full of; **SaT pada sam nikaasham** = six, footed [honeybee,] nearly, equalling - that resemble; **jambu phalam** = Jambu tree's, fruit - rose-apple; **pra kaamam** = much, delightedly; **pra bhujiyate** = well, devoured **aneka varNam** = diversely, coloured - discoloured; **vi pakvam** = verily, ripened - over-ripe, putrefied; **aamra phalam** = mango, fruit; **pavana ava dhuutam** = by wind, down, heaved; **bhuumau patati** = on ground, falling;.

"The fruits of rose-apple that resemble honeybees are delightedly devoured as they are highly luscious, but the mango fruits that are discoloured and putrefied are falling to ground heaved down by wind. [3-28-19]

The falling of fruits on their own by the gusts of wind is indicative of the fall of fruits for a true devotee, and to him the ripened fruit is made available. Though Rose apple is an insignificant fruit it is consumed. It has a medicinal property in this rainy season. And though mango is a rich fruit it is not the season to consume it. So it is not picked now. Thus it is becoming a wasted fruit. Fruits of actions are therefore according to actions but not according to their richness or otherwise.

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विद्युत् पताकाः स बलाक मालाः
शैलेन्द्र कूट आकृति संनिकाशाः ।
गर्जन्ति मेघाः समुदीर्ण नादा
मत्त गजेन्द्रा इव संयुगस्थाः ॥ ३-२८-२०

20. **vidyut patakaaH** = electric-charges, as [fluttering] flags; **sa balaaka maalaaH** = with, cranes, as garlands; **shaila indra kuuTa aakR^iti sam nikaashaaH** = mountain, lordly, pinnacles, in build, very, similar to; such; **meghaaH** = clouds; **samyuga sthaaH** = in a fight, standing up to; **matta** = vigorous; **gaja indraa iva** = elephant, lordly ones; as with; **sam udiirNa naadaa** = with verily, high-pitched, voice; **garjanti** = are thundering.

"Electric-charges as their fluttering flags of war, flights of cranes as their garlands of gallantry, those clouds very similar in their build to the pinnacles of lordly mountains are thundering with very high pitched voices like invigorated lordly elephants standing up to a fight. [3-28-20]

The towering mountains, or the haughty elephants stand tall among all, and their thunderous grumblings are akin to the rumblings of Vedic scholars who stand tall to establish Vedic tenets, though they come to fistfights with opponents.

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वर्ष उदक आअप्यायित शाद्वलानि
प्रवृत्त नृत्त उत्सव बर्हिणानि ।
वनानि निर्वृष्ट बलाहकानि
पश्य अपराह्णेषु अधिकम् विभान्ति ॥ ३-२८-२१

21. varSa udaka aaapyaayita shaadvalaani = by rain, water, satiated, pasturelands; pravR^itta nR^itta utsava barhiNaani = stimulated, for dance, carnivals, of peacocks; nir vR^iSTa balaahakaani = completely, rained, by clouds; vanaani = woodlands; aparaahNeSu = in afternoons; adhikam vi bhaanti = extremely, well, splendorous; pashya = you behold them.

"When clouds have completely rained on the greenery pasturelands are satiated with rainwater and peacocks are stimulated to dancing carnivals, thus it is extremely splendorous in afternoons, behold it. [3-28-21]

The Divine couple Lakshmi and Narayana have grown this garden called earth, watering each of its plant with their Divine hands. Thus, due to the divine beneficence of that couple in the form of rain, that which is sprinkled on that garden, the desires of living beings and their means are fulfilled. Govindaraja. The aparaahNa is the fourth part of daytime, among the five, and they are: praataH, sangavaH, madhyaahna, aparaahNa, saayaahna early morning, morning, noon, afternoon, and evening.

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सम् उद् वहन्तः सलिल अति भारम्
बलाकिनी वारि धरा नदन्तः ।
महत्सु शृंगेषु मही धराणाम्
विश्रम्य विश्रम्य पुनः प्रयान्ति ॥ ३-२८-२२

22. salila ati bhaaram = with water, much, weighty - contained inside the wombs of clouds; sam ud vahantaH = well, up, carrying - transporting; balaakinaH = clouds adorned with - cranes; vaari dharaa = water, carriers - clouds; nadantaH = while rumbling; mahii dharaaNaam = by earth, born ones - of mountains; mahatsu shR^ingeSu = loftiest, on peaks; vishramya vishramya = reposing, and reposing; punaH prayaanti = again, journeying; like pregnant women.

"Clouds adorned with cranes around them are rumbling to transport them, and the weighty water contained inside their wombs, and reposing on the loftiest mountain peaks they are moving, moving and again reposing, like pregnant women. [3-28-22]

The saintly persons and pregnant mothers are indicated by these clouds. hR^idayena ud vahan harim 'The Supreme is to be carried along by one's own heart...' thus with their complete knowledge about that Supreme the saintly persons are repeatedly reposing at a sinful situation, and proceeding further when that sin is absolved. Thus they journey further towards total salvation. A pregnant woman also moves haltingly like a cloud carrying water. The clouds are pregnant not only by the weighty water but also by carrying the weight of cranes. The cranes fly high up to the clouds to mate. Thus, the clouds are loaded down with their own water and even with the flying cranes, both trying to carry the seed, the Supreme Being, in their wombs.

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मेघ अभिकामा परिसंपतन्ती
सम्मोदिता भाति बलाक पंक्तिः ।
वात अवधूता वर पौण्डरीकी
लंब इव माला रुचिर अंबरस्य ॥ ३-२८-२३

23. meghaabhi kaamaa = cloud, much, desirous of; pari sam patantii = above, well, falling - flying all over; sammoditaa = highly delightful; balaaka panktiH = cranes, row

of; **ambarasya** = of sky; **vaata avadhuutaa vara pauNDariikii** = by wind, upheaved, best, white-lotuses; **ruciraa lamba maalaa iva** = dangling, lovely, flowery-tassel, as with; **bhaati** = shining forth.

"Highly delighted cranes are flying all over in rows highly desirous of the clouds, and they are shining forth like the best and lovely festoons of white lotus flowers as if wind has upheaved and dangled them on the sky. [3-28-23]

The white flying cranes desire black clouds for their mating. It indicates that the pure white conscious is desiring the Supreme abiding beyond the dark/obscured quarters and thus this pure white conscious of the true devotee is flying up above the normal planes to merge into that unknown, dark, or obscured zone to have a glimpse of that Supreme, whose body colour is said to be 'blue' or 'blue-black' **kaala megha shyaama, niila megha shyaama** like that of the colourless sky.

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बाल इन्द्रगोप्ता अंतर चित्रितेन
विभाति भूमिः नव शाद्वलेन ।
गात्र अनुपृक्तेन शुक प्रभेण
नारी इव लाक्ष उक्षित कंबलेन ॥ ३-२८-२४

24. **baala indragoptaa** = by young, Indragopa - red-beetles; **antara citritena** = innerly, painted - dappled; **nava shaadvalena** = with new, meadows; **bhuumiH** = meadowland; **gaatra anu pR^iktena** = body, around, wrapped; **shuka prabheNa** = parrot-green, in shine; **laaksha ukshita kambalena** = lac-red, besprinkled - embroidered, with shawl - with wraparound; **naarii iva** = woman, as if; **vi bhaati** = verily, shining.

"The meadowland is with its new meadows which are medially dappled with young and small red-beetles, and it is shining forth as if she is a woman wearing a parrot-green wraparound on which lac-red spots are embroidered. [3-28-24]

It is usual for the insects to swarm on the new pasturelands by which the earth is appearing to be wearing a parrot-green colour sari embroidered with exotic red spots. The red colour is indicative of mercy of Supreme Being appearing opportunely, and the green pastures are His fertile kindness that reveal after humanly suffering, say summer heat.

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निद्रा शनैः केशवम् अभ्युपैति
द्रुतम् नदी सागरम् अभ्युपैति ।
हृष्टा बलाका घनम् अभ्युपैति
कान्ता स कामा प्रियम् अभ्युपैति ॥ ३-२८-२५

25. [**iha** = now, these days]; **nidraa shanaiH keshavam abhi upaiti** = sleep, slowly, to Keshava [Vishnu,] closely, getting at; **nadii drutam saagaram abhyupaiti** = river, rapidly, to ocean, closer, getting at; **hR^iSTaa balaakaa ghanam abhyupaiti** = gleefully, female crane, to cloud, closely, getting at; **sa kaamaa kaantaa priyam abhyupaiti** = with, passion, woman, to beloved, closely, getting at.

"These days sleep is slowly getting closer to Vishnu, rivers are rapidly getting closer to oceans, cranes are gleefully getting closer to clouds, and women are passionately getting closer to their beloveds. [3-28-25]

Vishnu goes into yogic trance from **aaSaaDha ekaadashii** to **kaartiika shuddha ekaadashi** thus He concentrates on the sustenance of the Universe, as an expression of His satisfaction **liila**. He is **sheshin** 'lord' and all other beings are **shesha** 'servants.' Thus, all the servants are eager to get in touch with the master. Govindaraja. Dharmaakuutam put this as:

atra caturShvapi paadeShu nidraa nadii balaakaa kaantaanaam sva sva priyataan keshava samudra
ghana patiinaan prati svata eva abhisaraNa kathanaat patim pratyabhisaraNashiilaa abhisaarikaa suucitam --
varShaa kaale striiNaam kaamodreka uktaH -- balaakaanaam garbha dhaaraNaartham sajalam ghanam prati
gamamanam uktam -- dk

Further he quotes from Kalidasa's megha sandesha :

garbhaadhaan kShaNa paricayaan nuunam aabaddha maalaaH | sevante nayana subhagam khe
bhavantam balaakaaH || meghasandesha.

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जाता वनान्ताः शिखि सुप्रनृत्ता
जाताः कदंबाः स कदंब शाखाः |
जाता वृषा गोषु समान कामा
जाता मही सस्य वन अभिरामा || ३-२८-२६

26. vana antaaH = forest, interiors; shikhi su pra nR^ittaa = for peacocks, very, well, to
dance; jaataa = became - meetly; kadambaaH = Kadamba trees; sa kadamba shaakhaaH = with,
Kadamba, branches of; jaataaH = adaptive; vR^iSaa goSu samaana kaamaa jaataa = bulls, in
cows, matching, in sensualities, adaptive; mahii sasya vana abhiraamaa = earth, with crops,
orchards, enrapturing; jaataa = became adaptive.

"Interiors of forests have become adaptive for the peacocks to dance very well, Kadamba
trees have become adaptive to their branches and bouquets, bulls with matching sensualities
became adaptive to cows, and adaptive is this earth with its enrapturing crops and orchards, and
all are adaptive to the season's gaiety. [3-28-26]

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वहन्ति वर्षन्ति नदन्ति भान्ति
ध्यायन्ति नृत्यन्ति समाश्वसन्ति |
नद्यो घना मत्त गजा वन अन्ताः
प्रिया विहीनाः शिखिनः प्लवंगाः || ३-२८-२७

27. vahanti nadyaa = surging, rivers; varshanti ghanaa = showering, clouds; nadanti
matta gajaa = trumpeting, ruttish, elephants; bhaanti vana antaaH = shining, forests,
interiors; dhyaayanti priyaa vihiinaa = reminiscing, beloved, without; nR^ityanti shikhinii =
dancing, peacocks; aashvasanti plavamgamaaH = resolved to, monkeys.

"Rivers are surging, clouds are showering, ratty elephants are shrilling, forest interiors are
shining, loverless are speculating, and peacocks are rocking, monkeys are resolving to stay at one
place, for this is the rainy season. [3-28-27]

The monkeys have resolved to stay at one place without hopping hither and thither as the fruits for them
are abundant at any one place.

[Verse Locator](#)

प्रहर्षिताः केतक पुष्प गन्धम्
आघ्राय मत्ता वन निझरिषु |
प्रपात शब्द आकुलिता गजेन्द्राः
सार्धम् मयूरैः स मदा नदन्ति || ३-२८-२८

28. ketaka puSpa gandham = Ketaka [Mogra,] flower, fragrance; aaghraaya = = on
whiffing; pra harSitaaH = highly, gladdened; gajendraaH = lordly elephants; mattaa =
becoming excited; vana nirjhareSu = in forest, in streams; pra paata shabda aakulitaa = well,

falling, by sounds, baffled; **sa madaa** = with, rut - elephants; **mayuuraiH saardham** = = peacocks, together with; **nadanti** = blaring.

"On whiffing the fragrance of new Ketaka flowers the lordly elephants are highly joyous and became excited, but they are baffled at the sounds made by the fall of water in the streamlets of forest, and those best ruttish elephants are blaring along with screaming peacocks. [3-28-28]

The elephants are confused at the sounds of mountain rapids falling to form brooklets in the forest and they construe those sounds are from an attacking elephant, thus they are giving out their challenge trumpeting. The peacocks are also screaming at the same sounds of rapids thinking them to be rainfall, as they welcome the rainfall to start dancing in the rain.

[Verse Locator](#)

धारा निपातैः अभिहन्यमानाः
कदंब शाखासु विलंबमानाः ।
क्षण अर्जितम् पुष्प रस अवगाढम्
शनैर् मदम् षट् चरणाः त्यजन्ति ॥ ३-२८-२९

29. **dhaaraa nipaataiH** = streams, by falling down - by downpours of rain; **abhihanyamaanaaH** = being knocked down; **kadamba shaakhaasu vilambamaanaaH** = Kadamba trees, branches of, drooping [languishing]; **SaT caraNaaH** = six, footed ones - hexapods, honeybees; **kSaNa arjitam** = in a moment, acquired - which is acquired in a trice; that; **puSpa rasa avagaaDham** = in flower's, nectar, plunged into; **madam** = intemperance; **shanaiH tyajanti** = slowly, forfeiting.

"Honeybees languishing on the branches of Kadamba trees are knocked down by the downpour of rain, thereby they are slowly forfeiting the intemperance which they acquired in a trice by plunging themselves into the nectar of flowers. [3-28-29]

[Verse Locator](#)

अंगार चूर्ण उत्कर संनिकाशैः
फलैः सुपर्याप्त रसैः समृद्धैः ।
जंबू द्रुमाणाम् प्रविभान्ति शाखा
निपीयमाना इव षट्पद ओघैः ॥ ३-२८-३०

30. **angaara cuurNa utkara samnikaashaiH** = coal, powder, heap [globes,] equalling in aspect; **suparyaapta rasaiH** = with profuse, juice; with such; **samR^iddhaiH phalaiH** = in abundance, fruits; **jambuu drumaaNaam shaakhaaH** = Jambu [Rose-apple] trees, branches of; **SaTpada oghaiH** = by honeybees, multitude of - hives of; **nipiiyamaanaa [niliiyamaana] iva** = swilling, as though; **pra vibhaanti** = highly, shining forth.

"Rose-apple trees contain abundant fruits with profuse juice which look like the globated coal powder, with them the branches of those trees shine forth as though swilled by hives of honeybees. [3-28-30]

[Verse Locator](#)

तडित् पताकाभिः अलंकृतानाम्
उदीर्ण गंभीर महा रवाणाम् ।
विभान्ति रूपाणि बलाहकानाम्
रण उत्सुकानाम् इव वारणानाम् ॥ ३-२८-३१

31. **taDit pataakaabhiH alankR^itaanaam** = lightning, with flags, ornamented; **udiiirNa gambhiira mahaa ravaaNaam** = having whooping, profound, great, having sounds -

booms; **balaahakaanaam** = of clouds; **ruupaaNi** = appearances; **raNa utsukaanaam** = war, enthusiasts; **vaaraNaanaam** [**vaanaraaNaam**] iva = elephants, [vanara-s,] like; **vi bhaanti** = verily, shining.

"Ornamented with the flags of lightning, and that have whooping, profound and blaring booms, those clouds by their appearances are verily shining forth like the elephants enthusiastic for a war. [3-28-31]

[Verse Locator](#)

मार्ग अनुगः शैल वन अनुसारी
संप्रस्थितो मेघ रवम् निशम्य ।
युद्ध अभिकामः प्रतिनाद शन्की
मत्तो गजेन्द्रः प्रतिसंनिवृत्तः ॥ ३-२८-३२

32. **megha ravam nishamya** = cloud's, thundering, on listening; **prati naada shankii** = return, shout [challenge of another elephant,] doubting; **yuddha abhikaamaH** = for a fight, interested towards - for a head-on collision; **sam prasthitaH** = readily started for; **shaila maarga anugaH** = mountain, way, follower - minding the track of mountain; **vana anusaarii** = forest, going towards; **mattaH gajendraH** = energetic, lordly, an elephant; **sam ni vR^ittaH** = well, not, proceeding - turning around.

"That energetic and lordly elephant which readily started going towards the forest minding the track of that mountain, heard the thundering of the cloud, and doubting it a the war-whoop of another elephant took a right about turn wishing for a head-on collision with it. [3-28-32]

The 'warring elephant' is indicative of Vedic proponent, where any such scholar on hearing the profound and uproarious challenge of his opponent, he will re-echo the same in order to retain his stand in the war of blaring words. Thus, he takes an elephantine U-turn to colloid headlong with his opponent to establish the Vedic dharma.

[Verse Locator](#)

क्वचित् प्रगीता इव षट्पद ओघैः
क्वचित् प्रवृत्ता इव नील कण्ठैः ।
क्वचित् प्रमत्ता इव वारण इन्द्रैः
विभाति अनेक आश्रयिणो वनान्ता ॥ ३-२८-३३

33. **aneka aashrayiNaH** = to many, a retreat - to birds, animals etc; **vana antaa** = forest, interiors of; **kvachit SaTpada oghaiH pra giitaa iva** = somewhere, with hexapods - honeybees, by swarms of, well, sung, as if; **kvacit niila kaNThaiH pra vR^ittaa [nR^ittaa] iva** = elsewhere, purple colour, necked ones - peacocks, pleasantly, bestirring [well danced,] as if; **kvacit vaaraNa indraiH pra mattaa iva** = somewhere else, with elephants, lordly, highly, excited, as if; **vi bhaati** = verily, beaming forth.

"Somewhere the interiors of forests are finely singing, in affect, as they have swarms of singing honeybees; elsewhere, they are richly dancing, practically, as the purple-necked peacocks are bestirring; somewhere else, they are highly excited, virtually, as lordly elephants are highly excited, thus the interiors of forests are beaming forth as retreats to many bees, birds and animals. [3-28-33]

[Verse Locator](#)

कदंब सर्जा अर्जुन कंदल आढ्या
वनान्त भूमि मधु वारि पूर्णा ।

34. **kadamba sarjaa arjuna kandala aaDhya** = with Kadamba, Sarja, Arjuna, Kandala trees, plentiful in; **madhu vaari puurNaa** = nectar, water, aplenty; **vana anta bhuumi** = forest's, interior, land; **mayuura mattaa abhi ruta pravR^ittaiH** = with peacocks, excited, well, by screaming, by stirring up [dancing]; **apaana bhuumi pratimaa vibhaati** = liquor, land [alehouses,] similar to, impressive.

"Plentiful in Kadamba, Sarja, Arjuna, Kandala trees and with the heaps of their reddish flowers fallen on ground, and well-excited peacocks screaming and dancing like the tipplers of that liquor like nectar, thus the interiors of forest are aplenty with nectar of those fallen flowers flowing like water, thus they are impressively similar to the lands of liquor, say watering-holes. [3-28-34]

The ancient Indian liquor lounges are rather open spaces with palm/toddy trees in and around. The boozers used to wear flowery garlands and flowery armlets and they used to drink in the pinkish buds of banana flowers, which served mostly like the present day 'use and throw' plastic mugs. The screaming and dancing of nectar-drunk peacocks is metaphoric with the liquor-drunk boozers, or, say cabaret artists, and the land itself is boozy.

[Verse Locator](#)

मुक्ता समाभम् सलिलम् पतत् वै
सुनिर्मलम् पत्र पुटेषु लग्नम् ।
हृष्टा विवर्णं च्छदना विहंगाः
सुरेन्द्र दत्तम् तृषिताः पिबन्ति ॥ ३-२८-३५

35. **sura indra dattam** = gods, king - Indra, given - gift of; **muktaa sama aabham** = pearls, similar, in shine; **patat** = that which is falling; **su nir malam** = verily - pure, without, dirt - extremely clear; **patra puTeSu** = leaf, in hallows of; **lagnam** = clinching on; such; **salilam** = water rainwater; **tR^iShitaa** = thirsty; **vi varNa cChadanaa** = verily, altered, coloured [discoloured,] having wings; **vihangaaH** = birds; **hR^iSTaa** = delightedly; **pibanti** = guzzling down.

"Extremely clear, pure, pearl-similar rainwater given as a gift by Indra is falling down and clinching the hallows of leaves, such as it is, it is heartily guzzled down by the thirsty birds whose wings are discoloured by the same water. [3-28-35]

Indra is the administrative authority to accord rain through the presiding deity of Rain, namely varuNa, the Rain-God. So also, all the other aspects of nature like air, fire, thunders, thunderbolts, crops, famines, earthquakes, and the whole of natural happenings are at Indra's behest.

[Verse Locator](#)

षत्पद तंत्री मधुर अभिधानम्
प्लवंगम् उदीरित कण्ठ तालम् ।
आविष्कृतम् मेघ मृदंग नादैः
वनेषु संगीतम् इव प्रवृत्तम् ॥ ३-२८-३६

36. **vaneSu** = in forests; **Satpada tantrii madhura abhidhaanam** = honeybee's, string bass, melodious, stringendo; **plavangam udiirita kaNTha taalam** = by frogs, croaked, vocal, rhythm; **megha mR^idanga naadaiH** = with cloud's, drum, beats; **aaviSkR^itam** = commenced; **sangiitam pravR^ittam iva** = music, programmed, as though - the environs filled with such music.

"Melodious string bass of honeybees as stringendo, frogs crocking as vocal rhythm, fortissimos of clouds as drumbeats, music has commenced in the forest as though programmed. [3-28-36]

On this and next verses that contain the aspect of 'Nature's Music' **dharmakuutam** records extensive commentary with reference to the 'Art of Music' **sangiita shastra** Here only three instruments, namely sting instrument **viiNa** percussion instrument **mR^ida~Nga** and vocalised rhythm beat **taala** are suggested. But these do not exclude the other components of music. The commentator says that the dancing and singing are also inclusive of it, as contained in the next verse: **atra viiNaa taala mR^ida~Nga vaadya maatram pratipaadya sangiitam pravrittam iti uktvaa vakShyamaanam nR^itta giita api abhipretam - giitam vaadyam tathaa nR^ityam trayaH sangiitam uccyate -- shaara~Nga deva...** Then the commentator proceeds to say that whole of the epic is replete with music for it is rendered as singable poetry:

tathaa ca bhagavataa vaalmiiki maharShiNaa svasya parama puruSha ruupa abhidhyaana artham giiti ruupam raama caritam varNitam | gaana arthatayaa raama nikaTe kusha lavayoH preShaNam tu.

[Verse Locator](#)

क्वचित् प्रनृतैः क्वचित् उन् नदद्भिः
क्वचित् च वृक्ष अग्र निषण्ण कायैः |
व्यालंब बर्ह आभरणैः मयूरैः
वनेषु संगितम् इव प्रवृत्तम् || ३-२८-३७

37. **kvacit pra nR^ittaiH** = somewhere, those that are dancing well; **kvachit ud nadadbhiH** = elsewhere, high, pitched voicing; **kvacit vR^iksha agra niSaNNa kaayaiH ca** = somewhere else, of tree, on high, seated, with bodies, also; **vyaalamba barha aabharaNaiH** = dangling, plumaged-tail, as decoration; with such; **mayuuraiH** = with peacocks; **vaneSu sangitam pravR^ittam iva** = in forest, music [and dance,] commenced, as though.

"Somewhere dancing well, elsewhere voicing in high pitch, and somewhere else seated high on the trees are the peacocks with plumaged tails as their dangling decorations, and it appears as the music and dance have commenced in the forests as programmed. [3-28-37]

The dancing peacocks are the dancers, the voicing peacocks around the dancing peacocks are the singers and instrumentalists, and the peacocks that are sitting atop trees dangling their tails and conducting the ballet are the virtuosos/maestros.: **atra nR^ityanto mayuuraa nartakaa iva bhavanti | unnadanto mayuuraaH gaayakaa vaadakaa iva ca bhavanti | ucca sthaana sthita sabhaa naayakaa iva bhavanti | dk.**

[Verse Locator](#)

स्वनैः घनानाम् प्लवगाः प्रबुद्धा
विहाय निद्राम् चिर संनिरुद्धाम् |
अनेक रूपा आकृति वर्ण नादा
नव अंबु धारा अभिहता नदन्ति || ३-२८-३८

39. **ghanaanaam svanaiH** = of clouds, by thunders; **pra buddhaa** = well, awakened - called up; **aneka ruupaa aakR^iti varNa naadaa** = of various, cast, carve, colour, with crocks; **plavagaaH** = frogs; **cira sam niruddhaam** = for a long, verily, obstructed; **nidraam** = sleep; **vihaaya** = casting off; **nava ambu dhaaraa abhi hataa** = by new, water, streams, verily, scourged; **nadanti** = crocking.

"Thunders of clouds called up the frogs, and casting off their long-time captivity in sleep, frogs of various casts, carves, colours and crocks are crocking scourged heavily by the streams of new waters. [3-28-38]

Frogs are the foretellers of rain and they quickly respond to the rainfall because they cherish water and land alike, as amphibians, for their happy dwelling.

[Verse Locator](#)

नद्यः समुद्राहित चक्रवाका
तटानि शीर्णानि अपवाहयित्वा ।
दृप्ता नव प्राभृत पूर्ण भोगा
द्रुतम् स्व भर्तारम् उपोप यान्ति ॥ ३-२८-३९

39. sam ud vaahita cakravaakaa = well, up, hauled, Cakravaka - river water is sweeping ruddy gees up and along with its course - seesawing; dR^iptaa = prideful; nadyaH = rivers; shiirNaani taTaani = cleaved, riverbanks; apa vaahayitvaa = remove, carrying - overflowing; nava praa bhR^ita puurNa bhogaa = new, well, lugging, full-fledged, seducible - nubile limbs, pair of breasts, and other fruits and flowers used in meeting lovers, now immersed in the river waters; sva bhartaaram = to one's own, husband - lover; drutam upa upa yaanti = swiftly, to his near, to his near, surging.

"Prideful rivers are swiftly surging near and near of their lover-like ocean overflowing their own battered riverbanks, and in doing so they are swinging and seesawing flights of ruddy gees flying on their bosom, where the curvatures of bird-flight look like the new, full-fledged, seducible, nubile breasts of the river, and in doing so the river is also lugging other items of romance, namely flowers and fruits, steeped in their new waters. [3-28-39]

The rivers are the nubile girls and the over flying pairs/flights of Cakravaka birds are their heaving breasts. These girls called rivers are rushing towards their beloveds carrying flowers and fragrances etc., and they look like those girls that rush heaving their new breasts, uncaring for the elders of the house, or others in society around them, as though their lust is overflowing the brims of riverbanks, called the society.

[Verse Locator](#)

नीलेषु नीला नव वारि पूर्णा
मेघेषु मेघाः प्रविभान्ति सक्ताः ।
दवाग्नि दग्धेषु दवाग्नि दग्धाः
शैलेषु शैला इव बद्ध मूलाः ॥ ३-२८-४०

40. words employed: niileSu - niilaa - nava - vaari - puurNaa - megheSu - meghaaH - pravibhaanti - saktaaH - davaagni - dagdheSu - davaagni - dagdhaaH - shaileSu - shailaa - iva - baddha - muulaaH; meanings: niileSu megheSu = among swarthy, clouds; saktaa = attached - docked; nava vaari puuNaa = with new, water, full of; niilaH meghaaH = swarthily, clouds; davaagni dagdheSu shaileSu = by forest fire, burnt, among mountains; baddha muulaaH = wedged, at bases; davaagni dagdhaaH shailaaH iva = by forest fire, burnt, mountains, like; prabhaanti = shining forth.

"When the swarthy clouds full with new waters are docking among swarthily clouds, they are shining forth like mountains burnt by wildfire docking among other mountains that are already burnt by wildfire, both moored at mountain-bases. [3-28-40]

[Verse Locator](#)

प्रमत्त संनाददित बर्हिणानि
स शक्रगोप अकुल शाद्वलानि ।
चरन्ति नीप अर्जुन वासितानि
गजाः सुरम्याणि वन अन्तराणि ॥ ३-२८-४१

41. gajaaH = elephants - are moving where; pramatta samnaadadita barhiNaani = voluptuously, well, screaming, peahens; sa shakragopa akula shaadvalaani = with, red-beetles, overspread, pasturelands; niipa arjuna vaasitaani = by Niipa, Arjuna flowers, fragranced; su ramyaani vana antaraani = in verily, pleasant, forest, interiors; caranti = [elephants are] moving.

"Elephants are moving about the very pleasant interiors of forests where peahens are voluptuously screaming, pasturelands are overspread with red-beetles, and where they are fragranced with the flowers of Niipa and Arjuna trees. [3-28-41]

[Verse Locator](#)

नव अंबु धार आहत केसराणि
द्रुतम् परित्यज्य सरोरुहाणि ।
कदंब पुष्पाणि स केसराणि
नवानि हृष्टा भ्रमराः पिबन्ति ॥ ३-२८-४२

42. hR^iSTaa bhramaraaH = joyful, honeybees; nava ambu dhaara aahata kesaraaNi = with new, water, streams, lashed, fibrils; saroruhaaNi = lotuses; drutam parityajya = quickly, leaving off; sa kesaraaNi = lotuses that are - with, fibrils; navaani = new ones; kadamba puSpaaNi pibanti = Kadamba, flowers, quaffing.

"Lashed are the fibrils of lotuses with the downpour of new waters, hence quickly leaving them off the joyful honeybees are quaffing the Kadamba flowers with new fibrils. [3-28-42]

[Verse Locator](#)

मत्ता गजेन्द्रा मुदिता गवेन्द्रा
वनेषु विक्रांततरा मृगेन्द्राः ।
रम्या नगेन्द्रा निभृता नरेन्द्राः
प्रक्रीडितो वारि धरैः सुरेन्द्रः ॥ ३-२८-४३

43. gaja indraa mattaa = elephants, lordly ones, are ruttish; vaneSu = in forests; gava indraa muditaa = bulls, lordly ones, are delighted; mR^iga indraaH vikraanta taraa = of animals, lordly ones - lions, are triumphant, to a better degree; naga indraa ramyaa = mountains, lordly ones, are heart-pleasing; nara indraaH = peoples, lords of; nibhR^itaa = withdrawing - from conquests; sura indraH = gods, lord; vaari dharaiH pra kriiDitaH = with water, carries [clouds,] well, playing.

"In forests lordly elephants are ruttish, ideal bulls that are delighted, peerless lions are triumphant to a better degree, lofty mountains are heart-pleasant, lords of people are withdrawing from their campaigns, and the lord of gods, Indra, is playing well with water giving clouds. [3-28-43]

[Verse Locator](#)

मेघाः समुद् भूत समुद्र नादा
महाजल ओघैः गगन अवलंबाः ।
नदीः तटाकानि सरांसि वापिः
महीम् च कृत्स्नाम् अपवाहयन्ति ॥ ३-२८-४४

44. mahaa jala oghaiH = with great, waters, streams; sam ud dhuuta samudra naadaa = verily, over, thrown - spurning, ocean's, boom; gagana avalambaaH = on skies, dangling - soaring; such as they are, the; meghaaH = clouds; nadiiH taTaakaani saraamsi vaapiH = rivers, lakes, pools, tanks; kR^itsnaam mahiim ca = entire, earth, also; apa vaahayanti = making to outflow - inundating.

"The clouds having torrential water are soaring the sky, and spurning the booms of oceans with their rumbles they are inundating rivers, lakes, pools, tanks and even the earth. [3-28-44]

[Verse Locator](#)

वर्ष प्रवेगा विपुला पतन्ति
प्रवान्ति वाताः समुदीर्ण वेगाः ।
प्रनष्ट कूलाः प्रवहन्ति शीघ्रम्
नद्यो जलम् विप्रतिपन्न मार्गाः ॥ ३-२८-४५

45. vipulaa varSa pravegaa patanti = substantially, rains, speedily, falling; samudiirNa vegaaH vaataaH pravaanti = intensified, in speediness, gales, are blowing; pra naSTa kuulaaH = verily, damaged - eroded, having riverbanks; vi pratipanna maargaaH = contradictory, having their course - out of ordinary course, far afield; nadyaH = rivers; shiighram jalam pravahanti = speedily, water, conducting.

"Rains are falling substantially and speedily, gales are blowing intensified in their speediness, while rivers are conducting water speedily over their eroded riverbanks and far afield of their course. [3-28-45]

[Verse Locator](#)

नरैः नरेन्द्रा इव पर्वतेन्द्राः
सुरेन्द्र नीतैः पवन उपनीतैः ।
घन अंबु कुम्भैः अभिषिच्यमाना
रूपम् श्रियम् स्वाम् इव दर्शयन्ति ॥ ३-२८-४६

46. parvata indraaH = mountain, lordly; sura indra niitaiH = gods, lord - by Indra, brought - sent; pavana upa niitaiH = by Air-god, to near, wafted; ghana ambu kumbhaiH = cloud, water, with pots of; naraiH = by people; nara indraa iva = people's, lord, like; abhiSicyamaanaa = while being anointed; ruupam = aspect [of mountains]; svaam shriyam iva = one's own, grandeur, as if; darshayanti = showing.

"Lords of people will be anointed by people with water carried in pots on their shoulders, and then those kings show their propitious aspect of a humanly king with applied divinity, whereas the lords of mountains are being anointed with the water sent directly by Indra and hitherto wafted straight by Air-god in the pots called black-clouds, thus these lordly mountains are standing alone as if showing their grandeur and divinity on earth. [3-28-46]

[Verse Locator](#)

घन उपगूढम् गगनम् न तारा
न भास्करो दर्शनम् अभ्युपैति ।
नवैः जल ओघैः धरणी वितृप्ता
तमो विलिप्ता न दिशः प्रकाशाः ॥ ३-२८-४७

47. gaganam ghana upa guuDham = sky is, by clouds, closely, enshrouded; bhaaskaraH darshanam na abhyupaiti = sun, to see, not, getting around - imperceivable; taaraa na = stars, not - seen; dharaNii navaiH jala oghaiH = earth, with new, water, torrents; vi tR^iptaa = fully, satiated; tamaH vi liptaa dishaH na prakaashaaH = by obscurity, verily, swathed, precincts, not, illuminated.

"Sky is closely enshrouded with clouds, neither sun nor stars are getting around for a glimpse, earth is fully satiated with the torrents of new water, enswathed in obscurity the precincts are unilluminated... [3-28-47]

The statement of 'obscurity and illumination' is suggestive of the Vedic import tamasomaa jyotirgamaya 'from darkness lead me unto light...' When the earth itself is satisfied with the gift of nature the earthlings are still hankering after inaccessible desires, thus they cycle through the karmic cycle.

[Verse Locator](#)

महान्ति कूटानि मही धराणाम्
धारा विधौतानि अधिकम् विभान्ति ।
महा प्रमाणैः विपुलैः प्रपातैः
मुक्त कलापैः इव लंबमानैः ॥ ३-२८-४८

48. mahii dharaaNaam = by earth, born ones - of mountains; dhaaraa vi dhautaani = by torrents, clearly washed; mahaanti kuuTaani = paramount, pinnacles; lambamaanaaiH = pendulous; mukta kalaapaiH iva = pearl's, necklaces, as if; mahaa pramaaNaiH vipulaiH pra paataiH = of large, volume - voluminous, widespread, that pitches down - torrential rains; adhikam vi bhaanti surpassingly, verily, shining forth.

"The paramount pinnacles of the mountains are thoroughly washed by the torrential rains and are shining forth surpassingly, and the voluminous and widespread torrents that are pitching down are like the pearly necklaces pendulous on the chests of mountains. [3-28-48]

[Verse Locator](#)

शैलोपल प्रस्खलमान वेगाः
शैलोत्तमानाम् विपुलाः प्रपाताः ।
गुहासु संनादित बर्हिणासु
हारा विकीर्यन्त इव अवभान्ति ॥ ३-२८-४९

49. shaila upala pra skhalamaana vegaaH = on mountain, stones, verily, falling, speedily; vipulaaH prapaataaH = widespread, torrents; shaila uttamaanaam = on mountain, lofty ones; samnaadita barhiNaasu = that are with - highly screaming, peacocks; in such; guhaasu = caves; haaraa vi kiiryanta iva ava bhaanti = lavalieres, strewn around, like, well, gleaming.

"Washing the mountain stones speedily the torrents on the lofty mountains are widespread and entering the caves, in which peacocks are highly screaming, and thus they are in the gleam of lavalieres strewn around. [3-28-49]

The mountain rapids are running helter-skelter on the mountain washing the boulders speedily. But the boulders according to their nature obstruct these rapids. When obstructed they have the only recourse to enter the nearest cave. The caves by then are already full with screaming and colourful peacocks. Adding to the lustre of those peacock's variegated colours, the pearly-white water has also entered the caves. Then these three, pearly water, colourful peacocks, blackish caves are giving out sparkles of their own, like necklaces studded with many colourful gems, and if many such pendants are strewn around, each of its studded stone emits its own colour.

[Verse Locator](#)

शीघ्र प्रवेगा विपुलाः प्रपाता
निर्धौत शृंग उपतला गिरीणाम् ।
मुक्ता कलाप प्रतिमाः पतन्तो
महा गुह उस्त्संग तलैः ध्रियन्ते ॥ ३-२८-५०

50. shiighra pravegaa = having high, speed; vipulaaH = wide ones; giriiNaam = of mountains; nir dhauta shR^inga upa talaa = on neatly, washing, on crest of mountains, nearby, planes; muktaa kalaapa pratimaaH = pearly, necklaces, in shape; patantaH = that are falling; prapaataa = waterfalls; mahaa guha utsanga talaiH = cavernous, caves, in recess's [surfaces,] planes; dhriyante = wearing.

"On neatly washing the crests of wide mountains and their nearby planes, the high-speeded waterfalls are falling like pearl-necklaces and the mountains are wearing them at the planes of their cavernous caves. [3-28-50]

The mountains are noblemen in simile. The mountain rapids are pearly-necklaces firstly falling around their necks, and then drooping onto their chests, thus culminating at their locket-position, i.e., at the caves, on the chest of mountains. Those caves are glittering with the colours of peacocks, pearly water and blackish caves. Thus the **utsanga** 'heart of hearts...' these noblemen's hearts of hearts are covered with such necklaces and lockets.

[Verse Locator](#)

सुरताम् अर्द विच्छिन्नाः स्वर्ग स्त्री हार मौक्तिकाः ।
पतन्ति च अतुलाः दिक्षु तोय धाराः समन्ततः ॥ ३-२८-५१

51. **surataam arda vicChinnaaH** = in lovemaking, in friction, broke apart; **svarga strii haara mauktikaaH** = heavenly, females', strings, of pearls; **atulaaH toya dhaaraaH** = excellent, water, streams; **samantataH dikshu** = all over, in directions; **patanti** = are falling.

"Like the strings of pearls of heavenly females plopping down when broken in the friction of lovemaking, excellent streams of water are falling all over and in all directions. [3-28-51]

[Verse Locator](#)

विलीयमानैः विहगैः निमीलद्भिः च पंकजैः ।
विकसन्त्या च मालत्या गतो अस्तम् ज्ञायते रविः ॥ ३-२८-५२

52. **viliiyamaanaiH vihagaiH** = by crouching in - returning to nests, of birds; **nimiiladbhiH pankajaiH ca** = doubling up, with lotuses, also; **vikasantyaa maalatyaa ca** = blooming up, of Jasmine flowers, also with; **raviH astam gataH j~naayate** = sun, into dusk, gone, known to be.

"With the return of birds to nests, doubling up of lotuses, and blooming up jasmines, the sun is know to have gone into dusk. [3-28-52]

[Verse Locator](#)

वृत्ता यात्रा नरेन्द्राणाम् सेना पथि एव वर्तते ।
वैराणि चैव मार्गाः च सलिलेन समीकृताः ॥ ३-२८-५३

53. **nara indraaNaam yaatraa vR^ittaa** = people's, lords - of kings, campaigns, reversed; **senaa pathi eva vartate** = armies, on path, only, remaining - marooned; **salilena** = by water; **vairaaNi caiva maargaaH ca** = conflicts, and also, roadways; **samiikR^itaaH** = evened out - neutralised.

"Reversed are the campaigns of kings as the armies are marooned and thus rainwater has neutralised conflicts and roadways. [3-28-53]

[Verse Locator](#)

मासि प्रौष्ठपदे ब्रह्म ब्राह्मणानाम् विवक्षताम् ।
अयम् अध्याय समयः सामगानाम् उपस्थितः ॥ ३-२८-५४

54. **prauSThapade maasi** = Bhaadrapada, in month; **brahma** = for Vedic-studies; **vivakSataam** = having concern; **saama gaanaam** = Sama Veda, those that sing; **braahmaNaanaam** = for such Brahmans; **ayam adhyaaya samayaH** = this one, learnable, time; **upasthitaH** = has come forth.

"The month of Bhaadrapada, August-September, is the time for learning the singing of Sama Veda, and this is the time that has come for those Brahmans who concern themselves for learning the singing of Sama Veda. [3-28-54]

During this time a vow called **caatur maasya vrata** will be observed by all adherers of Veda-s, and during this time young celibates are initiated into Vedic studies which commences on **bhaadrapada shukla tR^itiiya** 'third day in the white-fortnight of this Bhaadrapada month.'

निवृत्त कर्म आयतनो नूनम् संचित संचयः ।

आषाढीम् अभ्युपगतो भरतः कोसल अधिपः ॥ ३-२८-५५

55. nivR^itta karma aayatanaH = one who has carried out, affairs, domestic; sancita sancayaH = garnering, goods; kosala adhipaH bharataH = Kosala's, king, Bharata; aaSaaDhiim = full moon day - pertaining to aaSaadha month; abhyupagataH = reached - undertaken; nuunam = definitely.

"On carrying out all the domestic affairs and completely garnering the goods for rainy season, Bharata, the king of Kosala, might have definitely undertaken the 'four-month-vow' on the full moon day of aSaaDha month. [3-28-55]

Verse Locator

नूनम् आपूर्यमाणायाः सरय्वा वधते रयः ।

माम् समीक्ष्य समायान्तम् अयोध्याया इव स्वनः ॥ ३-२८-५६

56. aa puurya maaNaayaaH = with water - being fully filled; sarayvaa = of River Sarayu; rayaH = swashing; sam aayaantam = verily, on coming back; maam samiikSya = me, on beholding; ayodhyaayaa svanaH iva = Ayodhya's, commotion, as with; nuunam vardhate = definitely, must be increasing.

"Definitely the River Sarayu must be overfilling and its swashing must be mounting as with the commotion of Ayodhya on beholding my returning to city. [3-28-56]

Ayodhya and its people used to create hubbubs whenever Rama used to return to city after his short trips to outside. Such is the affection of the inmates of Ayodhya to Rama, and now Rama is reminiscing that hubbub of people and swashing of Sarayu, as both soundalike.

Verse Locator

इमाः स्फीत गुणा वर्षाः सुग्रीवः सुखम् अश्नुते ।

विजित अरिः स दारः च राज्ये महति च स्थितः ॥ ३-२८-५७

57. vi jita ariH = one who has - verily, conquered, enemy - Sugreeva on conquering Vali; sa daaraH ca = with, wife, also; mahati raajye sthitaH ca = in an admirable, kingdom, instituted; such; sugriivaH = Sugreeva; sphiita guNaa imaaH varSaaH = that have - manifold, merits - inbuilt facilities, these, rains - in rainy season; sukham ashnute = luxuries, he partakes - he luxuriate in.

"This rainy season as such has manifold inbuilt facilities for self-contained entertainment, so Sugreeva must be luxuriating in them, besides, revelling for conquering his enemy, regaining his wife, and instituting himself as a king of an admirable kingdom. [3-28-57]

Verse Locator

अहम् तु हत दारः च राज्यात् च महतः च्युतः ।

नदी कूलम् इव क्लिन्नम् अवसीदामि लक्ष्मण ॥ ३-२८-५८

58. lakSmaNa = Lakshmana; hR^ita daaraH ca = with stolen, wife; mahataH raajyaat cyutaH ca = from a great, kingdom, fallen - toppled from; such as I am; aham tu = I am, on my part - as for me; klinnam nadii kuulam iva = wetted - toppled over, river, bank, like; avasiidaami = I am sinking down.

"As for me, Lakshmana, I am the one who is toppled from a great kingdom, whose wife is stolen, such as I am, I am toppling down like a riverbank that is toppled over. [3-28-58]

Verse Locator

शोकः च मम विस्तीर्णो वर्षाः च भृश दुर्गमाः ।

रावणः च महान् शत्रुः अपारम् प्रतिभाति मे ॥ ३-२८-५९

59. mama shokaH ca vistiirNaH = my, anguish, is also, boundless; varSaaH ca bhR^isha dur gamaaH = rains, also, definitely, not, passable - pathways are impassable; raavaNaH ca mahaan shatruH = Ravana is, but, formidable, enemy; me = to me; a paaram = not, possible to cross over - not, negotiable - insurmountable obstacles; pratibhaati = appears, to me.

"Also my anguish is boundless, the rains have definitely made the pathways impassable, my enemy Ravana is a formidable one, thus these three appear to me as insurmountable obstacles. [3-28-59]

[Verse Locator](#)

अयात्राम् चैव दृष्ट्वा इमाम् मार्गाम् च भृश दुर्गमान् ।

प्रणते चैव सुग्रीवे न मया किञ्चित् ईरितम् ॥ ३-२८-६०

60. sugriive praNate caiva = Sugreeva is, very, humble, also thus; imaam = this; a yaatraam = not, possible for a campaign; bhR^isha durgamaan = highly, impassable; maargaam ca = pathways, also; dR^iSTvaa = on visualising; mayaa kimcit na iiritam = by me, anything, not, uttered.

"Though Sugreeva is very humble to embark on a campaign, visualising the rainy season as an impossible one for any campaign, and even the pathways are rendered highly impassable I have not said anything to him in the affirmative. [3-28-60]

[Verse Locator](#)

अपि च अति परिक्लिष्टम् चिरात् दारैः समागतम् ।

आत्म कार्य गरीयस्त्वात् वक्तुम् न इच्छामि वानरम् ॥ ३-२८-६१

61. api ca = even, so; ati pari kliSTam = much, entirely, difficulties - that Sugreeva has undergone; ciraat daaraiH samaagatam = after a long while, with wife, united with; vaanaram = to such vanara; aatma kaarya gariiyastvaat = our, work, owing to loftiness of due to magnitude involved in our task; vaktum na icChaami = to speak [insist,] not, I desired.

"Even Sugreeva has undergone many difficulties in their entirety, after a long while he is united with his wife, and even owing to the magnitude involved in our task of tracking down Ravana I did not desire to insist on that monkey. [3-28-61]

[Verse Locator](#)

स्वयम् एव हि विश्रम्य ज्ञात्वा कालम् उपागतम् ।

उपकारम् च सुग्रीवो वेत्स्यते न अत्र संशयः ॥ ३-२८-६२

62. sugriivaH = Sugreeva; vishramya = after respite; kaalam upa aagatam j~naatvaa = time's, closely, coming in, on realising; upakaaram ca = requital, also; svayam eva vetsyate hi = on his own, thus, will know, isn't it; atra samshayaH na = in that, doubt, is not there.

"After a respite Sugreeva will realise on his own that the time has come, and he will also realise the he has something to requite, isn't it! So, there needn't be any doubt in that matter. [3-28-62]

[Verse Locator](#)

तस्मात् काल प्रतीक्षो अहम् स्थितो अस्मि शुभ लक्षण ।

सुग्रीवस्य नदीनाम् च प्रसादम् अभिकांक्षयन् ॥ ३-२८-६३

63. shubha lakSaNa = oh, one with felicitous aspect, Lakshmana; tasmaat = therefore; aham = I am; sugriivasya nadiinaam ca = of Sugreeva, of rivers, also; prasaadam abhikaankshayan = generosity, expectant of; sthitaH kaala pratiikSaH asmi = abiding, time, looking forward to, I am.

"I therefore stay abidingly looking forward for the time, oh, Lakshmana with felicitous aspects, expectant of the generosity of Sugreeva and of these rivers. [3-28-63]

[Verse Locator](#)

उपकारेण वीरो हि प्रतिकारेण युज्यते ।
अकृतज्ञो अप्रतिकृतो हन्ति सत्त्ववताम् मनः ॥ ३-२८-६४

64. upakaareNa = one who extends - succour; viraH tu = valiant one, on his part; pratikaareNa yujyate = with requital, conjoined - indebted with; a kR^itaj~naH = un, faithful one; further; a pratikR^itaH = who does not, requite; satvavataam manaH = those with soft, hearts; hanti = wounds.

"A valiant one who is succoured will be indebted with some requital on his part, but besides being unfaithful, if one who does not make requital for all the favours done in his interest, he will be wounding the hearts of soft-hearted people." Rama said so to Lakshmana, keeping Sugreeva in view. [3-28-64]

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अथ एवम् उक्तः प्रणिधाय लक्ष्मणः
कृत अंजलिः तत् प्रतिपूज्य भाषितम् ।
उवाच रामम् स्वभिराम दर्शनम्
प्रदर्शयन् दर्शनम् आत्मनः शुभम् ॥ ३-२८-६५

65. lakshmaNaH = Lakshmana; tat eva = that, alone - what Rama said about their waiting for cessation of rains; yuktam praNidhaaya = as candid, visualising; kR^ita anjali = making, adjoined-palms; tat bhaaSitam pratipuujaya = that, what is said by Rama, honouring - praisefully; aatmanaH shubham darshanam pradarshayan = his own, opportune, viewpoint, to clarify; sva abhi raama darshanam = one with his - own, best, delightful, aspect - Rama; raamam uvaaca = to Rama, said.

Visualising what Rama said about their waiting for pre-winter season to be candid, and praisefully making palm-fold at that determination of Rama, and even to clarify his own opportune viewpoint, Lakshmana spoke to Rama who by his own aspect is a delightful one for a ken. [3-28-65]

[Verse Locator](#)

यत् उक्तम् एतत् तव सर्वम् ईप्सितम्
नर इन्द्र कर्ता नचिरा हरि ईश्वरः ।
शरत् प्रतीक्षः क्षमताम् इमम् भवान्
जल प्रपातम् रिपु निग्रहे धृतः ॥ ३-२८-६६

66. narendra = oh, lord of people; yathaa uktam = as, said; like that; vaanaraH = vanara - Sugreeva; na ciraat tu = not, lately, but; tava iipsitam = by you, desired; etat sarvam kartaa = everything, completely, he will be doing; ripu nigrahe = enemy, in disciplining - elimination; dhR^itaH bhavaan = steadfast, as you are; sharat pratiikshaH = autumn, while awaiting; imam = this; jala pra paatam = waters, heavy, falling - rainy season; kshamataam = you may bear with.

"Oh, lord of people, Sugreeva will be effectuating everything you have desired and said, not later but soon, hence awaiting autumn you may please bear up these heavy rainfalls, besides bearing with the idea of disciplining the enemy." So said Lakshmana to Rama. [3-28-66]

The last three verses are a repeat of 45, 46, and 47th verses of Ch 27 of this Kishkindha kaanda. Many of the verses in this canto bear the blemish of interpolations.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्ट विंशः सर्गः

Thus, this is the 28th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 29 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva on his enthronement and gaining an interval of rainy reason, lapses into lavish enjoyment of sensual pleasures. His indulgence becomes overindulgence and makes him to forget his promise-oriented duty to search for Seetha. As an intelligent minister, Hanuma approaches Sugreeva and enlightens Sugreeva about his duty for the requital of help rendered by Rama. Ordering Niila, a commander of monkey forces, for foregathering all monkey troops within fifteen days, Sugreeva re-enters his palace-chambers, dragged by his sensual pleasures.

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समीक्ष्य विमलम् व्योम गत विद्युत् बलाहकम् ।
सारसा आकुल संघुष्टम् रम्य ज्योत्स्ना अनुलेपनम् ॥ ४-२९-१
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स्वाम् च पात्नीम् अभिप्रेताम् ताराम् च अपि समीप्सिताम् ।
विहरंतम् अहो रात्रम् कृतार्थम् विगत ज्वरम् ॥ ४-२९-४
क्रीडन्तम् इव देवेशम् गन्धर्व अप्सरसाम् गणैः ।
मंत्रिषु न्यस्त कार्यम् च मंत्रिणाम् अनवेक्षकम् ॥ ४-२९-५
उच्छिन्न राज्य संदेहम् काम वृत्तम् इव स्थितम् ।
निश्चित अर्थो अर्थ तत्त्वज्ञः काल धर्म विशेष वित् ॥ ४-२९-६
प्रसाद्य वाक्यैः मधुरैः हेतुमद्भिः मनो रमैः ।
वाक्यवित् वाक्य तत्त्वज्ञम् हरीशम् मारुतात्मजः ॥ ४-२९-७
हितम् तथ्यम् च पथ्यम् च साम धर्म अर्थ नीतिमत् ।
प्रणय प्रीति संयुक्तम् विश्वास कृत निश्चयम् ॥ ४-२९-८
हरीश्वरम् उपागम्य हनुमान् वाक्यम् अब्रवीत् ।

1, 2, 3, 4, 5, 6, 7, 8, 9a. vimalam = clear; gata vidyut balaahakam = on which gone are, electric charges - lightning, back-clouds; saarasaa aakula sam ghuSTam = with Saarasa birds, bustles, well, vibrant; ramya jyotsnaa anulepanam = with delightful, moonshine, smudged with; vyoma = sky; on seeing, and; samR^iddha artham = one with abundant, riches; manda dharma artha sangraham = who slowed down, in probity, prosperity, in accumulating; ati

artham = too, much; **a sataam maargam** = one who is following - un, virtuous ones, course of, of transgression; **ekaanta gata maanasam** = privacy, gone in, with a heart; **nivR^itta kaaryam** = one who turned away, from [other] pursuits; **siddha artham** = one who achieved, goals; **sadaa pramada abhiratam** = always, in females, indulged; **sarvaan manorathan** = all, dearest longings; and; **abhipretaam** = one who is choicest; **svaam paatniim abhipretaam ca** = his own, wife; and; **samiipsitaam taaraam ca api** = highly coveted, Tara, also even; **praaptavantam** = one who gained; **ahaH raatram viharantam** = day, night [day in and day out,] merrymaking; **kR^ita artham** = one who is making much of, his fortune; **vigata jvaram** = gone, fever - getting rid of other problems; **gandharva apsarasaam gaNaiH kriiDantam** = with gandharva-s, apsara-s, with cohorts, sporting; **devesham iva** = god's, king - Indra, one who is like; **mantriSu nyasta kaaryam ca** = among ministers, reposing, activity - of kingdom, also; **mantriNaam** = at ministers; **an avekSakam** = one who does - not making eyes at; **ucChinna raajya a sandeham** = about disrupted, kingdom, not, doubting - doubtless of the kingdom which once was disrupted from his control; **kaama vR^ittam iva sthitam** = with eroticism, encompassed, as though, continuing - wallowing in promiscuity; at such; **hari iisham** = who is monkeys, king; **sugriivam ca** = Sugreeva, also; **samiikSya** = on observing; **nishcita arthaH** = one who is assertive - forthright, regarding norms; **artha tattva j~naH** = of norms, subtleties, knower of; **kaala dharma visheSa vit** = time, duty [rubrics of,] an exceptional, the knower of; **vaakya vit** = articulator - golden-tongued, [after silver-tongued]; **maaruta aatmajaH** = who is Air-god's, son; such as he is; Hanuma; **vaakya tattva j~nam** = of words, import, knower of - to the explicator, to Sugreeva; **upa aagamyam** = to his near, on coming - seeking his presence; **madhuraiH** = sweet ones; **hetumadbhiH** = reasonable - words; **manaH ramaiH** = heart, pleasing - words; **vaakyaiH** = with words; **prasaadya** = on winning grace - of Sugreeva; words that are; **hitam** = beneficial; **tathyam ca pathyam ca** = pragmatic, also, profitable, also; **saama dharma artha niitimat** = the words that are - impressive, immaculate, imperative, impartial; **praNaya priiti samyuktam** = love, affection - care and concern, inclusive of; **vishvaasa kR^ita nishcayam** = belief, making, determination - determining with a belief that Sugreeva will pay heed to his words; **vaakyam abraviit** = words, spoke.

On observing clear sky on which back-clouds and electric charges have disappeared, on which Saarasa birds are vibrantly bustling and delightful moonshine is coated, and even on observing him whose riches are abundant, who has slowed down in accumulating probity and prosperity from the viewpoint of rectitude, highly engrossed in the course of unvirtuous profligates, whose heart is given to undisturbed privacy, and the one who on achieving his goals and dearest longings has turned away from other pursuits, who regained his choicest wife, and gained highly covetable Lady Tara, thus, who is always indulged in females, merrymaking day in and day out on a par with Indra, which Indra will be sporting with the cohorts of gandharva and apsara females, thereby he who is making much of his fortune on getting rid of other problems, besides, he who reposed the activity of kingdom in his ministers, yet, who does not make eyes at those ministers as he is doubtless of the kingdom which was once disrupted from his control, because, that kingdom is looked after well by the very same ministers, as such he is wallowing in promiscuity, such as he is, seeking the presence of such a Sugreeva, king of monkeys and an explicator, and even on winning his grace, he who is forthright regarding norms of ethics, an exceptional knower of subtleties of transactions and the rubrics of duty and time, that golden-tongued Hanuma, the son of Air-god, spoke sweet words that are reasonable, heart-pleasing, beneficial, pragmatic, profitable, impressive, immaculate, imperative, and impartial, and which words are also inclusive of care and concern of Hanuma, on making a determination with a belief that Sugreeva will pay heed to his words. [4-29-1, 2, 3, 4, 5, 6, 7, 8, 9a]

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राज्यम् प्राप्तम् यशः चैव कौली श्रीः अभिवर्थिता ॥ ४-२९-९

मित्राणाम् संग्रहः शेषः तत् भवान् कर्तुम् अर्हति ।

9b, 10a. **raajyam** = kingdom; **yashaH ca** = glory, as well; **praaptam** = is acquired; **kaulii - kulasya** = familial - dynastic; **shriiH** = prosperity; **eva** = that way; **abhivarthitaa** = is enriched; **mitraaNaam samgrahaH sheSaH** = of friends, foregathering - companionability, is remnant; **tat bhavaan kartum arhati** = that, you, to do, apt of you.

"Acquired is the kingdom and glory as well, thus enriched is your dynastic prosperity, but foregathering friends is still remaining, and it will be apt of you to negotiate it. [4-29-9b, 10a]

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यो हि मित्रेषु कालज्ञः सततम् साधु वर्तते ॥ ४-२९-१०
तस्य राज्यम् च कीर्तिः च प्रतापः च अपि वर्धते ।

10b, 11a. yaH hi = who, indeed; kaala j~naH = time, knower - punctual; satatam mitreSu saadhu vartate = always, with friends, amiably, conducts; tasya raajyam ca kiirtiH ca = his, kingdom, glory, also; prataapaH ca api = valour, also, even; vardhate = flourishes.

"Indeed, he who really conducts himself punctually and amicably with friends, his kingdom, glory and valour will flourish. [4-29-10b, 11a]

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यस्य कोशः च दण्डः च मित्राणि आत्मा च भूमिप ।
समानि एतानि सर्वाणि स राज्यम् महत् अश्नुते ॥ ४-२९-११

11b, c. bhuumi pa = oh, land, ruler of; yasya = whose; koshaH ca = treasury, also; daNDaH ca = army - who are punishers of enemies; also; mitraaNi aatmaa ca = friends, his own self - his own sovereignty, also; etaani sarvaaNi = these, all; samaani = will be balancing; saH mahat raajyam ashnute = he, matchless, kingdom, enjoys.

"Matchless kingdom is his who can keep his treasury, army, friends and his own sovereignty - all these four, in equiponderance. [4-29-11b, c]

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तत् भवान् वृत्त संपन्नः स्थितः पथि निरत्यये ।
मित्रार्थम् अभिनीतार्थम् यथावत् कर्तुम् अर्हति ॥ ४-२९-१२

12. tat = therefore - to balance of your power; vR^itta sampannaH = in conduct, well-off - one with straightforward actions; bhavaan = you; nir atyaye = without, peril; pathi sthitaH = on path, abiding - resort to an unimperilled course of action; abhi niita artham = towards, approached, purpose of - the purpose for which Rama and Lakshmana came towards your fore, as promised by you; mitra artham = a friend, purpose of; yathaavat = dutifully; kartum arhati = to make it to happen - you have to achieve, apt of you.

"Therefore, as the one with straightforward actions firstly you resort to an unimperilled course of action, lest any peril is imminent, and it will be apt of you to dutifully achieve the purpose of your friend Rama, for which alone Rama along with Lakshmana came to you, thus let your power preponderate. [4-29-12]

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संत्यज्य सर्व कर्माणि मित्रार्थम् यो न वर्तते ।
संभ्रमात् हि कृत उत्साहः सः अनर्थेन अवरुध्यते ॥ ४-२९-१३

13. yaH = who; sarva karmaaNi sam tyajya = all, [other] activities, leaving off; sambhramaat = expeditiously; kR^ita utsaahaH = made, enthusiasm - enthusiastic - in personal affairs; mitra artham na vartate = for friend's, sake, will not, strive; saH = he; an arthena = by bad luck, misadventure; avarudhyate hi = he will be thwarted, indeed.

"Adversity thwarts him who comports himself with overenthusiasm only in self-indulgences, and who does not expeditiously strive for the sake of his friend leaving off all other activities of self-indulgence. [4-29-13]

Here Hanuma is indirectly reprimanding Sugreeva for his lascivious way of living forgetting Rama's work. This can be said this way also in a general tone: "No misfortune can constrain him who strives enthusiastically and expeditiously for his friend's mission." But Hanuma's dutifulness is to be kept in view.

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यो हि काल व्यतीतेषु मित्र कार्येषु वर्तते ।
स कृत्वा महतो अपि अर्थान् न मित्रार्थेन युज्यते ॥ ४-२९-१४

14. yaH kaala vyatiiteSu = he, on time's, elapsing - belatedly; mitra kaaryeSu vartate hi = in friend's, mission, functions, indeed; saH mahataH arthaan kR^itvaa api = he, great, deeds, done, even if; mitra arthena yujyate na = by friend's, purpose - mission, will not, associate.

"One who belatedly functions for the present mission of his friend, he will indeed be unassociated with that mission, despite of the fact that he has once performed great deeds in respect of the same friend. [4-29-14]

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तत् इदम् मित्रकार्यम् नः काल अतीतम् अरिंदम ।
क्रियताम् राघवस्य एतत् वैदेह्याः परिमार्गणम् ॥ ४-२९-१५

15. arindama = oh, enemy-destroyer; tat = hence; naH = our; idam = this; mitra kaaryam = friend's, task; kaala atiitam = time, lapsed - is delayed; vaidehyaaH parimaargaNam = Vaidehi's, search of; raaghavasya = of Raghava; etat = this; kriyataam = let it be done.

"Hence, the task of our friend is delayed, oh, enemy-destroyer, searching for Vaidehi is Raghava's mission and let it be done. [4-29-15]

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न च कालम् अतीतम् ते निवेदयति कालवित् ।
त्वरमाणो अपि स प्राज्ञः तव राजन् वशानुगः ॥ ४-२९-१६

16. raajan = oh, king; praaj~naH = insightful one; kaalavit = knower of time - punctual one; saH = he - Rama; tvaramaaNaH api = hurrying, even though; tava vasha anu gaH = in your, , control, in tow, goer - following you abidingly; atiitam kaalam = about lapsed, time; te na nivedayati = to you, not, indicating.

"Though the time is lagging, oh, king, that insightful and punctual Rama is not indicating about it to you, though he is hurrying to complete his mission within a time-frame, because he is following you alone abiding under the control abiding by your promise. [4-29-16]

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कुलस्य हेतुः स्फीतस्य दीर्घ बन्धुः च राघवः ।
अप्रमेय प्रभावः च स्वयम् च अप्रतिमो गुणैः ॥ ४-२९-१७

17. raaghavaH = Raghava is; sphiitasya kulasya hetuH = of dynasty - a multitude of homogenous beings, for augmentation, cause; diirgha bandhuH ca = long-lasting, friend [covenantor,] also; svayam = personally; a prameya prabhaavaH ca = un, definable, in proficiency, also; guNaiH pratimaH ca = by his merits - grace, un, paralleled one.

"Raghava is the cause for augmentation of multitudes, a long-lasting covenantor, and even an undefinable one in his proficiency, and an unparalleled one by his grace. [4-29-17]

The 'augmenter of multitudes of homogeneous groups...' is not limited to Rama's Ikshvaku dynasty or to the monkey race, or to birds like Jatayu, or to squirrels or bears. Rama is the causer of the augmentation of any

living being's group, if they tread the path of virtuousness, thus he is the sustainer of universe in peace. Any violator to that peaceful coexistence will be put to an end, may it be Viradha, Kabandha, Vali or Ravana.

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तस्य त्वम् कुरु वै कार्यम् पूर्वम् तेन कृतम् तव ।
हरीश्वर हरि श्रेष्ठान् आज्ञापयितुम् अर्हसि ॥ ४-२९-१८

18. hari iishvara = oh, monkeys, lord; puurvam tena = previously, by him; tava kaaryam kR^itam = your, work, is done - accomplished your objective; tvam tasya [kaaryam] kuru vai = you, his, objective, accomplish, certainly; hari shreSThaan aaj~naapayitum arhasi = monkeys, best ones, to order - summon for searching Seetha, apt of you.

"Certainly you have to carry through his mission as he has carried out your mission previously, and oh, lord of monkeys, it will be apt of you to summon worthy monkeys for searching Seetha. [4-29-18]

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न हि तावत् भवेत् कालो व्यतीतः चोदनात् ऋते ।
चोदितस्य हि कार्यस्य भवेत् काल व्यतिक्रमः ॥ ४-२९-१९

19. codanaat R^ite = by impelling, without - without Rama prodding us; kaalaH vyatiitaH = time, lapsed; na taavat bhavet hi = not, till then, will be, indeed - it may not be construed as such; coditasya kaaryasya = if impelled, for work - if he comes and prods us to action; then; kaala vyati kramaH bhavet hi = time, transgression of, will be, indeed.

"As long as Rama is not going to prod us for action deem that there is no time lapse, but the minute he does deem it as lapsed. [4-29-19]

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अकर्तुर् अपि कार्यस्य भवान् कर्ता हरीश्वर ।
किम् पुनः प्रतिकर्तुः ते राज्येन च वधेन च ॥ ४-२९-२०

20. hariishvara = oh, king of monkeys; kaaryasya a kartuH api = deed, not, doer, even - even if no help is rendered to you; bhavaan kartaa = you are, doer [helpful one]; vadhena ca = by killing [Vali,] also; raajyena ca = by kingdom, even; te = to you; prati kartuH = in [your] respect, one who has done - one who helped you; kim punaH = why, again - tell about it - blurt out.

"You are a helpful one even to those that are unhelpful to you, oh, king of monkeys, then why repeat about him who helped you in getting your kingdom, and even in killing your enemy, Vali.

Or

"Even if Rama did not help you in getting your kingdom and killing Vali you have to render your help to Rama, for you are a beacon of friendship and you are a helpful one without seeking any requital... then why you are delaying...[4-29-20]

A true friendship does not require barter. A timely help is the only virtue of true friendship, and thankless friends will neglect it: anena kR^ita upakaarasya guNaaDhyasya kaaryam kaala anatikrameNa sarva prakaareNa api saadhaniiyam | adharmiShTsyas tu mitra kaaryam upekShaNiiyam iti suucitam | dk

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शक्तिमान् अतिविक्रान्तो वानर ऋष्य गण ईश्वर ।
कर्तुम् दाशरथेः प्रीतिम् आज्ञायाम् किम् नु सज्जसे ॥ ४-२९-२१

21. **vaanara R^iSka gaNa iishvara** = monkey, bears, multitude's, lord of; **shaktimaan ati vikraantaH** = powerful one, highly, adventurous; such as you are, you; **daasharatheH priitim kartum** = of Dasharatha's son, desire, to fulfil; **aaj~naayaam kim nu sajjase** = to issue orders, why, really, delaying - temporising.

"Highly adventurous and powerful vanara as you are, oh, lord of multitudes of monkeys and bears, why do you really temporise in issuing orders to fulfil the cherish of Rama. [4-29-21]

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कामम् खलु शरैः शक्तः सुर असुर महा उरगान् ।
वशे दाशरथिः कर्तुम् त्वत् प्रतिज्ञाम् अवेक्षते ॥ ४-२९-२२

22. **daasharathiH** = Rama of Dasharatha; **sharaiH** = with arrows; **sura asura mahaa uragaan** = gods, demons, great-vipers; **vashe kartum** = in control, to keep; **kaamam shaktaH khalu** = if need be, capable of, really; **tvat pratij~naam avekshate** = from you, [fulfilment of] promise, he is anticipating.

"If need be Rama of Dasharatha is really capable of keeping gods, demons and great-vipers under his control with his arrows, but he is anticipating fulfilment of your promise. [4-29-22]

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प्राण त्याग अविशंकेन कृतम् तेन महत् प्रियम् ।
तस्य मार्गाम वैदेहीम् पृथिव्याम् अपि च अंबरे ॥ ४-२९-२३

23. **praaNa tyaaga** = life, forgoing; **a vi shankena** = not, much, doubting; **tena mahat priyam kR^itam** = by him, an exceptional, cherish [of yours,] is done; **tasya vaidehiim** = his, [wife] Vaidehi; **pR^ithivyaam** = on earth; **ambare api ca** = on sky, even, also; **maargaama** = we search.

"He fulfilled an exceptional cherish of yours without much doubting for the forfeiture of his own life, hence we search for his wife Vaidehi anywhere on earth or even on skies. [4-29-23]

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न देवा न च गंधर्वा न असुरा न मरुत् गणाः ।
न च यक्षा भयम् तस्य कुर्युः किम् इव राक्षसाः ॥ ४-२९-२४

24. **devaaH** = gods; **tasya** = to him; **bhayam na kuryuH** = dismay, will not, cause; **gandharvaa na** = gandharva-s, no; **asuraa na** = asura-s, no; **marut gaNaH na** = Wind-gods, multitudes of, no; **yakSaa na ca** = Yaksha-s, not, even; **raakSasaaH kim iva** = raakshasa-s, why, thus.

"Gods cannot cause dismay to him, then gandharva-s - no; multitudes of wind-gods - no; asura-s - no; yaksha-s - no; and then wherefore the raakshasa-s can? [4-29-24]

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तत् एवम् शक्ति युक्तस्य पूर्वम् प्रिय कृतः तथा ।
रामस्य अर्हसि पिंगेश कर्तुम् सर्व आत्मना प्रियम् ॥ ४-२९-२५

25. **pinga iisha** = oh, monkeys, lord of; **tat** = therefore; **evam shakti yuktasya** = that kind of, energy, having - to energetic one; **tathaa** = likewise; **puurvam priya kR^itaH** = earlier, aspiration [of yours], one who fulfilled; **raamasya** = of such a - Rama; **sarva aatmanaa priyam kartum arhasi** = any, wise - at all events, desired thing, to do, apt of you.

"Therefore, oh, lord of monkeys, that Rama is energetic to exert himself, but he fulfilled your aspiration earlier, and it will be apt of you requite him with his aspiration at all events. [4-29-25]

न अधस्तात् अवनौ न अप्सु गतिः न उपरि च अम्बरे ।
कस्यचित् सज्जते अस्माकम् कपीश्वर तव आज्ञया ॥ ४-२९-२६

26. kapiishvara = oh, king of monkeys; tava aaj~nayaa = by your, order if your order; asmaakam = among us - vanara-s; kasyacit = whosoever; gatiH = impetus; adhastaa na sajjate = in netherworlds, not, hampered; avanau = on earth; apsu = in waters; na = will not - retard; upari ambare ca = up above, on sky, even; na = will not.

"In case you were ordering us, oh, king of monkeys, among us whosoever he may be his impetus will be unhampered either in netherworlds, or in water, or up above on the sky. [4-29-26]

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तत् आज्ञापय कः किम् ते कुतो वा अपि व्यवस्यतु ।
हरयो हि अप्रधृष्याः ते सन्ति कोटि अग्रतो अनघ ॥ ४-२९-२७

27. anagha = oh, merited one; tat = therefore; aaj~naapaya = command us; kaH kutaH kim = who, wherefrom, what for - for which purpose; vaa api = or, even; vyavasyatu [vi avasyatu] = exerts himself; te = to you; koTi agrataH = crore - ten million, more than; a pradhR^iSyaaH = not, really, challengeable - indomitable; harayaH = monkeys; santi = are there.

"Therefore command us, oh, merited one, as you have more than ten million unchallengeable monkeys under your command, as to who should start from where and for which purpose, and as to how one should exert himself." Thus Hanuma appealed to Sugreeva. [4-29-27]

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तस्य तद् वचनम् श्रुत्वा काले साधु निरूपितम् ।
सुग्रीवः सत्त्व संपन्नः चकार मतिम् उत्तमाम् ॥ ४-२९-२८

28. tasya = his - Hanuma's; kaale saadhu niruupitam = in time, validly, demonstrated - argued; tat vacanam shrutvaathat = that, words, on hearing; sattva sampannaH = one whose soldiery, is substantial; such; sugriivaH = Sugreeva; uttamaam matim cakaara = noble, mind, made up - took a decision.

On hearing the words of Hanuma that are validly demonstrated on time, Sugreeva whose soldiery is substantial, took a noble decision. [4-29-28]

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संदिदेश अति मति मान् नीलम् नित्य कृत उद्यमम् ।
दिक्षु सर्वासु सर्वेषाम् सैन्यानाम् उपसंग्रहे ॥ ४-२९-२९

29. ati matimaan = noble, minded one; Sugreeva; sarvaasu dikSu = [those available] in all, directions; sarveSaam sainyaanaam = all of the, monkey-forces; upasamgraha = in foregathering; nitya kR^ita udyamam = one who always, makes, endeavour - strives to foregather military; niilam sandidesha = to Nila, directed.

And the noble minded Sugreeva directed Nila, one of the commanders of vanara army, and who always strives to foregather vanara army, to foregather all of the monkey-forces available in all the directions. [4-29-29]

[Verse Locator](#)

यथा सेना समग्रा मे यूथपालाः च सर्वशः ।
समागच्छन्ति असंगेन सेनाग्राणि तथा कुरु ॥ ४-२९-३०

30. **me samagraa senaa** = my, in entirety, army; **yuutha paalaaH ca** = corps, commanders, even; **sarvashaH** = from all over; **a sangena** = without, delay; **yathaa** = as to how; **sena agraani** = army, in the van of - cutting edge; **samaagacChanti [sam aa gacChanti]** = will marshal towards; **tathaa kuru** = that way, you make happen.

"You have to have organise that way as to how my army in its entirety and from all over, together with corps commanders, is to be marshalled to stay in the cutting edge of army. [4-29-30]

[Verse Locator](#)

ये तु अंतपालाः प्लवगाः शीघ्रगा व्यवसायिनः ।
समानयंतु ते शीघ्रम् त्वरिताः शासनात् मम ।
स्वयम् च अनंतरम् सैन्यम् भवान् एव अनुपश्यतु ॥ ४-२९-३१

31. **anta paalaaH** = senaa paryanta paalakaaH = army's, perimeter, managers defenders; **shiighra gaa** = quick, stepped ones; **vyavasaayinaH** = venturesome; **ye plavagaaH** = which fly-jumpers - are there; **te** = they; **mama shaasanaat** = by my, order; **tvaritaH** = quickly; **shiighram** = speedily; **sam aanayantu** = be fetched; **anantaram** = later; **sainyam** = army; **[kaaryam** = works - later time works]; **bhavaan eva** = you, alone; **svayam ca** = personally, also; **anu pashyatu** = closely, see to it - you monitor - in making it as a unified whole, without heterogeneity.

"Those that are the quickstepped, venturesome fly-jumpers who are the defenders on the perimeter of army, they shall be fetched quickly and speedily at my order, and oh, Niila, you on your own have to personally and closely monitor the military establishment without any heterogeneity. [4-29-31]

[Verse Locator](#)

त्रि पंच रात्रात् ऊर्ध्वम् यः प्राप्नुयात् इह वानरः ।
तस्य प्राण अन्तिको दण्डो न अत्र कार्या विचारणा ॥ ४-२९-३२

32. **yaH vaanaraH** = which, vanara; **tri panca raatraat uurdhvam** = three, five [3x5 = 15, fifteen,] nights, above - after; **iha praapnuyaat** = to here, reaches; **tasya praaNa antikaH daNDaH** = to him, life, termination, is the punishment; **na atra kaaryaa vicaaraNaa** = not, there, business, to adjudicate - further.

"And, the monkey who arrives here after fifteen nights, to him termination of life is the punishment, there is no business for further adjudication. [4-29-32]

[Verse Locator](#)

हरीन् च वृद्धान् उपयातु स अंगदो
भवान् मम आज्ञाम् अधिकृत्य निश्चितम् ।
इति व्यवस्थाम् हरि पुंगव ईश्वरो
विधाय वेश्म प्रविवेश वीर्यवान् ॥ ४-२९-३३

33. **sa angadaH** = you - along with, Angada; **bhavaan** = you; **mama aaj~naam adhikR^itya** = by my, order, authorised; **nishcitam** = what has been decided - by me; **vR^iddhaan hariin ca** = to elderly, monkeys, also; **upa yaatu** = near, you go - approach; thus Sugreeva said and; **viiryavaan** = doughty one; **hari pungava iishvaraH** = monkeys, best ones, king of; **iti vyavasthaam vidhaaya** = thus, set-up, on assigning; **veshma pravivesha** = palace-chambers, entered.

"Associated with Angada you shall approach elderly monkeys like Jambavanta and others, according to my decision and authorised by my order." Thus, Sugreeva, the king of best monkeys on assigning the set-up, and ordering Niila, the Commander of Vanara Forces, that glorious Sugreeva re-entered his palace-chambers. [4-29-33]

Here it is said that Sugreeva re-entered his palace-chambers. This is due to the impulsive nature towards his sensual gratifications. He should have realised that he shall approach Rama to report the arrangements made, or at least he should have asked Hanuma to inform Rama about these orders to Niila. Without doing either of them, he re-entered the palace-chambers by which Hanuma has landed into a dilemma. Hanuma cannot go to Rama on his own for he is a minister of Sugreeva and inform about the orders of Sugreeva to Niila without the permission of the king, namely Sugreeva, nor as a minister, he can persuade Sugreeva to go to Rama to report the actions taken by monkey forces to search Seetha. In reality, monkey forces are being gathered, but that information is not passed on to Rama. This communication gap creates a furious emotion in Rama and he bids Lakshmana to go to Kishkindha and take Sugreeva to task, and even Lakshmana jumps on Sugreeva like a firebrand, in the coming chapters.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एकोन त्रिंश सर्गः

Thus, this is the 29th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 30 Verses converted to UTF-8, Nov 09

Introduction

Rama's exaltation of **sharad R^itu** post-rainy or pre-autumnal season is the theme here. This season, which will be conducive to lovers, is painful to Rama in the absence of Seetha. This agony is compounding and turning into his ire, since Sugreeva's efforts in searching for Seetha are neither seen nor heard. Hence, Rama sends Lakshmana as an envoy to Kishkindha to decide whether Sugreeva's support is there or liquefied in the spree of his drinking and merrymaking.

A word about this chapter. Readers acquainted with critical version of Ramayana may find some 35 verses in this chapter that are unknown to them. They occur in all the other traditional versions and they carry the blemish of interpolation. They are inescapable in traditional versions, as age-old commentators have commented on them at length.

[Verse Locator](#)

गुहाम् प्रविष्टे सुग्रीवे विमुक्ते गगने घनैः ।
वर्ष रात्रे स्थितो रामः काम शोक अभिपीडितः ॥ ४-३०-१
पाण्डुरम् गगनम् दृष्ट्वा विमलम् चन्द्र मण्डलम् ।
शारदीम् रजनीम् चैव दृष्ट्वा ज्योत्स्न अनुलेपनाम् ॥ ४-३०-२
काम वृत्तम् च सुग्रीवम् नष्टाम् च जनक आत्मजाम् ।
दृष्ट्वा कालम् अतीतम् च मुमोह परम आतुरः ॥ ४-३०-३

1. **sugriive guhaam praviSTe** = Sugreeva, into cave, while entering; **gagane ghanaiH vimukte** = sky, of clouds, while releasing - while rains are ceasing; **varSa raatre** = in rainy, nights; **kaama shoka abhi piiDitaH** = of yearning, by misery, verily, distressed; **sthitaH** = staying - who spent rainy nights during his stay; **raamaH** = Rama; **paaNDuram gaganam** = whitish - silvern, sky is; **vimalam candra maNDalam** = with immaculate, moon's, sphere; **dR^iSTvaa** = on seeing; **jyotsna anulepanaam** = with moonbeams, enamelled; **shaaradiim rajaniim caiva** = autumnal, nights, also, thus; **dR^iSTvaa** = on observing; **kaama vR^ittam sugriivam ca** = in lust, engrossed, of Sugreeva, also; and; **naSTaam janaka aatmajaam ca** = lost - hopeless, of Janaka's, daughter - of Seetha, also; **atiitam kaalam ca** = time, rolled by, furthermore; **dR^iSTvaa** = on observing; **parama aaturaH** = with highly, impatience; **mumoha ca** = swooned, even.

On Sugreeva's entering the cave-like Kishkindha, Rama who spent rainy nights on that mountain with much distress owing to the misery of yearning for Seetha, has seen the immaculate sphere of moon on silvern sky freed by ceasing rains, and even autumnal nights that are enamelled with moonshine, and thus he observed that Seetha is lost hopelessly, engrossed in lust Sugreeva is lost to world intractably, and furthermore time too is being lost irretrievably, and thus he became highly impatient and even swooned. [4-30-1, 2, 3]

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स तु संज्ञाम् उपागम्य मुहूर्तात् मतिमान् नृपः ।

मनः स्थाम् अपि वैदेहीम् चिंतयामास राघवः ॥ ४-३०-४

4. matimaan = a thoughtful one; nR^ipaH = the king; saH raaghavaH = he, that Raghava; muhuurtaat samj~naam upaagamya = in a moment, consciousness, getting; manaH sthaam api vaidehiim = in heart, abiding, though, of Vaidehi; cintayaamaasa = started to think.

But on getting consciousness in a moment, that thoughtful king Raghava started to think of Vaidehi who is abiding in his heart, though not at his side. [4-30-4]

[Verse Locator](#)

दृष्ट्वा च विमलम् व्योम गत विद्युत् बलाहकम् ।

सारस आरव संघुष्टम् विललाप आर्तया गिरा ॥ ४-३०-५

5. gata vidyut balaahakam = one which is - set free, of electric-discharges [lightning,] dark-clouds; saarasa aarava samghuSTam = with Saarasa birds, shrieks, [now] vibrant with; vimalam ca = spotless, also; vyoma dR^iSTvaa = sky, on seeing; aartayaa giraa vilalaapa = with woeful, words, bemoaned.

On seeing the sky to be spic and span when set free of black-clouds and lightning, and even vibrant with the shrieks of Saarasa birds, Rama bemoaned in woeful words. [4-30-5]

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आसीनः पर्वतस्य अग्रे हेम धातु विभूषिते ।

शारदम् गगनम् दृष्ट्वा जगाम मनसा प्रियाम् ॥ ४-३०-६

6. parvatasya = of mountain; hema dhaatu vibhuuSite = gold, [and other] ores, embellished with; agre = on summit; aasiinaH = while sitting; raama shaaradam gaganam dR^iSTvaa = autumn, skyscape, on beholding; manasaa priyaam = conceptually, to his ladylove; jagaama = journeyed - on the rove [and he soliloquised his thoughts in this way.]

Rama's concepts are on the rove towards his ladylove when he beheld the skyscape of autumn while sitting on the summit of a mountain that is embellished with gold and other ores, and he soliloquised his thoughts in this way. [4-30-6]

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सारस आरव संनादैः सारस आरव नादिनी ।

या आश्रमे रमते बाला सा अद्य मे रमते कथम् ॥ ४-३०-७

7. saarasa aarava naadinii = Saarasa bird-like, callings, sounding - alike, Seetha; yaa baalaa = which, young one - Seetha; aashrame = in hermitage - of ours; me = to me - with me; saarasa aarava sannaadaiH = Saarasa birds, callings, with the resonance of; ramate = used to take delight; saa = she - Seetha; adya katham ramate = now, how, she can delight herself without me.

"Young Seetha with a voice that is a soundalike to the callings of Saarasa birds used to take delight in these resonant calls of Saarasa birds when we were together in hermitage, but how she might be taking delight in these chirrups now without me. [4-30-7]

When we were in hermitage, on listening the callings of Saarasa birds, Seetha used to call me to observe these birds in a voice that soundalike the Saarasa birds, and we were delighted to listen the callings of those birds together. But now staying among demons how can she take delight in seeing these seasonal birds or call me for help with such a voice, because her voice is lost in the blare of bawling demons.

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पुष्पिताम् च आसनान् दृष्ट्वा कांचनान् इव निर्मलान् ।
कथम् सा रमते बाला पश्यंती माम् अपश्यती ॥ ४-३०-८

8. puSpitaam kaancanaan iva = flowered, gold, as if like; nirmalaan = flawless; aasanaan = Asana trees [Terminalia alata tomentosa, Bandhuuka trees]; dR^iSTvaa = on seeing; pashyantii = for me - while seeing, checking up for me; maam a pashyatii = me, not, seeing - not finding me; saa baalaa = she, that dame; katham ramate = how, can she be happy.

"On seeing the flawless Asana trees flowered as if with golden flowers, she checks up for my availability thereabout, but now finding me nowhere near her, how can she be happy. [4-30-8]

On seeing these flowers Seetha used to go near the trees to check their beauty, and even used to check up for my availability to show their beauty to me. Now if she sees these seasonal flowers in that place where she is captivated, at least for a moment, but if she does not find me there, she loses her heart for these flowers.

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या पुरा कलहंसानाम् स्वरेण कल भाषिणी ।
बुध्यते चारु सर्वाङ्गी सा अद्य मे रमते कथम् ॥ ४-३०-९

9. caaru sarva angii = enchanting, by all, her limbs; kala bhaaSiNii = clucky, voiced; yaa = which Seetha; puraa = earlier; kala hamsaanaam = of clucking-swans; svareNa [kalena] = melodious callings; [me] budhyate = [me] knowing myself, [waking up]; me saa = my, she - she who is mine; adya katham ramate = now, how, she takes delight.

"She who is enchanting to me by her well-proportioned limbs that clucky-voiced Seetha earlier used to wake me up in tune with the melodious callings of clucking-swans, but how that ladylove of mine might be amusing herself now. [4-30-9]

The word budhyate means 'waking up' apart from 'knowing' etc. Thus, 'earlier, when I was with Seetha I used to know myself as the 'Being' as and when her divine and swanlike voice used to address me, which voice is incidentally equals the hymn Gayatri, and which I used to hear continuously. But now without her, Shri, Goddess Lakshmi, I am presently not able to know myself.'

'Earlier when in hermitage Seetha used to wake me up with her clucky-voice synchronising with the clucking of swans. On my awakening, I used to see her auspicious face and all-charming physique, by that I daily used to have a waking up protocol, suprabhaata seva, now how she can do it or how I can enjoy her sight every morning.

[Verse Locator](#)

निःस्वनम् चक्रवाकानाम् निशम्य सहचारिणाम् ।
पुण्डरीकविशालाक्षी कथम् एषा भविष्यति ॥ ४-३०-१०

10. puNDariika vishaala akSii = white-lotus like, broad, eyed one; eSaa = this - Seetha; saha caariNaam cakravaakaanaam = [that always] together - in couples, moving, of Cakravaka birds; niH svanam nishamya = out, cry - sharp notes, on listening; katham bhaviSyati = how, she, will be - what becomes of her.

"On hearing the sharp notes of Cakravaka birds that always move together in couples, what will become of this white-lotus-like broad-eyed Seetha, since she is not together with me. [4-30-10]

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सरांसि सरितो वापीः काननानि वनानि च ।
ताम् विना मृगशावाक्षीम् चरन् न अद्य सुखम् लभे ॥ ४-३०-११

11. saraamsi saritaH vaapiiH = lakes, rivers, tanks - which are naturally enjoyable; kaananaani vanaani ca = forests, woodlands, also; caran = while wandering; adya =

now; **taam mR^igashaavaakSiim vinaa** = her, deer-eyed lady, without; **sukham na labhe** = joy, not, - I am - able to get.

"I am not able to enjoy myself without that deer-eyed lady though wandering around enjoyable lakes, rivers, tanks, forests and woodlands, whose thirst is drenched by rainwater and my thirsting for her is not. [4-30-11]

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अपि ताम् मत् वियोगात् च सौकुमार्यात् च भामिनीम् ।
सुदूरम् पीडयेत् कामः शरत् गुण निरंतरः ॥ ४-३०-१२

12. **sharat guNa nir antaraH** = autumnal, features, without, gap - with plethora of provocative features of autumn; **kaamaH** = Love-god; **saukumaaryaat** = by her frailty; **mat viyogaat ca** = by my, separation, also; **taam bhaaminiim** = her, that lady; **su duuram** = very, long - prolongedly; **piiDayet api** = will agonise, is it - won't he.

"The Love-god with a plethora of provocative autumnal features will be prolongedly agonising her, because she is separated from me, and because her ladyship is a frailty - won't he?" Thus Rama worried for Seetha. [4-30-12]

'Will the Love-god Manmatha, with all his paraphernalia of licentious autumnal aspects, like even-climate, even-circumstance and even-desire, will he leave Seetha? Even on knowing fully well that she is separated from me besides being a delicate person, will that Love-god leave her alone? No, He will not... for, merciless is that Manmatha, God of Love, and He may agonise Seetha till death, for she is an unyielding woman to others **spati vrata**, nor I am at her side.'

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एवम् आदि नरश्रेष्ठो विललाप नृपात्मजः ।
विहंग इव सारंगः सलिलम् त्रिदशेश्वरात् ॥ ४-३०-१३

13. **nara shreSThaH** = among men, the best one; **nR^ipa aatmajaH** = king's, son - Rama; **tridasha iishvaraat** = divinities, from the king of - from Indra; **salilam** = for water, requiring water; **saarangaH** = Caataka, Saaranga, Rain-cuckoo; **vihanga iva** = bird, as with; **evam aadi** = so on, so forth; **vilalaapa** = keened over.

So on and so forth that best one among men and the son of a king keened over, like a Rain-cuckoo which will be keen on Indra, the king of divinities, for rainy-water. [4-30-13]

The Caataka or Saaranga birds are said to be a sort of bird-flock which thrive on rain water alone, but not on water in rivers or brooks. They fly up to skies to swill the water directly from clouds granted by Indra. So also Rama is desirous of Seetha alone for his theory is 'one-man-one-wife.' Thereby he does not eye other women. In epical aesthetics this is called **anukuula naayaka lakshaNa** 'hero in harmony.'

[Verse Locator](#)

ततः चंचूर्य रम्येषु फलार्थी गिरि सानुषु ।
ददर्श पर्युपावृत्तो लक्ष्मीवान् लक्ष्मणो अग्रजम् ॥ ४-३०-१४

14. **tataH** = then; **phala arthii** = fruits, seeker - one gone in search of; **ramyeSu giri saanuSu** = pleasant, on mountain, terraces; **cancuurya** = after meandering; **paryupaavR^ittaH** [pari upa aa vaR^ittaH] = who returned; **lakSmiivaan lakSmaNaH** = propitious, Lakshmana; **agrajam dadarsha** = at his elder brother, has seen.

Meandering on the pleasant mountain-terraces in search of fruits brilliant Lakshmana returned and has seen his elder brother Rama. [4-30-14]

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स चिन्तया दुस्सहया परीतम्
विसंज्ञम् एकम् विजने मनस्वी ।
भ्रातुर् विषादात् त्वरितो अति दीनः
समीक्ष्य सौमित्रिः उवाच रामम् ॥ ४-३०-१५

15. **manasvii** = noble-hearted one; **saH saumitriH** = he, that Saumitri; **vi jane** = without, people - in lonely place; **ekam** = he who is - lone one; **duH sahayaa** = un, bearable; **cintayaa pariitam** = sadness, beset with; **vi sanj~nam** = without, awareness - with a vacuous posture; **samiikSya** = on observing - Rama; **bhraatuH viSaadaat** = owing to brother's, sadness; **ati diinaH** = on becoming - very, miserable Lakshmana; **tvaritaH raamam uvaaca** = fretfully, to Rama, spoke.

Noble-hearted Saumitri, on observing lone Rama in a lonely place, who is beset with unbearable sadness and whose posture is vacuous, became very miserable for the sad condition of his brother, and spoke to Rama fretfully. [4-30-15]

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किम् आर्य कामस्य वशम् गतेन
किम् आत्म पौरुष्य पराभवेन ।
अयम् ह्रिया संह्रियते समाधिः
किम् अत्र योगेन निवर्तितेन ॥ ४-३०-१६

16. **aarya** = oh, noble one; **kaamasya vasham gatena** = of passion, fetters, get into; **kim prayojanam** = what, is the use; **aatma pauruSya paraabhavena** = soul's, bold-temper, by trouncing; **kim** = what - is the use and; **hriyaa** = remorseful - with sadness; **ayam samaadhiH** = this, self-concentration - self-assurance; **sam hriyate** = verily, stealing - arrogated; **atra nivartitena yogena** = now, with reverted, association - with the aim, by retracing your steps from the goal]; **kim** = what - purpose can be achieved.

"Oh, noble one, what is the use in getting into fetters of passion, what for soul's bold-temper is being trounced, this remorseful sadness is arrogating self-assurance, and what purpose can be achieved now in retracing steps from the goal. [4-30-16]

"The time when one has to keep up his bold-temper, without subjugation to passional temperance has arrived now, namely the autumn, and now loosing heart to shameful sadness, and loosing manly boldness to seasonal passions... what purpose can be achieved by it?" Maheshvara Tiirtha.

[Verse Locator](#)

क्रियाभियोगम् मनसः प्रसादम्
समाधि योग अनुगतम् च कालम् ।
सहाय सामर्थ्यम् अदीन सत्त्वः
स्व कर्म हेतुम् च कुरुष्व तात ४-३०-१७

17. **taata** = oh, dear sir; **a diina sattvaH** = becoming un, deterred, in spirit; **kriya abhiyogam [kuruSva]** = in mission, you engage in; **manasaH prasaadam [kuruSva]** = mind's, good disposition [make happen]; **samaadhi yoga anugatam** = concentration [steadfastness,] yogic thinking [ideation,] following [in accordance with,] also; **kaalam ca** = time [kuruSva = you have to controll]; **sahaaya saamarthyam [kuruSva]** = helpmate's, capabilities [kuruSva = be gathered by you]; **hetum** = basis [for achieving results]; **sva karma ca** = your own, endeavour [daily rituals to gods,] also; **hetum** = as means; **kuruSva** = you perform.

"Oh, dear sir, engage yourself in your mission with an undeterred spirit and with a good disposition of mind, and bring time under control with steadfastness and ideation, and the

capabilities of your helpmates, say Sugreeva and others who were gathered, and the basis for your achievements, say daily rituals towards gods, be performed by you as your means. [4-30-17]

[Verse Locator](#)

न जानकी मानव वंश नाथ
त्वया सनाथा सुलभा परेण ।
न च अग्नि चूडाम् ज्वलिताम् उपेत्य
न दह्यते वीर वरार्ह कश्चित् ॥ ४-३०-१८

18. **maanava vamsha naatha** = oh, human, kindred's, lord of; **tvayaa sa naathaa jaanakii** = you, having, as husband, Janaki; **pareNa su labhaa** = by others, easily, attainable; **na** = she is not; **viira** = oh, brave one; **vara arha** = oh, for high honour, eligible one - oh, Rama; **jvalitaam agni cuuDaam** = flaring, fire's, tongue; **upetya** = on nearing; **kashcit** = anyone; **na dahyate** = will not, bur; **iti [cet na]** = thus, if said, no - not so.

"Oh, the lord of human kindred, with you as her husband Janaki is not an easily attainable one for others, oh, highly honourable one, if it is said that none will be burnt if he nears the tongues of flaming fire, oh, brave one, it is not so, for Janaki is a flaming fire, and anyone nearing her in ill-will will be burnt to ashes like a grass-hopper." Thus Lakshmana said to Rama. [4-30-18]

[Verse Locator](#)

सलक्षणम् लक्षणम् अप्रधृष्यम्
स्वभावजम् वाक्यम् उवाच रामः ।
हितम् च पथ्यम् च नय प्रसक्तम्
ससाम धर्मार्थ समाहितम् च ॥ ४-३०-१९

19. **sa lakSaNam** = which words are - seemly; **a pradhR^iSyam** = un, deniable; **svabhaava jam** = natural [of Lakshmana's nature,] emerged from; **hitam ca pathyam ca** = expedient, also, tasteful, also; **naya prasaktam** = moral, abiding; **sa saama** = which are - with, friendliness; **dharma artha samaahitam ca** = righteousness, meaningfulness, abounding in, also; **raamaH** = Rama; **lakSmaNam** = to Lakshmana; **vaakyam** = words; **uvaaca** = spoke;

Or

raamaH = Rama; **sa lakSaNam** = he who is with, seemliness - Lakshmana; **a pradhR^iSyam** = un, deniable one; **lakSmaNam** = to Lakshmana; **svabhaava jam** = natural [of Rama's words,] emerged; **hitam ca pathyam ca** = expedient, also, tasteful, also; **naya prasaktam** = moral, abiding; **sa saama** = which are - with, friendliness; **dharma artha samaahitam ca** = righteousness, meaningfulness, abounding in, also; **vaakyam** = words; **uvaaca** = spoke;

Lakshmana with his seemliness spoke those undeniable and expedient words that emerged from his very nature, which are tasteful, morally abiding, and further abounding with friendliness, righteousness, and meaningfulness, and on listening such words Rama spoke to Lakshmana.

Or

Rama spoke to seemly and undeniable Lakshmana with words that emerged from his very nature, which are tasteful, morally abiding, and further abounding with friendliness, righteousness, and meaningfulness.[4-30-19]

[Verse Locator](#)

निस्संशयम् कार्यम् अवेक्षितव्यम्
क्रिया विशेषो अपि अनुवर्तितव्यः ।

न तु प्रवृद्धस्य दुरासदस्य
कुमार वीर्यस्य फलम् च चिन्त्यम् ॥ ४-३०-२०

20. kumaara = oh, boy; niH samshayam = without, doubt; kaaryam avekSitavyam = accomplishment [of task,] is to be kept in view; kriyaa visheSaH api anu vartitavyaH = task's, factors, even, in tow, are to be followed; pra vR^iddhasya = well, intensified - unwieldy; dur aasadasya = un, attainable; viiryasya [kaaryasya] = of formidability] of task; phalam ca = fruit, about; cintyam = is to be thought over; na nu = isn't it.

"Doubtless accomplishment of the task is to be held in view, even oh, boy, the factors that contribute to its accomplishment, like enthusiasm, helpmates etc., are to be followed through, and not only these aspects but we also have to observe the fruition of task when that task is becoming unwieldy, unattainable and formidable, along with the lapse of time and lapsing of help." Thus Rama said to Lakshmana. [4-30-20]

[Verse Locator](#)

अथ पद्म पलाश अक्षीम् मैथिलीम् अनुचिन्तयन् ।
उवाच लक्ष्मणम् रामो मुखेन परिशुष्यता ॥ ४-३०-२१

21. atha = thereafter; raamaH = Rama; padma palaasha akSiim = lotus, petal, eyed one; maithiliim anucintayan = of Maithili, thinking about; pari shuSyataa mukhena = with verily, dried-up, face; lakSmaNam uvaaca = to Lakshmana, spoke.

On thinking about the fruit of his mammoth task, namely that lotus-petal-eyed Maithili, thereafter Rama spoke to Lakshmana with a dried-up face. [4-30-21]

[Verse Locator](#)

तर्पयित्वा सहस्राक्षः सलिलेन वसुंधराम् ।
निर्वर्तयित्वा सस्यानि कृत कर्मा व्यवस्थितः ॥ ४-३०-२२

22. sahasra akSaH = thousand, eyed Indra; salilena vasundharaam tarpayitvaa = with waters, mother earth, on oblatting - satisfying; sasyaani nirvartayitvaa = crops, having accomplished; kR^ita karmaa vyavasthitaH = on accomplishing, his task, is complacent.

"On satisfying mother earth with rainwater and on effectuating the crops on earth, the Thousand-eyed Indra is complacent as his task is effectuated, whereas my task is yet to take off. [4-30-22]

Here a selfless philanthropist who accords benefits on his own without any petition or prayer is suggested in referring to Indra and rains, and Rama has not yet done such act in respect of Seetha.

[Verse Locator](#)

दीर्घ गंभीर निर्घोषाः शैल द्रुम पुरोगमाः ।
विसृज्य सलिलम् मेघाः परिश्रान्ता नृप आत्मज ॥ ४-३०-२३

23. nR^ipa aatmaja = oh, king's, son; diirgha gambhiira nirghoSaaH = protracted, profound, with peals; shaila druma puraH gamaaH = mountains, trees, overhead, going; meghaaH salilam visR^ijya = clouds, waters, on let loosening; pari shraantaa = retired.

"Clouds roving on the tops of mountains and trees with their protracted and profound peals have let the water loose and they are now retired, oh, prince, but tireless are rumbles and grumbles in my heart, thus I cannot retire. [4-30-23]

[Verse Locator](#)

नील उत्पल दल श्यामः श्यामी कृत्वा दिशो दश ।

विमदा इव मातंगाः शान्त वेगाः पयो धराः ॥ ४-३०-२४

24. *niila utpala dala shyaamaH* = blue, lotus, petal-like, blue-blackish; *payaH dharaaH* = water, carriers - clouds; *dasha dishaH* = ten, quarters; *shyaamii kR^itvaa* = black, on making - directions; *vi madaa maatangaaH iva* = without, rut, elephants, as with; *shaanta vegaaH* = quietened, in nimbleness.

"On blackening ten quarters of earth blue-black clouds that looked like petals of blue-lotuses are now quietened in their nimbleness like rut-less elephants. [4-30-24]

There are eight elephants carrying the universe from its eight corners *aSTa diggaja-s*. They and the elephantine-clouds that give waters, both kinds of elephants are responsible for world's sustenance, but they now are nonchalant on performing their duties, along with their administrator Indra. Rama is not able to do his duty due to slackness of Sugreeva, and thus he is questioning himself whether his mission / incarnation is going to be futile or worthwhile.

[Verse Locator](#)

जल गर्भा महा वेगाः कुटज अर्जुन गंधिनः ।

चरित्वा विरताः सौम्य वृष्टि वाताः समुद्यताः ॥ ४-३०-२५

25. *saumya* = oh, gentle one; *jala garbhaa mahaa vegaaH [meghaaH]* = water, in womb, high, speeded [clouds]; *kuTaja arjuna gandhinaH* = Kutaja, Arjuna flowers, fragranced; *samudyataaH* = which swooped; *vR^iSTi vaataaH* = rain's, with winds; *caritvaa vi rataaH* = on wafting, without, activity - paused.

"Now pausing are the high-speeded rainy-winds, which once speedily swooped with water in their wombs, and wafted the fragrance of Kutaja and Arjuna flowers. [4-30-25]

[Verse Locator](#)

घनानाम् वारणानाम् च मयूराणाम् च लक्ष्मण ।

नादः प्रस्रवणानाम् च प्रशान्तः सहसा अनघ ॥ ४-३०-२६

26. *anagha* = oh, merited one; *lakSmaNa* = Lakshmana; *ghanaanaam vaaraNaanaam ca* = of clouds, of elephants, also; *mayuuraanaam ca* = of peacocks, also; *prasravaNaanaam ca* = of freshets, also; *naadaH* = rales; *sahasaa prashaantaH* = suddenly, quietened.

"The rales of clouds, elephants, peacocks, and oh, merited Lakshmana, of the freshets too, are suddenly quietened. [4-30-26]

[Verse Locator](#)

अभिवृष्टा महा मेघैः निर्मलाः चित्र सानवः ।

अनुलिप्ता इव आभान्ति गिरयः चन्द्र रश्मिभिः ॥ ४-३०-२७

27. *mahaa meghaiH abhivR^iSTaa* = by colossal, clouds, well, rain-scoured; *nirmalaaH citra saanavaH* = without grime, amusing, having terraces; *girayaH* = mountains; *candra rashmibhiH* = , with moon, beams; *anuliptaa iva aabhaanti* = enamelled, as though, shining forth.

"Scoured well by rains from colossal clouds those amusing mountain terraces are grime-less and they shine forth as though enamelled with the moonbeams. [4-30-27]

[Verse Locator](#)

शाखासु सप्त च्छद पादपानाम्

प्रभासु तार अर्क निशा करणाम् ।

28. **adya** = presently; **sharat** = autumn; **sapta cChada paadapaanaam shaakhaasu** = seven, covered [by leaves,] of plants [the banana plants covered by their seven leaves] on branches; **taara arka nishaa karaaNaam prabhaasu** = of stars, sun, night, maker [moon,] in their brilliance; **uttama vaaraNaanaam liilaasu caiva** = of best, elephants, frolicking, also thus; **shriyam vibhajya pravR^ittaa** = charm, on dividing, has shown itself.

"Presently autumn has shown itself dividing its charm on the branches of seven-leaved banana plants, on the stars, sun and moon, and also on those best elephants that are rollicking. [4-30-28]

The seven-leaved banana plants are bearing whitish-buds, the luminosity of sun, moon and stars is blanced and because such a congenial atmosphere of autumn is prevailing the elephants are frolicking, since no other season can make those pachyderms joyous.

[Verse Locator](#)

संप्रति अनेक आश्रय चित्र शोभा
लक्ष्मीः शरत् काल गुण उपपन्ना ।
सूर्य अग्र हस्त प्रतिबोधितेषु
पद्माकरेषु अभ्यधिकम् विभाति ॥ ४-३०-२९

29. **samprati** = now; **aneka aashraya citra shobhaa** = many, resorting to, which is fascinating, which is glistening; **sharat kaala guNa upapannaa** = autumnal, season's, merits of, derived from; **lakshmiH** = such - grandeur; **suurya agra hasta prati bodhiteSu** = sun's, first [dawning,] by hands [by rays,] in turn, made known [awakened, flourished]; **padma aakareSu** = lotuses', mines of [lotus-lakes]; **abhyadhikam vibhaati** = very much [splendidly,] shining forth.

"Fascinatingly glistening grandeur of autumn that is derived from the merits of the season and that resorts to many objects of the season, is now splendidly shining in the lotus lakes that are flourished by the rays of dawning sun. [4-30-29]

Those that are graced by the Almighty, their splendidly glistening visages are indicated by the gleaming lotuses. In autumn the sun does not scorch, thus by his first rays awakened are the pink, blue, and white lotuses, and there are many such lotus-lakes, which also gleam with their gleaming lotuses, and thus 'Lakshmi' - the affluence, splendour, grandeur, of nature is glorified through the sage-like lotuses' bloom.

[Verse Locator](#)

सप्त च्छदानाम् कुसुमोप गंधी
षट् पाद वृन्दैः अनुगीयमानः ।
मत्त द्विपानाम् पवन अनुसारी
दर्पम् विनेष्यन् अधिकम् विभाति ॥ ४-३०-३०

30. **SaT paada vR^indaiH** = six, footed ones [hexapods, honeybees,] by swarms of; **anugiiyamaanaH** = in accompaniment, singing; **pavana anu saarii** = breeze, in tow, following [unceasingly]; **sapta cChadaanaam kusuma upaH gandhii** = seven, leaves-covered [banana plants,] flower's, covered, fragrance [is wafted by the breeze]; **matta dvipaanaam darpam** = of rutted, elephants, pride of rut; **vi neSyam** = verily, to remove; **adhikam vibhaati** = highly, glistening.

"The breeze is wafting the fragrance of flowers of seven-leaved banana plants, and the swarms of honeybees that are singing in accompaniment to the rustle of breeze are tagging along that breeze for its fragrance, and because that breeze is breezing unceasingly, that alone is

fetching the pride of rut for the already rutted elephants, and thus this autumnal season is highly glistening. [4-30-30]

[Verse Locator](#)

अभ्यागतैः चारु विशाल पक्षैः
सरः प्रियैः पद्म रजो अवकीर्णैः ।
महा नदीनाम् पुलिन उपयातैः
क्रीडन्ति हंसाः सह चक्रवाकैः ॥ ४-३०-३१

31. **hamsaaH** = swans; **abhi aagataiH** = that have come near; **caaru vishaala pakshaiH** = with cute, broad, wings; **saraH priyaiH** = lakes, fond of; **padma rajaH avakiirNaiH** = lotus, pollen, dust, overspread; **mahaa nadiinaam** = in vast, river's; **pulina upa yaataiH** = sand-dunes, nearby, coming; **cakravaakaiH saha kriiDanti** = Cakravaka birds, along with, they are larking.

"Broad and cute winged Cakravaka birds that are fond of lakes and that have pollen of lotuses overspread on them have come to the sand-dunes of vast rivers, and with them that have come nigh the swans are larking. [4-30-31]

Swans and Cakravaka birds are said to be born enemies. But due to autumnal effect, they have stopped their infighting and came together on the sand dunes, for their mating games.

[Verse Locator](#)

मद प्रगल्भेषु च वारिणेषु
गवाम् समूहेषु च दर्पितेषु ।
प्रसन्न तोयासु च निम्न गासु
विभाति लक्ष्मीः बहुधा विभक्ता ॥ ४-३०-३२

32. **mada pragalbheSu vaariNeSu** = by rut, overbearing, in elephants; **darpiteSu gavaam samuuheSu** = haughty ones, in bulls, herds of; **prasanna toyaasu ca nimna gaasu** = in limpid, waters, also, to slope, going - that are slopping down; **bahudhaa vibhaktaa** = variously, divided; **lakshmiiH** = glory - of autumn; **vibhaati** = verily, shining forth.

"Divided variously the autumnal glory is shining forth among the overbearingly ruttish elephants that are trumpeting, among the herds of haughty bulls bellowing, and among the limpid waters that are murmuringly slopping down. [4-30-32]

[Verse Locator](#)

नभः समीक्ष्या अंबु धरैः विमुक्तम्
विमुक्त बर्ह आभरणा वनेषु ।
प्रियासु अरक्ता विनिवृत्त शोभा
गत उत्सवा ध्यान परा मयूराः ॥ ४-३०-३३

33. **vaneSu** = in forests; **mayuuraaH** = peacocks; **ambu dharaiH** = water, carriers - - clouds; **vi muktam** = verily, set free of; **nabhaH sam iikshyaa** = at sky, well, exploring; **vi mukta barha aabharaNaa** = verily, setting free, peacocks, of their ornaments - colourful tails; **priyaasu** = in their dear ones - peahens; **a raktaa** = un, interested; **vinivR^itta [vi ni vR^itta]** = [verily, back, turning back] divested of; **shobhaa** = their splendour; **gata utsavaa** = divested, with festivity; **dhyaana paraa** = in musing, abiding in.

"Exploring the sky well which is now set free by the clouds, the peacocks are setting their ornamental plumaged-tails free, and they are even divested of their dear peahens as they are

uninterested in them, and thus divested of their festivity those peacocks are abiding in their muse. [4-30-33]

Rama's musing is similar to that of the peacocks. Not that he is disinterested in Seetha, but his present priority is to conquer Ravana, for which Ravana is to be located first. Further, gone is the festivity to Rama, which chanced while befriending Sugreeva, who then was in a similar state, but now completely transformed into a frivolous monkey. Thus, Rama is pondering over the possibility of locating and conquering Ravana by himself, should Sugreeva refuse the pact.

[Verse Locator](#)

मनोज्ञ गन्धैः प्रियकैः अनल्पैः
पुष्प अति भार अवनत अग्र शाखैः ।
सुवर्ण गौरैः नयन अभिरामैः
उद्योतितान् इव वन अन्तराणि ॥ ४-३०-३४

34. **manoj~na gandhaiH** = pleasingly, fragrant; **puSpa ati bhaara ava nata agra shaakhaiH** = flowers, much, weighty, down, bent [sagged down,] apices, of boughs; **suvarNa gauraiH** = golden, yellow in hue; **nayana abhiraamaiH** = for eyes, delightful ones; **an alpaiH** = not, less [umpteens]; **priyakaiH** = with Priyaka flowers of Asana trees; **vana antaraaNi** = forests, interiors; **udyotitaan iva** = are illuminated, as though.

"Umpteens are those Priyaka trees with their pleasingly fragrant flowers, the apices of the boughs of those trees are sagging down by their much weighty flowers-bunches, and eye-delighting is the golden-yellow hue of those flowers, and with them the interiors of these forests look as though illuminated, lit with golden lamps. [4-30-34]

[Verse Locator](#)

प्रिय अन्वितानाम् नलिनी प्रियाणाम्
वन प्रियाणाम् कुसुम उद्धतानाम् ।
मद उत्कटानाम् मद लालसानाम्
गज उत्तमानम् गतयो अद्य मन्दाः ॥ ४-३०-३५

35. **adya** = now; **priya anvitaanaam** = dear ones, that are along with; **nalinii priyaaNaam** = lotus-lakes, fond of; **vana priyaaNaam** = forests, fond of; **kusuma uddhataanaam** = by flowers, up-heaved - excited on smelling fragrance of flowers; **mada laalasaanaam** = in rut, indulgent; **mada utkaTaanaam** = ruttish lather, flowing on temples; **gaja uttamaanam** = elephants, best ones; **gatayaH mandaaH** = strides, slackened.

"On scenting the fragrance of the seven-leaved banana plants, the ruttish lather of those best elephants that have a fond for forests and lotus-lakes has started to flow on their temples, thus they are indulgent in rut and their strides are slackening while they are moving along with their beloved female elephants. [4-30-35]

[Verse Locator](#)

व्यक्तम् नभः शस्त्र विधौत वर्णम्
कृश प्रवाहानि नदी जलानि ।
कल्लार शिताः पवनाः प्रवान्ति
तमो विमुक्ताः च दिशः प्रकाशाः ॥ ४-३०-३६

36. **vyaktam [vybhram** = clear of clouds] = clear; **nabhaH** = sky is; **shastra vi dhauta varNam** = weapon, well-scoured - whetted, in tinge; **nadii jalaani** = river, waters; **kR^isha pravaahaani** = with thinned, flows; **kahlaara shitaH pavanaaH** = red-lotuses, chilly, breezes

are; **pravaanti** = well-wafting; **tamaH vi muktaaH dishaH prakaashaaH ca** = from darkness, well, released, directions, are bright.

"The sky is clear as with the tinge of just whetted weapon, lessened are the flows of river-waters, breeze is chilly while wafting the chillness of red-lotuses, and all the directions released from the darkness are looking bright. [4-30-36]

[Verse Locator](#)

सूर्य आतप क्रामण नष्ट पंका
भूमिः चिर उद्धाटित सांद्र रेणुः ।
अन्योन्य वैरेण समायुतानाम्
उद्योग कालो अद्य नर अधिपानाम् ॥ ४-३०-३७

37. **suurya aatapa kraamaNa naSTa pankaa** = sun's, heat, by overcoming, lost [dried out,] sludge; **bhuumiH** = earth is with; **cira udghaaTita saandra reNuH** = after a long time [at last,] up-heaved, dense, dust; **anyonya vaireNa** = mutually, in animosity; **sam aayutaanaam** = to fore, gather [forces]; **nara adhipaanaam** = for people's, lords; **adya udyoga kaalaH** = now, strive [against,] time.

"Overcome by the sun's heat dried out is the sludge, at last the earth is dense with the up-heaved dust, and for the lords of people who have mutual animosity this is the time to foregather their forces to strive against one another. [4-30-37]

[Verse Locator](#)

शरत् गुण आप्यायित रूप शोभाः
प्रहर्षित पांशु समुक्षित अंगाः ।
मद उत्कटाः संप्रति युद्ध लुब्धा
वृषा गवाम् मध्य गता नदन्ति ॥ ४-३०-३८

38. **sharat guNa aapyaayita ruupa shobhaaH** = autumn, nature of, enhanced by, features [of bulls,] grandeur [of bulls, bullishness]; **praharSitaaH paamshu samukshita angaaH** = well-gladdened - ecstatic, with dust, covered, on limbs [bodies of nulls]; **mada utkaTaaH** = by vigour, pepped-up; **gavaam madhya gataa** = cows, midst, staying; **vR^iSaa** = bulls; **samprati yuddha lubdhaa** = presently, for fight [bullfight,] hankering for; **nadanti** = are bellowing.

"The nature of autumn has enhanced the features of bulls' bullishness and with their bodies covered with dust and their vigour pepping them up they are ecstatic, and staying in the midst of cowherd they are bellowing hankering for bullfights. [4-30-38]

[Verse Locator](#)

स मन्मथ तीव्रतर अनुरागा
कुलान्विता मन्द गतिः करेणुः ।
मदान्वितम् संपरिवार्य यान्तम्
वनेषु भर्तारम् अनुप्रयाति ॥ ४-३०-३९

39. **sa manmadha** = with, passion; **tiivratara anuraagaa** = with intensified, attachment; **kula anvitaa** = class of elephants [homogenous,] along with - along with other she-elephants of the same order; **manda gatiH** = slow, paced one; **kareNuH** = she-elephant; **vaneSu** = in forests; **yaantam** = which is - going; **mada anvitam** = which is - rut, having; such an elephant who is; **bhartaaram** = her husband; **sam parivaarya** = well, encircling - rubbing and bumping into; **anu prayaati** = tagging along.

"While a ruttish male elephant is going in the forest the slow paced she-elephant is tagging along her male along with other elephants of her breed, and with an intensified attachment and passion she is bumping and rubbing her husband. [4-30-39]

[Verse Locator](#)

त्यक्त्वा वराणि आत्म विभूषणानि
बर्हाणि तीर उपगता नदीनाम् ।
निर्भर्त्स्यमाना इव सार ओघैः
प्रयान्ति दीना विमना मयूराः ॥ ४-३०-४०

40. **aatma vibhuuSaNaani** = to themselves, that are ornaments; **varaaNi barhaaNi tyaktvaa** = excellent, plumaged-tails, on loosing - flaked out; **nadiinaam tiira upagataa** = of rivers, to riverbanks, arrived near; **mayuuraaH** = peacocks; **saara oghaiH** = by Saarasa birds, flocks of; **nirbhartsyamaanaa iva** = intimidated, as if; **diinaa vi manaa** = despondently, without heart - dispiritedly; **prayaanti** = going - turning back.

"The excellent plumaged-tails that form their individual ornaments of peacocks are now cast out, and the plumeless peacocks on nearing the banks of rivers they look as if intimidated by the Saarasa birds, thus they had to turn back despondently and dispiritedly. [4-30-40]

The peacocks are like those that have enjoyed their fortunes once but now divested of them. Thus, they have to turn away from the newly fortunate Saarasa birds, whose fortune is enriched by this autumn, though they are inferior to peacocks in anyway. This is because the lusty twitters of Saarasa birds are more or less insulations to these one-time-fortunate peacocks. So also, should the one-time-fortunate Rama, be insulted by the newly fortunate Sugreeva?

[Verse Locator](#)

वित्रास्य कारण्डव चक्रवाकान् ।
महा रवैः भिन्न कटा गजेन्द्राः ।
सरस्सु बद्ध अंबुज भूषणेषु
विक्षोभ्य विक्षोभ्य जलम् पिबन्ति ॥ ४-३०-४१

41. **bhinna kaTaa** = with slit, temples; **gajendraaH** = elephants, kingly; **mahaa ravaiH** = with great, alarums - blaring trumpeting; **kaaraNDava cakravaakaan vi traasya** = Karandava, Cakravaka birds, on alarming; **baddha [buddha] ambu ja bhuuSaNeSu** = bonded, [blooming,] with water, born [lotuses,] embellished with; **sarassu** = in lakes; **jalam** = water; **vi kshobhya vi kshobhya** = agitating, verily, agitating [swishing and swashing]; **pibanti** = drinking.

"With their blaring trumpeting lordly elephants with slit temples are alarming Karandava and Cakravaka birds abiding in lakes that are embellished with blooming lotuses, and those elephants are drinking water after swishing and swashing the tranquillity of those lakes. [4-30-41]

The tranquillity of Rama's lake-like heart in which Seetha abides in blooming lotus is swished and swashed by a ruttish elephant, called Sugreeva, whose sudden fortune like the seasonal water in lakes, that too made available by Rama, is making him to swill only a few mouthfuls of watery toddy-liquor. For that Rama, who is flitting so far from forest to forest, is alarmed like the flitting birds called Kaarandava and Cakravaka-s.

[Verse Locator](#)

व्यपेत पंकजासु स वालुकासु
प्रसन्न तोयासु स गो कुलासु ।
स सारसा राव विनादितासु
नदिषु हंसा निपतन्ति हृष्टाः ॥ ४-३०-४२

42. **vyapeta pankajaasu** = de-silted, is the silt; **sa vaalukaasu** = with, sand-dunes
prasanna toyaasu = in serene, waters; **sa go kulaasu** = , with, cows, stock; **sa saarasaa raava**
vinaaditaasu = with, Saarasa birds', clucking, well-sounded; **nadiSu** = in such - rivers; **hamsaa**
hR^iSTaaH nipatanti = swans, delightedly, falling down [diving deeply.]

"De-silted is the silt of rivers and they are with sand-dunes and serene waters, and cow-stock is gathering there, besides, they are resonant with clucking of Saarasa birds, in such rivers swans are delightedly taking deep dives. [4-30-42]

[Verse Locator](#)

नदी घन प्रस्रवण उदकानाम्
अति प्रवृद्ध अनिल बर्हिणानाम् ।
प्लवंगमानाम् च गत उत्सवानाम्
ध्रुवम् रवाः संप्रति संप्रणष्टाः ॥ ४-३०-४३

43. **samprati** = presently; **nadii ghana prasravaNa udakaanaam** = river's [ruffles,] cloud's [rumbles,] mountain-rapid's [rattles,] of waters; **ati pravR^iddha anila barhiNaanaam** = much, amplified, wind's [gust,] peacock's [screams]; **gata utsavaanaam** = gone, is their festivity; **plavangamaanaam ca** = of frogs' [croaking,] also; **ravaaH** = noises; **sam pra NaSTaaH** = very, well, undone; **dhruvam** = definitely.

"The ruffles of rivers, rumbles of clouds, rattles of rapids, such rackets of waters are quietened, and much amplified gusts of wind, and screams of peacocks along with crocks of frogs, are now completely undone as their festivity is definitely lost with the rains. [4-30-43]

[Verse Locator](#)

अनेक वर्णाः सुविनष्ट कायाः
नव उदितेषु अंबुधरेषु नष्टाः ।
क्षुध अर्दिता घोर विषा बिलेभ्यः
चिर उषिता विप्रसरन्ति सर्पाः ॥ ४-३०-४४

44. **ambu dhareSu** = water, carriers - clouds; **nava uditeSu** = newly, emerged ones when they have come, in rainy season; **naSTaaH** = lost - lost in snake holes; **su vi naSTa kaayaaH** = well, contracted, bodies - highly emaciated; **aneka varNaaH** = variously, coloured ones; **kshudha arditaa** = by hunger, stricken; **ghora viSaa** = dangerously, venomous ones; **cira uSitaa** = for long time, stayed - in pits and holes; **sarpaaH** = such - snakes; **bilebhyaH** = from holes - snake pits; **vi prasaranti** = verily, snaking out.

"Variously coloured and dangerously venomous snakes have contracted into their snake pits with the advent of new rain clouds, and containing in there for a long time they are highly emaciated for they are hunger-stricken, but now they are snaking out of those pits. [4-30-44]

While frogs welcome the rain snakes despise the same. In the game of hunter-hunted, snakes are now on spree for their hunt, because the festivity of frogs is over and they can fall prey to snakes. But where is the prey, namely Ravana, for the snaky arrows of Rama?

[Verse Locator](#)

चंचत् चन्द्र कर स्पर्श हर्ष उन्मीलित तारका ।
अहो रागवती संध्या जहाति स्वयम् अंबरम् ॥ ४-३०-४५

45. **cancat candra** = shining, moon's; **kara** = moonbeam; **sparsha** = by touch of; **harSa** = delightedly; **unmiilita** = unfolding; **taarakaa** = stars; **raaga vatii** = a damsel in love; **sandhyaa** = twilight; **svayam** = on her own; **ambaram** = sky; **jahaati** = is releasing; **aho** = Aha!;

Or

cancat candra = shining, moonlike lover's; kara = hand of lover; sparsha = by touch of; harSa = delightedly; unmiilita = widening; taarakaa = pupils; raaga vatii = damsel in love; svayam = on her own; sandhyaa = ochry; ambaram = robe; jahaati = disrobing; aho = Aha!

"Aha! By the touch of the moonbeam of the shining moon, the damsel called twilight is delightedly unfolding the stars releasing her ochry hue off the sky on her own, in all her love for the moon.

Or

"Aha! By the touch of the hand of her twinkling hero a damsel in all her love to him is delightedly widening her pupils and disrobing her ochry robe on her own. [4-30-45]

[Verse Locator](#)

रात्रिः शशांक उदित सौम्य वक्त्रा
तारा गण उन्मीलित चारु नेत्रा ।
ज्योत्स्ना अंशुक प्रावरणा विभाति
नारी इव शुक्ल अंशुक संवृत अंगी ॥ ४-३०-४६

46. shashaanka udita saumya vaktraa = moon, risen, genteel, with face; taaraa gaNa unmiilita caaru netraa = stars, myriad of, twinkling, with eyes; jyotsnaa amshuka pravaranaa = moonlight, cloth, well, veiled; raatriH = night; shukla amshuka sam vR^ita angii = white, clothing, fully, enfolded, limbs; naarii iva = damsel, like; vibhaati = glistening.

"Damsel-night is with the risen-moon as her genteel-face, myriad-stars as her twinkling-eyes, moonlight as her veiling-cloth, and she is glistening like the one who fully-enfolded her limbs within a whitish-cloth-like moonshine. [4-30-46]

[Verse Locator](#)

विपक्व शालि प्रसवानि भुक्त्वा
प्रहर्षिता सारस चारु पंक्ति ।
नभः समाक्रामति शीघ्र वेगा
वात अवधूता ग्रथित इव माला ॥ ४-३०-४७

47. vi pakva shaali prasavaani = richly, ripened, rice, yield; bhuktvaa = on eating; praharSitaa = delighted; saarasa caaru pankti = Saarasa bird's, delightful, bird-line; shiighra vegaa = swift, in speed; vaata avadhuutaa = by wind, heaved up; grathita maalaa iva = stringed, flower-tassel, as with; nabhaH sam aakramati = sky, well, overrun;

"On eating richly ripened yield of rice delighted are the Saarasa birds, and in a delightful bird-line with swift speed they are overrunning the sky like a stringed flowery-tassel up-heaved by wind. [4-30-47]

[Verse Locator](#)

सुप्त एक हंसम् कुमुदैः उपेतम्
महा ह्रदस्थम् सलिलम् विभाति ।
घनैः विमुक्तम् निशि पूर्ण चन्द्रम्
तारा गण कीर्णम् इव अंतरिक्षम् ॥ ४-३०-४८

48. supta eka hamsam = having sleeping, one, swan; kumudaiH upetam = white-lotuses, thick with; mahaa hradastham salilam = in a vast, lake, water; nishi = in night; ghanaiH vimuktam = by clouds, disengaged; taaraa gaNa kiirNam = stars, with clusters of, strewn [star-

studded]; **puurNa candram** = having full, moon; **antariksham iva vibhaati** = skyscape, as though, appear to be.

"One swan is sleeping in the water of a vast lake thick with white-lotuses, and that lake is glistening like the star-studded nightly skyscape that is disengaged from clouds, and that has the full-moon. [4-30-48]

Very deep and vast is the tank in which clear and unruffled water is there. On that water one white swan is sleeping around which white-lotuses are thickset. It is like the nightly autumnal vault of heaven brightened with one full moon and many stars, clear of any cloud.

[Verse Locator](#)

प्रकीर्ण हंसा अकुल मेखलानाम्
प्रबुद्ध पद्म उत्पल मालिनीनाम् ।
वापीः उत्तमानाम् अधिक अद्य लक्ष्मीः
वर अंगनाम् इव भूषितानाम् ॥ ४-३०-४९

49. **pra kiirNa hamsaa akula mekhalaanaam** = well, spread around, swans, swaying, as girdle; **pra buddha padma utpala maaliniinaam** = well, bloomed, pink-lotuses, blue-lotuses, as flowery-tassels; **vaapiiH uttamaanaam** = of tanks, best ones; **lakshmiH** = resplendence; **adya** = now; **bhuuSitaanaam vara anganaam iva** = embellished, best, dame, like; **adhika** = is very much - heightening.

"With swans spreading and swaying around as her swaying girdle-ornaments, and with well-bloomed red and blue lotuses as her swinging flowery-tassels, the resplendence of those best tanks is now heightening as with a dame embellished with girdle-ornaments and flowery-tassels. [4-30-49]

The swaying swan-lines are the girdles of the lake-maid, and lotus-rows are her flowery tassels, and with the floating of the swans the water ruffles, then that ruffled water is ruffling those girdles and tassels on the sheet of water, thus the tank is appearing like a maiden on whose body girdles and tassels are swaying and swinging.

[Verse Locator](#)

वेणु स्वर व्यंजित तूर्य मिश्रः
प्रत्यूष काले अनिल संप्रवृत्तः ।
संमूर्च्छितो गह्वर गो वृषाणाम्
अन्योन्यम् आपूरयति इव शब्दः ॥ ४-३०-५०

50. **veNu svara vyanjita tuurya mishraH** = flute's, tune, in tune, mixed up - tuned up; **anila sam pra vR^ittaH** = by breeze, well, started to broadcast; **sam muurcChitaH** = well, spreading out; **shabdaH** = sound; **pratyuuSa kaale** = in dawn, time; **gahvara go vR^iSaaNaam** = from caves, cows, bulls; **anyonyam aapuurayati iva** = one another, permeating - outdoing, as though.

"In tune with the tunes of flute the dawn-time breeze is tuned-up, and it is spreading to broadcast the tuneful tunes from the caves, cows and bulls, and the sounds are as though surpassing one another. [4-30-50]

The dawn time bustle is indicated. At this time various tunes like the rhythmic churning of milk, cows bellowing for their calves to give milk, and bulls in rut bellowing for cows, and the fluting of the transverse flutes of cattle-boys, and the chanting of Vedic hymns that are audible like the sound emitted from mountain caves are permeating into the breeze. And the tuneful breeze is supplementing that intermixed sound, and thus all are commixed and broadcast by that breeze to the delight of the inhabitants of that locale.

[Verse Locator](#)

नवैः नदीनाम् कुसुम प्रहासैः
व्या धूयमानैः मृदु मारुतेन ।
धौत अमल क्षौम पट प्रकाशैः
कूलानि काशैः उपशोभितानि ॥ ४-३०-५१

51. nadiinaam kuulaani = river's, banks; kusuma prahaasaiH = with flowers, as smiles; mR^idu maarutena = by softy, breeze; vyaa dhuuyamaanaH = being up, heaved - swayed; dhauta amala kshauma paTa prakaashaiH = well-washed, white, silk, cloth, with shine; navaiH kaashaiH = with new, reed-beds; upa shobhitaani = shining forth.

"The riverbanks are with smiley white flowers of new reeds that are softly swayed by the gentle breeze, and the silken reed-bed on them is shining forth like a well-washed white silk-cloth that is shiny. [4-30-51]

While the reed-beds with white flowers on either side of two banks of the river are like a white silky outfit, the two riverbanks beneath them are the two buttocks of that lady-river. Since her water is tossing against each bank, her buttocks appear swinging and thereby the silk clothe like reed-bed is swinging.

[Verse Locator](#)

वन प्रचण्डा मधु पान शौण्डाः
प्रिय अन्विताः षट् चरणाः प्रहृष्टाः ।
वनेसु मत्ताः पवन अनु यात्राम्
कुर्वन्ति पद्म आसन रेणु गौराः ॥ ४-३०-५२

52. vana pracaNDaa = in forest, rampant ones - on the loose; madhu paana shauNDaaH = honey, drinking, roguish ones; prahr^iTaaH = delightedly; mattaaH = saucily; padma aasana reNu gauraaH = lotuses, Asana flowers', with pollen, yellowed; such; SaT caraNaaH = six, footed - hexapods, honeybees; priya anvitaH = lady-loves, along with; pavana anu yaatraam = breeze, in tow, journey; kurvanti = making - journeying.

"Honeybees that are on the loose in forests and roguish in drinking honey are yellowed with the pollen of lotuses and asana flowers when they had bouts of nectar, and they are saucily but delightedly making their journey along with their lady-loves in tow with the forest breeze. [4-30-52]

[Verse Locator](#)

जलम् प्रसन्नम् कुसुम प्रहासम्
क्रौन्च स्वनम् शालि वनम् विपक्वम् ।
मृदुः च वायुः विमलः च चन्द्रः
शंसन्ति वर्ष व्यपनीत कालम् ॥ ४-३०-५३

53. kusuma prahaasam = with flower, smiles - blooming; kraunca svanam = with crane-birds, noisy; prasannam = tranquilly; jalam = water; vipakvam shaali vanam = ripely, rice, crops; mR^iduH vaayuH ca = softly, breeze, also; vimalaH ca candraH = brightly, also, moon; varSa = rains; vyapaniita [vi apa niita] = removed, phased out; kaalam = time; shamsanti = denoting.

"Waters are standing tranquilly, flowers are smiley, crane-birds are noisily, rice-crops are ripely, breeze is softly, and moon is brightly, thus they denote the time of rains has phased out. [4-30-53]

[Verse Locator](#)

मीन उप संदर्शित मेखलानाम्
नदी वधूनाम् गतयो अद्य मंदाः ।
कान्त उपभुक्त अलस गामिनीनाम्
प्रभात कालेषु इव कामिनीनाम् ॥ ४-३०-५४

54. **miina upa sam darshita mekhalaanaam** = fish, closely, very, seen, girdle ornament; **nadii vadhuunaam** = river, dames; **gatayaH** = strutting; **adya** = nowadays; **prabhaata kaaleSu** = at dawn, time - early morning; **kaanta upa bhukta alasa gaaminiinaam** = with lover, on romancing, tiresomely, that are strutting; **kaaminiinaam iva** = lady-loves, as with; **mandaaH** = slothful.

"In the dame-like rivers fish are very closely seen as if they are girdle ornaments of that dame, and nowadays these dames are strutting slothfully like ladyloves who strut tiresomely in the early morning of next day, after a nightlong romancing with their lovers. [4-30-54]

[Verse Locator](#)

स चक्रवाकानि स शैवलानि
काशैः दुकूलैः इव संवृतानि ।
स पत्र रेखाणि स रोचनानि
वधू मुखानि इव नदी मुखानि ॥ ४-३०-५५

55. **sa cakravaakaani** = with, Cakravaka birds; **sa shaivalaani** = with, river-weeds; **dukuulaiH iva** = silk-cloths, as if with; **kaashaiH sam vR^itaani** = with reeds, well, enwrapped [half-veiling]; **nadii mukhaani** = such - river's, faces - river-declivities; **sa patra rekhaaNi** = with, foliage, lines; **sa rocanaani** = with, vermilion-colour [painted]; **vadhuu mukhaani iva** = maiden's, faces, are like.

"With Cakravaka birds, with riverweeds, and with reeds that lookalike a veiling silk-cloth, half-veiled are the river-shores and they look painted with foliage-lines in vermilion, like the faces of maidens. [4-30-55]

The face of a river is its **ghat**, river-shore where the holy-dips, worships etc., are performed. The **citra rekhaa-s** are the artistic lines drawn on visible limbs with vegetable colours, namely foliages, a design in art, resembling that of leaves. It resembles the inerasable tattooing, whereas this sort of lines are crafted with vegetable colours or with the orpiment like Gorocana, which will fade away after some days, like henna **mehandi**. This is a handicraft of womenfolk who sophisticatedly draw the shapes of leafs, creeper-plants etc. Nowadays these leafy-lined decorations are coming as stickers.

[Verse Locator](#)

प्रफुल्ल बाण आसन चित्रितेषु
प्रहृष्ट षट्पदानि कूजितेषु ।
गृहीत चापः उद्यत दण्ड चण्डः
प्रचण्ड चारो अद्य वनेषु कामः ॥ ४-३०-५६

56. **adya** = these days; **praphulla baaNa aasana citriteSu** = flourishing, Baana, Asana trees, portrayed with; **prahR^iSTa SaTpadaani kuujiteSu** = elatedly, honeybees, in which they are humming; **vaneSu** = in such forests; **gR^ihiita caapaH udyata daNDa caNDaH** = taking, bow, to punish, unimpededly; **kaamaH** - Love-god, Manmatha; **pracaNDa caaraH** = predominantly, moving.

"In the forest that is portrayed with the flourishing Baana and Asana trees, where the honeybees are humming elatedly, there alone the Love-god, Manmatha, is moving about unimpededly taking his bow to punish the lovesick. [4-30-56]

लोकम् सुवृष्ट्या परितोषयित्व
नदीः तटाकानि च पूरयित्वा ।
निष्पन्न सस्याम् वसुधाम् च कृत्वा
त्यक्त्वा नभः तोय धराः प्रणष्टाः ॥ ४-३०-५७

57. toya dharaaH = water, giver of torrents - black clouds; su vR^iSTyaa = by good, rains; lokam paritoSayitva = world, having appeased; nadiiH taTaakaani puurayitvaa ca = rivers, tanks, filling, also; vasudhaam niSpanna sasyaam kR^itvaa ca = earth, deriving, harvests, on making, also; nabhaH tyaktvaa = sky, on forsaking; praNaSTaaH = dissipated.

"On appeasing the world with good rains, on filling the rivers and tanks, and on making the earth to derive good harvests also, clouds have dissipated forsaking the sky. [4-30-57]

[Verse Locator](#)

दर्शयन्ति शरन् नद्यः पुलिनानि शनैः शनैः ।
नव संगम सव्रीडा जघनानि इव योषितः ॥ ४-३०-५८

58. nava sangama sa vriiDaa = new, tryst, with, shying; yoSitaH jaghanaani iva = a bride's, hips, as with; sharat nadyaH = autumnal, rivers; pulinaani dunes; shanaiH shanaiH darshayanti = slowly, slowly, showing.

"The autumnal rivers are showing their dunes slowly and slowly, as with shying brides showing hips in their new trysts, slowly and slowly. [4-30-58]

[Verse Locator](#)

प्रसन्न सलिलाः सौम्य कुरराभिः विनादिताः ।
चक्रवाक गण आकीर्णा विभांति सलिल आशयाः ॥ ४-३०-५९

59. saumya = oh, gentle Lakshmana; prasanna salilaaH = that have - clear, waters; kuraraabhiH = by fish -hawks; vi naaditaaH = verily, sounded; cakravaaka gaNa aakiirNaa = with Cakravaka birds, teams, teemed; salila aashayaaH = such - water, receptacles - lakes; vibhaanti = verily, glistening.

"Oh, gentle Lakshmana, with clear waters, well sounding fish-hawks, teeming teams of Cakravaka birds the lakes are glistening well. [4-30-59]

[Verse Locator](#)

अन्योन्य बद्ध वैराणाम् जिगीषूणाम् नृपात्मज ।
उद्योग समयः सौम्य पार्थिवानाम् उपस्थितः ॥ ४-३०-६०

60. nR^ipaatmaja = oh, king's, son; saumya = oh, gentle one; anyonya baddha vairaaNaam = reciprocally, bound, by hostility; jigiiSuuNaam = desirous of victory; such; paarthivaanaam = of kings; udyoga samayaH = striving, time; upa sthitaH = for kings, came to the fore.

"Oh, prince, those that are reciprocally bound by hostilities and desirous of victory, oh, gentle Lakshmana, for those kings their striving time has come up. [4-30-60]

Rama is also bound by hostile mood and anxious to start his campaign against evil as muhuurta 'opportune time...' has come. Please refer to verse 78 in this chapter for details.

[Verse Locator](#)

इयम् सा प्रथमा यात्रा पार्थिवानाम् नृपात्मज ।

न च पश्यामि सुग्रीवम् उद्योगम् वा तथा विधम् ॥ ४-३०-६१

61. nR^ipaatamjaja = oh, king's, son; iyam paarthivaanaam = this is, for kings; saa = such as it is - that; prathamaa yaatraa [samayaH] = starting, journey [invasion, time]; sugriivam = [either] Sugreeva; tathaa vidham = in that, way - as such; udyogam vaa = [his] striving, or; na ca pashyaami = not, even, I perceive.

"This is the starting time for invasions of the kings, but I do not even perceive Sugreeva, or his striving for any invasion as such. [4-30-61]

[Verse Locator](#)

असनाः सप्त पर्णाः च कोविदाराः च पुष्पिताः ।

दृश्यन्ते बन्धुजीवाः च श्यामाः च गिरि सानुषु ॥ ४-३०-६२

62. giri saanuSu = on mountain, terraces; puSpitaaH = flowered; asanaaH sapta parNaaH ca = Asana trees, seven-leaved banana plants, also; kovidaaraaH ca Kovidara, also; bandhujiivaaH ca shyaamaaH ca = Bandhujiva trees, also, shyaama creepers; dR^ishyante = are appearing.

"On mountain terraces there appear flowered Asana trees, seven-leaved banana plants, Kovidara, Bandhujiiva trees, and the Shyaama creepers. [4-30-62]

[Verse Locator](#)

हंस सारस चक्राद्वैः कुररैः च समंततः ।

पुलिनानि अवकीर्णानि नदीनाम् पश्य लक्ष्मण ॥ ४-३०-६३

63. lakshmaNa = Lakshmana; nadiinaam pulinaani = rivers, dunes; hamsa saarasa cakraahvaiH kuraraiH ca = Swans, Saarasa-s, Cakravaka-s, Kraunca birds, also; samantataH = all over; vyavakiirNaani [vi ava kiirNam] = fully, overspread with; pashya = see them.

"On the sand-dunes of rivers Swans, Saarasa-s, Cakravaka-s, also Kraunca birds are fully overspreading from all over, see Lakshmana. [4-30-63]

Here it is said that there is a problem with the copyist of palm-leaf books. These two verses 62 and 63 occur prior to the verse 60 in some mms. The thought of Rama is about Sugreeva as spoken at verse 61, and these two verses suddenly switching over to trees and birds, thus they are mismatching in the placement.

[Verse Locator](#)

चत्वारो वार्षिका मासा गता वर्ष शत उपमाः ।

मम शोक अभितप्तस्य तथा सीताम् अपश्यतः ॥ ४-३०-६४

64. siitaam = Seetha; a pashyataH = one who is not seeing; tathaa = likewise; shoka abhitaptasya = one who - in grief, seething; mama = such as I am, to me; varSa shata upamaaH years, hundred, in simile; vaarSikaaH = pertaining to rainy season; catvaaraH maasaa gataa = four, [rainy] months, rolled by.

"Four rainy months have rolled by and to me they are like a hundred years, for I have not seen Seetha, likewise I am seethed in grief. [4-30-64]

[Verse Locator](#)

चक्रवाकी इव भर्तारम् पृष्टतो अनुगता वनम् ।

विषमम् दण्डकारण्यम् उद्यान वनम् इव च अंगना ॥ ४-३०-६५

65. anganaa = lady[Seetha]; bhartaaram = husband, that is what I am; viSamam vanam daNDaka araNyam = to precarious, forest, of Dandaka, forest; udyana vanam iva = to park, lands, as though; cakravaakii iva = Cakravaka female bird, as with; pR^iSTataH anugataa = rearward, followed.

"Like a female Cakravaka bird that follows rearward of her husband, that lady Seetha followed her husband, that is what I am, to the precarious forest of Dandaka, as if she is going to pleasure-gardens. [4-30-65]

[Verse Locator](#)

प्रिया विहीने दुःख आर्ते हत राज्ये विवासिते ।

कृपाम् न कुरुते राजा सुग्रीवो मयि लक्ष्मण ॥ ४-३०-६६

66. lakSmaNa = Lakshmana; priyaa vihiine = I am with - dear, departed; duHkha aarte = in anguish, agitated - in desperate straits; hR^ita raajye = plundered, kingdom; vi vaasite = rendered, homeless - exiled; such as I am; mayi = in me; raajaa sugriivaH = king, Sugreeva; kR^ipaam na kurute = benevolence, not, doing.

"Dear departed, kingdom plundered, rendered homeless, and one in desperate straits, such as I am Lakshmana, king Sugreeva is not benevolent to me. [4-30-66]

[Verse Locator](#)

अनाथो हत राज्यो अयम् रावणेन च धर्षितः ॥

दीनो दूर गृहः कामी माम् चैव शरणम् गतः ॥ ४-३०-६७

67. ayam = he is; a naathaH = one without, husband - insecure; hR^ita raajyaH = forfeited, of kingdom; raavaNena dharSitaH ca = by Ravana, persecuted, also; diinaH = who is dismal; duura gR^ihaH = distanced, house - came from a distant home; kaamii = a swain; maam caiva = me, alone [Sugreeva]; sharaNam gataH = shelter, gone in - thus Sugreeva may be thinking, coupled with next verse.

" 'He is insecure, kingdom forfeited, persecuted by Ravana, a dismal, came from a distant home, lovelorn and sought shelter in me alone...' thus Sugreeva may be thinking of me.

Or

" ' Since his kingdom is forfeited, he is an insecure person... since he is persecuted by a powerful demon Ravana, he is dismal... since he came from a distant homeland, he hasn't got a leg to stand on... since he is lovelorn, he sought my shelter faint-heartedly...' thus Sugreeva may be thinking of me. [4-30-67]

[Verse Locator](#)

इति एतैः कारणैः सौम्य सुग्रीवस्य दुरात्मनः ।

अहम् वानर राजस्य परिभूतः परंतप ॥ ४-३०-६८

68. saumya = oh, gentle Lakshmana; parantapa = oh, enemy-blazer Lakshmana; iti = thus; etaiH = with these; kaaraNaiH = reasons; dur aatmanaH = spite, minded one; vaanara raajasya = by vanara, king; sugriivasya = by Sugreeva; aham = I am; paribhuutaH = scoffed off.

"By these reasons, oh gentle Lakshmana, I am perhaps scoffed off by the spiteful king of Vanara-s Sugreeva oh, the enemy-blazer, Lakshmana. [4-30-68]

[Verse Locator](#)

स कालम् परिसंख्याय सीतायाः परिमार्गणे ।

कृतार्थः समयम् कृत्वा दुर्मतिः न अवबुध्यते ॥ ४-३०-६९

69. dur matiH = base, minded one; saH = he; kR^ita arthaH = on achieving his means; siitaayaaH parimaargaNe = in Seetha's, in searching; kaalam pari sankhyaaya = he, time, well-computed - on informing; samayam kR^itvaa = treaty, on making [entering into]; na ava budhyate = not, not, minding [unmindful.]

"He computed the time for search of Seetha well, and entered into a treaty with me as well, but on achieving his means that base-minded one is unmindful of it. [4-30-69]

[Verse Locator](#)

स किष्किंधाम् प्रविश्य त्वम् ब्रूहि वानर पुंगवम् ।
मूर्खम् ग्राम्य सुखे सक्तम् सुग्रीवम् वचनात् मम ॥ ४-३०-७०

70. [ellipt. parantapa = oh, enemy-blazer Lakshmana;] saH = such as you are; tvam kiSkinthaam pravishya = you, Kishkindha, on entering; vaanara pungavam = Vanara, the arch-[enemy of mine]; muurkham = to stupid one; graamya sukhe saktam = one in uncouth, pleasures, tangled up; sugriivam = to Sugreeva; mama vacanaat bruuhi = of mine, upon word, you tell him.

"Oh, enemy blazer Lakshmana, such as you are, you enter Kishkindha and upon my word speak to that arch-vanara Sugreeva, which stupid is tangled up in uncouth pleasures. [4-30-70]

[Verse Locator](#)

अर्थिनाम् उपपन्नानाम् पूर्वम् च अपि उपकारिणाम् ।
आशाम् संश्रुत्य यो हन्ति स लोके पुरुषाधमः ॥ ४-३०-७१

71. upapannaanaam = who came to your fore [for your shelter]; puurvam upakaariNaam ca api = earlier, cooperators, also, even; arthinaam = to requesters; samshrutya = well-appraised [promised]; aashaam = their hope; yaH hanti = who, breaks it - will not fulfil; loke = in world; saH puruSa adhamaH = he, person, the worst.

" 'He who promises the requesters that have come under his shelter, and especially those that have cooperated earlier, but breaks that promise, and even shatters their hope, he is the worst fellow in the world. [4-30-71]

'We are the earnest requesters for the searching for Seetha and we have come seeking your shelter for achieving that purpose through you, and earlier we have even cooperated with you, viz., in killing your enemy and in enthroning you, and to such like us you have promised hope but now breaking it off, thus you tend to become a worst individual. Hence oh, Sugreeva, do not become the worst person in the world...' Thus, Rama is putting words in the mouth of Lakshmana to be spoken to Sugreeva.

[Verse Locator](#)

शुभम् वा यदि वा पापम् यो हि वाक्यम् उदीरितम् ।
सत्येन परिगृह्णाति स वीरः पुरुषोत्तमः ॥ ४-३०-७२

72. yaH hi = who, indeed; shubham vaa = good, either; yadi vaa paapam = if, or, bad; udiiritam vaakyam = spoken, word - promise; satyena pari gR^ihNaati = truthfully, wholly, takes - makes it a reality; saH viiraH puruSa uttamaH = he, is [counted as] a champion, among men, a best one.

" 'Whether it is good or bad, he who promises a word, and truthfully takes action for its accomplishment, indeed he is the champion and a best one among men. [4-30-72]

Promising in a helpless condition and unable to fulfil it in the same helpless situation does not make matters worse. But having attained a state of fulfilling that promise and not heedful of it, then the 'word-of-honour' conflict occurs.

[Verse Locator](#)

कृतार्था हि अकृतार्थानाम् मित्राणाम् न भवन्ति ये ।

तान् मृतान् अपि क्रव्यादाः कृतघ्नान् न उपभुञ्जते ॥ ४-३०-७३

73. ye = those; kR^ita arthaa hi = one on achieving, means, indeed; a kR^ita arthaanaam = un, achieved, means - to them that still have their means unachieved; mitraaNaam = to friends; na bhavanti = will not, be - come to the rescue of friends; mR^itaan kR^itaghnaan = dead ones, ingrates; taan = them; kravya aadaaH api = flesh [carrion,] eaters [devourers, vulturine species]; na upabhunjate = will not, devour.

" 'Indeed, those that have achieved their means through their friends, but do not come to the rescue of the same friends whose means are still unachieved, the carrion-devourers will not devour even the flesh of those ingrates after their death. [4-30-73]

Here these morals are said threadbare. Whereas these are explained vividly in Maha Bharata in episodes like naaDii jangha, and others. Thus some hold the opinion that Maha Bharata is an explanatory treatise to Ramayana because more than hundred upa aakhyaana-s 'sub-episodes' of Ramayana are incorporated in it and in detail. In detailing these episodes of Ramayana, that epic Maha Bharata has become more voluminous than this one.

[Verse Locator](#)

नूनम् कांचन पृष्ठस्य विकृष्टस्य मया रणे ।

द्रष्टुम् इच्छसि चापस्य रूपम् विद्युत् गण उपमम् ॥ ४-३०-७४

74. nuunam = definitely; kaancana pR^iSThasya = that has golden, in the rear-side - bow of Rama; raNe mayaa vikR^iSTasya = in war, by me, fully, stretched; caapasya = of the bow; vidyut gaNa upamam = electric-charges, clusters, in simile; ruupam = facet - of bow; draSTum icChasi = to see, you aspire.

" 'You definitely aspire to see that facet of the gold-spined bow of mine which in simile will be like a cluster of electric-discharges when I fully stretch it in war. [4-30-74]

[Verse Locator](#)

घोरम् ज्या तल निर्घोषम् क्रुद्धस्य मम संयुगे ।

निर्घोषम् इव वज्रस्य पुनः संश्रोतुम् इच्छसि ॥ ४-३०-७५

75. samyuge kruddhasya = in war, of the enraged one; mama = mine; vajrasya nirghoSam iva = Thunderbolt's, crashing thunder, as with; ghoram = calamitous; jyaa tala = bowstring, from the surface of - flat, linear bowstring; nirghoSam = crashing boom; punaH sam shrotum icChasi = once more, clearly, to hear, you are desirous of.

" 'Once more you desire to clearly hear that calamitous crashing boom from my bowstring, which is a soundlike with the crash of thunderbolt, when I angrily clang the unbent bowstring in a given war. [4-30-75]

[Verse Locator](#)

कामम् एवम् गते अपि अस्य परिज्ञाते पराक्रमे ।

त्वत् सहायस्य मे वीर न चिन्ता स्यात् नृपात्मज ॥ ४-३०-७६

76. nR^ipaاتمजा = oh, king's, son; viira = oh, brave Lakshmana; asya = his - Sugreeva's; pari j~naate paraakrame = fully, made known, [my] valour; kaamam evam gate api = perhaps, that way, happened, even if - be that as it may; tvat sahaayasya = with you, as an associate; me = to me; cintaa na syaat = alarm, is not, there.

"But, oh, prince Lakshmana, Sugreeva is fully aware of my valour... be that as it may... oh, brave one, I am not alarmed as I have you as my associate. [4-30-76]

'Sugreeva is in complete knowledge about my valour for he testified it for himself when asking me to pierce the sala trees, lift the carcass of Dundubhi, and finally in killing Vali. He is aware as to why I killed Vali, viz., for transgressing the righteous path. Equally, that Sugreeva should be alarmed by now, for time is lapsed. Further, he should be alarmed, as I will eliminate him too, because he has gone back on his word, because a 'given word' is dearer to me. Furthermore, has he forgotten that my selfsame brother is at my side? Even then, does it not matter to him?

Another way of getting meaning is: **asya parij~naate paraakrame kaamam evam gate api san** 'his, made, know, valour [of Sugreeva,] may be, that way, vanished, even...' 'Sugreeva's valour which was made known to me at the time of befriending, though that might have vanished...' **tvat sahaayasya me cintaa na syaat...** 'by your help, to me, alarm, not, there...' 'Even then, I am un-alarmed as long as your help is there... Thus, oh, Lakshmana, you may tell Sugreeva that I depend less on his help, but I wish to eliminate him too, as he failed in his promise...'

[Verse Locator](#)

यद् अर्थम् अयम् आरंभः कृतः पर पुरम् जय ।
समयम् न अभिजानाति कृतार्थः प्लवगेश्वरः ॥ ४-३०-७७

77. **para puram jaya** = oh, enemy's, capitals, vanquisher - Lakshmana; **yat artham ayam aarambhaH kR^itaH** = for what, reason, this, venture [of his enthronement,] commenced; **samayam** = time - timeframe of that mission; **kR^ita arthaH plavaga iishvaraH** = one who achieved, his ends, fly-jumpers', king - Sugreeva; **na abhijaanaati** = is not, recognising.

"For which reason this venture of eliminating Vali and its sequel is commenced, oh, the vanquisher of enemy-capitals, Lakshmana, and the timeframe set for it, that king of fly-jumpers Sugreeva is not recognising, as his ends are achieved. [4-30-77]

[Verse Locator](#)

वर्षा समय कालम् तु प्रतिज्ञाय हरीश्वरः ।
व्यतीतान् चतुरो मासान् विहरन् न अवबुध्यते ॥ ४-३०-७८

78. **hariishvaraH** = Vanara-s, king; **varSaa samaya kaalam tu** = rainy, season, time, but; **prati~naaya [pratiikshya iti]** = on promising [you await, thus]; **viharan** = wallowing in; **vyatiitaan caturaH maasaan** = slipped away, four, months; **na avabudhyate** = not, sensible of it.

"But on promising to get back after rainy season that king of vanara-s is insensible to the slipping away of those four months time of rainy season, for he is wallowing in his pleasures. [4-30-78]

The Hindu season is calculated as two-month-period of Gregorian calendar and thus there are six seasons in Indian calendar. But here it said that four months time is elapsed and it is captioned to be rainy season. The commentary of Kulluka Bhatt says that four are the months for rainy season.

vaarShikaam caturo maasaan yathaa indro abhi pra varShati - ShraavaNaadii~N caturo maasaasaan... When the specified season is calculated as four month period it takes part in the preceding and succeeding seasons. Thus griiSma 'summer' takes part in vasanta 'spring' and sharat 'post rainy season' in varSa 'rainy season' and shishira 'cold' in hemanta 'winter' season. Thus the month to start campaigns is maargashira roughly 'Nov-Dec' has come, for which arrangements have to be made in kaartika 'Sept - Oct' month.

[Verse Locator](#)

स अमात्य परिषत् क्रीडन् पानम् एव उपसेवते ।
शोक दीनेषु न अस्मासु सुग्रीवः कुरुते दयाम् ॥ ४-३०-७९

79. **sugriivaH sa amaatyaa pariSat kriiDan** = Sugreeva, with, ministers, council of, while frolicking; **paanam eva upasevate** = drinking, alone, absorbed in; **shoka diineSu asmaasu** = by

grief, agonising, in us; na kurute dayaam = not, doing [bestowing,] sympathy.

"Frolicking with all in the council of ministers Sugreeva is absorbed in drinking alone, and he is not sympathising with us who are agonised by grief. [4-30-79]

[Verse Locator](#)

उच्यताम् गच्छ सुग्रीवः त्वया वीरः महाबल ।

मम रोषस्य यत् रूपम् ब्रूयाः च एनम् इदम् वचः ॥ ४-३०-८०

80. mahaabala = oh, great-mighty one; viiraH = oh, brave one; gacCha = you go - to Kishkindha; tvayaa = by you - through you; sugriivaH = [let] Sugreeva; mama roSasya yat ruupam = mine, fury's, which, shape - takes; ucyataam = let it be said; enam = to him; idam vacaH bruuyaaH ca = this, word, be told, also.

"Oh, great-mighty Lakshmana, you may proceed to Kishkindha and let Sugreeva know through you as to how my fury takes shape, and oh, brave one, he may be told this word also. [4-30-80]

[Verse Locator](#)

न स संकुचितः पंथा येन वाली हतो गतः ।

समये तिष्ठ सुग्रीव मा वालि पथम् अन्वगाः ॥ ४-३०-८१

81. sugriiva = oh, Sugreeva; samaye tiSTha = by commitment, you abide; hataH vaalii = killed, Vali; yena = by which - path; gataH = has gone; that; pamthaaH = that path; na ca samkucitaH = not, even, tapered off; vaali patham maa anvagaaH = Vali's, path, do not, follow.

" 'Oh, Sugreeva, abide by your commitment. The path by which slain Vali has gone is not tapered off, as such do not tread Vali's path. [4-30-81]

[Verse Locator](#)

एक एव रणे वाली शरेण निहतो मया ।

त्वाम् तु सत्यात् अतिक्रान्तम् हनिष्यामि स बान्धवम् ॥ ४-३०-८२

82. mayaa raNe = by me, in conflict; shareNa = with arrow; eka vaalii eva nihataH = singly, Vali, alone, is killed; satyaat ati kraantam = from truthfulness, over, stepped; tvaam tu = you, but; sa baandhavam haniSyaami = along with, kith and kin, I wish to slay.

" 'In a clash Vali is slain singly with my arrow, but I wish to slay you along with your kith and kin since you have transgressed truthfulness. [4-30-82]

[Verse Locator](#)

तत् एवम् विहिते कार्ये यत् हितम् पुरुषर्षभ ।

तत् तत् ब्रूहि नरश्रेष्ठ त्वर काल व्यतिक्रमः ॥ ४-३०-८३

83. puruSarSabha = oh, best one among men - Lakshmana; nara shreSTha = oh, foremost of men - Lakshmana; tat = therefore; kaarye evam vihite = in mission - of search, this way, is scheduled - hampered; yat hitam = which is, appropriate; tat tat bruuhi that, that - all in all, you speak about; tvaraa = hurry up; kaala vyatikramaH = time, lapse [let not time lapse.]

"Oh, best one among men, Lakshmana, when the mission of searching for Seetha is scheduled in this way but hampered, you speak about all things that are appropriate for us and for Sugreeva even, oh, foremost one among men, hurry up, let there be no time lapse. [4-30-83]

[Verse Locator](#)

कुरुष्व सत्यम् मम वानरेश्वर
 प्रतिश्रुतम् धर्मम् अवेक्ष्य शाश्वतम् ।
 मा वालिनम् प्रेत गतो यम क्षयम्
 त्वम् अद्य पश्येः मम चोदितः शरैः ॥ ४-३०-८४

84. vaanareshvara = oh, monkeys king; shaashvatam = perpetual; dharmam = virtuousness; avekSya = on apperceiving; mama pratishrutam = to me, what is promised; satyam kuruSva = as a reality, render it; adya tvam mama sharaiH coditaH = now, you, by my, arrows, driven; preta gataH = dead body, on getting - after death; vaalinam yama kSayam maa pashyeH = to Vali, in Yama, Time-god's, house [hell,] do not, see.

" 'Oh, king of monkeys, on apperceiving the perpetual virtuousness in what you have promised to me, render it as a reality. Otherwise, now driven by my arrows to death, and on going to Yama, the Time-god's Inferno, you will see Vali " Thus Rama appraised Lakshmana about his thinking of Sugreeva. [4-30-84]

[Verse Locator](#)

स पूर्वजम् तीव्र विवृद्ध कोपम्
 लालप्यमानम् प्रसमीक्ष्य दीनम् ।
 चकार तीव्राम् मतिम् उग्र तेजा
 हरीश्वरे मानव वंश वर्धनः ॥ ४-३०-८५

85. maanava vamsha varthanaH = Manu's, dynasty, augments of; ugra tejaa = intensively, resplendent one; saH = he that Lakshmana; tiivra vivR^iddha kopam = by far, verily intensified, with anger - who became ruthlessly uncompassionate; diinam laalapyaamaanam = pitiable, prating - small talk; puurva jam = earlier, born one -elder brother; pra samiikSya = clearly, on examining; hariishvare = towards monkeys', king - Sugreeva; tiivram matim cakaara = hostile, mood, he made.

On clearly examining his elder brother Rama, who has become ruthlessly uncompassionate and pitiable prating, the mood of that intensively resplendent Lakshmana, who is an augments of Manu's dynasty, has become hostile towards the monkey-king Sugreeva. [4-30-85]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रिंश सर्गः

Thus, this is the 30th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 31 Verses converted to UTF-8, Nov 09

Introduction

Enraged Lakshmana goes to the extent of saying that Sugreeva is to be eliminated and then Angada and others will search for Seetha. Perturbed by his brother's vehemence Rama pacifies him and sends to Kishkindha where on seeing the infuriated, hissing, snakelike Lakshmana monkeys are upset. Lakshmana sends Angada to Sugreeva to inform about his arrival. Sugreeva could not comprehend firstly because he is in an inebriated condition, but later comes to senses on the advise of his ministers.

[Verse Locator](#)

स कामिनम् दीनम् अदीन सत्त्वः
शोक अभिपन्नम् समुदीर्ण कोपम् ।
नरेन्द्र सूनूर् नरदेव पुत्रम्
रामानुजः पूर्वजम् इति उवाच ॥ ४-३१-१

1. **nara indra suunuH** = people's, king's, son - prince Lakshmana; **saH raama anujaH** = he that, to Rama, later born one - younger one - Lakshmana; **kaaminam diinam** = one who is yearning, thereby pitiable - Rama; but; **a diina sattvaH** = not, deterred, in stamina; **shoka abhipannam** = by grief, who is overcome; **sam udiirNa kopam** = one with well, intensified, anger; **nara deva putram** = to people's, godlike-king's, son - to prince Rama; **puurva jam** = to earlier, born one - to Rama, the elder brother; **iti uvaaca** = this way, spoke.

When Rama of undeterred stamina has become pitiable while yearning for Seetha, overcome with grief while the search for Seetha is becoming futile, overwrought with anger while Sugreeva is reneging on his promise, to such an elder prince-brother from a godlike king, his younger prince-brother Lakshmana spoke in this way. [4-31-1]

[Verse Locator](#)

न वानरः स्थास्यति साधु वृत्ते
न मन्यते कर्म फल अनुषंगान् ।
न भोक्ष्यते वानर राज्य लक्ष्मीम्
तथा हि न अभिक्रमते अस्य बुद्धिः ॥ ४-३१-२

2. **vaanaraH** = forester - Sugreeva; **saadhu vR^itte na sthaasyati** = in gentlefolk's, conduct, will not, abide; **karma phala anuSangaan** = of deed, fruits, incidental events; **na manyate** = not, appreciative of; **vaanara raajya lakSmiim** = Vanara, kingdom's, prosperity of; **na bhokSyate** = will not, enjoy; **tathaa hi** = obviously, isn't it; **asya buddhiH na abhi kramate** = his, mind, not, forward, strides - his prudence is behindhand.

"As a forester Sugreeva will not abide by the conduct of gentlefolk, he is not appreciative of the fruits of incidental events like gaining kingdom and regaining wife occurring out of your deed of eliminating Vali, thus he will not enjoy the prosperity of the kingdom anymore. Obviously his prudence is behindhand, isn't it! [4-31-2]

"Remaining adherent in the thick and thin of friends is friendship. That is the least kindness expected of a friend. Because Sugreeva is a fickle monkey, he may not abide by the oath of friendship taken before fire altar, whereby you eliminated Vali, and enthroned Sugreeva; but, he may not keep that pact or its fruits holy, as nothing is evincible of his help...

[Verse Locator](#)

मति क्षयात् ग्राम्य सुखेषु सक्तः
तव प्रसाद अप्रतिकार बुद्धिः ।
हतो अग्रजम् पश्यतु वालिनम्
न राज्यम् एवम् विगुणस्य देयम् ॥ ४-३१-३

3. tava = your; prasaada = beneficence; a prati kaara buddhiH = not, in turn, making - for requital, a mind for - without the notion for requital; mati kSayaan = sanity, by impairment - with an unsound mind - insanelly; graamya sukheSu saktaH = in primitive, pleasures, he is involved in; hatH = when slain [by you]; agrajam vaalinam pashyatu = [his] elder-brother [Vali,] let him see; evam = that is why; vi guNasya = to one - without, honesty; raajyam na deyam = kingdom, not, to be given.

"Without any notion of requiting the beneficence you have accorded he is insanelly involved in primitive pleasures, such as he is, let him see his elder brother Vali when slain. Hence, kingdoms are unaffordable to dishonest. [4-31-3]

[Verse Locator](#)

न धारये कोपम् उदीर्ण वेगम्
निहन्मि सुग्रीवम् असत्यम् अद्य ।
हरि प्रवीरैः सह वालि पुत्रो
नरेन्द्र पुत्र्या विचयम् करोतु ॥ ४-३१-४

4. udiirNa vegam kopam = tiding, quickly, anger; na dhaaraye = not, bearable; adya a satyam sugriivam nihanmi = now, un, truthful one, Sugreeva, I will kill; vaali putraH = Vali's, son - Angada; hari pra viiraiH saha = monkey, best, braving ones, along with; narendra putryaa = of king's, daughter - of princess, Seetha; vicayam karotu = searching, will do.

"Unbearable is this anger that is tiding quickly, now I shall kill that unfaithful Sugreeva and the best braving monkeys shall search for that princess Seetha, remaining under the command of Vali's son, Angada." Thus said Lakshmana to Rama. [4-31-4]

[Verse Locator](#)

तम् आत्त बाण आसनम् उत्पतंतम्
निवेदित अर्थम् रण चण्ड कोपम् ।
उवच रामः पर वीर हन्ता
स्व वेक्षितम् स अनुनयम् च वाक्यम् ॥ ४-३१-५

5. para viira hantaa = others [enemy-side] braving ones, slayer of; raamaH = Rama; nivedita artham = one who has apprised, his intention; raNa caNDa kopam = with wartime, irrepressible, one with such anger; aatta baaNa aasanam = who took, arrows, seat of - bow; ut patantam = up, surging - leaping at; tam = to him - to Lakshmana; sva vekSitam =

verily, thought over; **sa anunayam ca vaakyam** = with, persuasion, also, sentence; **uvaca** = Rama spoke.

Rama, the slayer of braving enemies, spoke this well thought sentence that includes persuasiveness to Lakshmana who is with an irrepressible wartime anger, who has apprised his intention to slay Sugreeva, and who on taking his bow is now leaping at Kishkindha. [4-31-5]

[Verse Locator](#)

न हि वै त्वत् विधो लोके पापम् एवम् समाचरेत् ।
कोपम् आर्येण यो हन्ति स वीरः पुरुषोत्तमः ॥ ४-३१-६

6. **tvat vidhaH** = your, kind of - person; **loke** = in world; **evam paapam** = this type of, sin; **na hi sam aacaret** = not, certainly, will commit; **yaH** = who; **aaryeNa [aarya bhaavena]** = with a noble gesture; **kopam hanti** = anger, kills [that anger]; **saH viiraH** = he, is valorous one; **puruSottamaH vai** = best one among men, really.

"Certainly none of your kind shall commit this sort of sin in this world, and if such a situation occurs, he who by his noble gesture kills his own anger is a valorous one, and he really becomes the best one among men." Thus Rama is saying to Lakshmana. [4-31-6]

[Verse Locator](#)

न इदम् अत्र त्वया ग्राह्यम् साधु वृत्तेन लक्ष्मण ।
ताम् प्रीतिम् अनुवर्तस्व पूर्व वृत्तम् च संगतम् ॥ ४-३१-७

7. **lakSmaNa** = oh, Lakshmana; **saadhu vR^ittena tvayaa** = of righteous, conduct, by you; **atra** = in this matter; **idam na graahyam** = this, not, to be understood [undertaken]; **taam** = them [those aspects of]; **priitim** = friendliness; **puurva vR^ittam** = earlier, existed; **sangatam ca** = affinity, also; **anuvartasva** = you adhere to.

"Lakshmana, as person with righteous conduct you are not supposed to understand this matter in this way, or undertake in this way, but you are supposed to adhere to those aspects of friendliness with Sugreeva and the affinity earlier existed in dealing with him. [4-31-7]

In the last chapter Rama says that he wants to kill Sugreeva for his faithlessness. Now Lakshmana is parroting out those very words. But Rama is now telling that 'killing a friend is a sin, so you do not commit it...' Is Rama contradicting his own statements in last chapter? In reply it is said, not so. Last time Rama gave a picture of his ire about Sugreeva, to the extent of eliminating him, if Sugreeva still avoids any arrangement. But Lakshmana, being straight-to-nose person and a textualist, has started to Kishkindha to eliminate Sugreeva and to enthrone Angada, under whose leadership the other monkeys can search Seetha. It is same situation with Hanuma in Sundara, where Hanuma is asked just to elicit the whereabouts of Seetha, but he burns down Lanka, and if anybody questions, Hanuma is apt to say that he is monkeyish with Lanka. Such an occasion shall not happen in Kishkindha, that too through Lakshmana. Thus, Rama is pacifying Lakshmana in saying that 'my words shall not be understood that way, and killing of Sugreeva is not to be undertaken forthwith.'

[Verse Locator](#)

साम उपहितया वाचा रूक्षाणि परिवर्जयन् ।
वक्तुम् अर्हसि सुग्रीवम् व्यतीतम् काल पर्यये ॥ ४-३१-८

8. **kaala paryaye** = when time, lapsed - flouted timeframe; **vyatiitam sugriivam** = to reneger, to Sugreeva; **ruukSaaNi parivarjayan** = caustic [remarks,] leaving off; **saama upahitayaa vaacaa** = placate, having in them [placatory,] words; **vaktum arhasi** = to talk, apt of you.

"It will be apt of you to speak to that reneger Sugreeva with placating words rather than with caustic remarks, as his sin is no more than flouting the timeframe." Thus Rama said to Lakshmana. [4-31-8]

[Verse Locator](#)

सो अग्रजेन अनुशिष्ट अर्थो यथावत् पुरुषर्षभः ।

प्रविवेश पुरीम् वीरो लक्ष्मणः पर वीर हा ॥ ४-३१-९

9. **agrajena** = by elder brother; **yathaavat** = as expedient; **anushiSTa arthaH** = who is schooled, about means; **puruSarSabhaH** = among men, the best one; **para viira haa** = enemy, brave ones, slayer of; **viiraH** = brave one; **saH lakSmaNaH** = such, Lakshmana; **puriim pravivesha** = city, entered - proceeded to enter.

That brave one and the slayer of braving enemies Lakshmana thus schooled expediently by his elder brother about the means of gainfulness, that best one among men proceeded to enter the city of Kishkindha. [4-31-9]

[Verse Locator](#)

ततः शुभ मतिः प्राज्ञो भ्रातुः प्रियहितेरतः ।

लक्ष्मणः प्रतिसंरब्धो जगाम भवनम् कपेः ॥ ४-३१-१०

शक्र बाणासन प्रख्यम् धनुः कालांतक उपमः ।

प्रगृह्य गिरि शृंगाभम् मन्दरः सानुमान् इव ॥ ४-३१-११

10. **tataH shubha matiH** = right, minded one; **praaj~naH** = well-informed one; **bhraatuH priya hite rataH** = brother's, agreeable, beneficial, bent on; **prati sam rabdhaH** = reversing, exasperation - swallowing his ire; **kaala antaka upamaH** = era, ender, in simile; such a; **lakSmaNaH** = Lakshmana; **shakra baaNaasana prakhyam** = Indra's, bow, identical with; **giri shR^inga aabham** = mountain, ridge, in shine with; **dhanuH pragR^ihya** = bow, wielding; **mandaraH** = Mt. Mandhara; **saanu maan** = one which has peaks - peaking mountain; **iva** = like; **kapeH bhavanam jagaama** = of monkey - Sugreeva 's, to palace, proceeded.

That right-minded and well-informed Lakshmana who is bent on doing only that which is agreeable and beneficial to his elder brother, then swallowing his exasperation and wielding a bow which is shining forth like the bow of Indra, and which is standing out like a peaking mountain proceeded towards the palace of the monkey, namely Sugreeva, and with such a bow he appeared to be the peaking Mt. Mandhara and like the Era-Enders. [4-31-10, 11]

[Verse Locator](#)

यथा उक्त कारी वचनम् उत्तरम् चैव स उत्तरम् ।

बृहस्पति समो बुद्ध्या मत्वा रामानुजः तदा ॥ ४-३१-१२

काम क्रोध समुत्थेन भ्रातुः कोपाग्निना वृतः ।

प्रभंजन इव अप्रीतः प्रययौ लक्ष्मणः तदा ॥ ४-३१-१३

12, 13. **tadaa** = then; **yathaa ukta kaarii** = as, said, doer - who does exactly what Rama tells - who does not defy Rama's words; **raama anujaH** = to Rama, later born one - younger brother, adherer; **bhraatuH** = brother's; **kaama krodha samutthana** = by desire, caused fury, fired up - of Rama; **kopa agninaa vR^itaH** = fury, fire, enwrapped in; **buddhyaa bR^ihaspati samaH** = by intelligence, Brihaspati [the planet, Gods'-mentor, Jupiter,] coequal with; such a; **lakSmaNaH** = Lakshmana; **saha uttaram** = of reply [of Sugreeva]; **uttaram vacanam caiva** = later words - counter-reply [by Lakshmana,] also thus; **mattvaa** = on mulling over; **tadaa** = then; **prabhanjana iva** = whirlwind, like; **a priitaH** = one who is - not, satisfied - embittered; **prayayau** = proceeded.

Lakshmana the non-defying adherer of Rama, a coequal of Brihaspati-Jupiter, in intelligence, then mulled over the exact words of Rama to be spoken to Sugreeva, possible reply of Sugreeva on them, and his own sensible counter-reply to them, enwrapped as he is in a furious fire fired up by the desire of Rama for Seetha, proceeded to Sugreeva's palace like an embittered whirlwind aided and abetted by a furious fire. [4-31-12, 13]

साल ताल अश्व कर्णाम् च तरसा पातयन् बलात् ।
 पर्यस्यन् गिरि कूटानि द्रुमान् अन्याम् च वेगितः ॥ ४-३१-१४
 शिलाः च शकली कुर्वन् पद्भ्याम् गज इव आशु गः ।
 दूरम् एक पदम् त्यक्त्वा ययौ कार्यवशात् द्रुतम् ॥ ४-३१-१५

14. aashu gaH gaja iva = fleetly, going, elephant, as with; vegitaH = he who is making haste; tarasaa = with his might; saala taala ashvakarNaam ca = Saala, Palm, Ashvakarna trees, also; paatayan = felling; anyaaam drumaan ca = others, trees, also; on felling; giri kuuTaani = mountain, crests; balaat paryasyan = by strength, razing; padbhyaam shilaaH shakalii kurvan ca = with both feet, boulders, to splinters, rendering into, also; duuram eka padam - duuraam eka padiim = long, single, step - pathway / long, first foot; tyaktvaa = leaving off / on placing; kaarya vashaat drutam yayau = mission, impelled by, swiftly, proceeded.

While knocking down Saala, Palm, Ashvakarna trees with his might, razing mountain-crests and even other trees with his strength, splintering boulders underfoot, Lakshmana made haste through an enmeshed path leaving off one-foot-pathway as with an elephant striding fleetly, and proceeded swiftly impelled by the mission. [4-31-15]

The wording in the second foot is as per Chaukambha publication: duuraam eka padam tyaktvaa as in other publications, which then gives meaning 'leaving off a distant one-foot-pathway Lakshmana strode in a shortcut way through the thick of trees...' or duuram eka padiim tyaktvaa in another way 'releasing the first foot in a longer stride he made haste.' This is to show Lakshmana's vehemence and valour are better than that of Vanara-s, which was explained by the sage-poet at the time of creation of Vanara-s by celestials at 1-17-25 onwards. When Vanara-s can fell trees or volley the peaks of mountains with some effort, Lakshmana can do the same effortlessly.

Verse Locator

ताम् अपश्यत् बल आकीर्णम् हरिराज महापुरीम् ।
 दुर्गाम् इक्ष्वाकु शार्दूलः किष्किंधाम् गिरि संकटे ॥ ४-३१-१६

16. ikSvaaku shaarduulaH = in Ikshvaku dynasty, tigerly one; giri sankate = among mountains, entrenched in; bala aakiirNaam = with army, impregnated with; dur gaam = not, passable; hari raaja mahaa puriim = monkey, king's, magnificent, citadel; taam kiSkindhaam apashyat = at her, at Kishkindha, he saw.

Entrenched among mountains, impregnated with vanara-army is the magnificent citadel of the king of monkeys, and the tigerly-Ikshvaku, Lakshmana, has seen such an impassable city, namely Kishkindha. [4-31-16]

This is what Sugreeva told Rama when they come for second time to fight Vali 'Spread out by the snares of monkeys... [we arrived at gate of Kishkindha city...] [4-14-5]' thus Lakshmana again saw that impregnable Kishkindha, but with a different reception to him at this time.

Verse Locator

रोषात् प्रस्फुरमाण ओष्ठः सुग्रीवम् प्रति लक्ष्मणः ।
 ददर्श वानरान् भीमान् किष्किंधाया बहिः चरान् ॥ ४-३१-१७

17. sugriivam prati = Sugreeva, towards; roSaat = owing to rancour; pra sphuramaaNa oSThaH = verily, quivering, lips - one with such lips; lakSmaNaH = Lakshmana; kiSkindhaayaa bahiH caraan = Kishkindha's, outer [at outposts,] that moving about; bhiimaan vaanaraan dadarsha = formidable, Vanara-s, has seen.

While his lips are quivering owing to rancour towards Sugreeva, Lakshmana saw formidable Vaanara-s at the outposts of Kishkindha. [4-31-17]

Verse Locator

तम् दृष्ट्वा वानराः सर्वे लक्ष्मणम् पुरुषर्षभम्
शैल शृंगाणि शतशः प्रवृद्धाम् च महीरुहान् ।
जगृहुः कुंजर प्रख्या वानराः पर्वत अंतरे ॥ ४-३१-१८

18. parvata antare = mountains, in midst - in gorges; kunjara prakhyaa = elephant, comparable [elephantine]; vaanaraaH = Vanara-s; puruSa rSabham tam lakshmaNam dR^iSTvaa = the best among men, him, at Lakshmana, on seeing; sarve vaanaraaH = all, vanara-s; shatashaH = hundreds of; shaila shR^ingaaNi = mountain, crests; pra vR^iddhaam mahii ruhaan ca = well, developed [gigantic,] on earth, grown - trees, also; jagR^ihuH = grabbed.

On seeing the most notable one among men, Lakshmana all of the elephantine vanara-s available in the gorges of mountain have grabbed hundreds of mountain-crests and gigantic trees, and they are at the ready. [4-31-18]

[Verse Locator](#)

तान् गृहीत प्रहरणान् सर्वान् दृष्ट्वा तु लक्ष्मणः ।
बभूव द्विगुणम् क्रुद्धो बहु इंधन इव अनलः ॥ ४-३१-१९

19. lakSmaNaH = Lakshmana; gR^ihiita praharaNaan = handling, assaultive [trees and peaks]; taan sarvaan dR^iSTvaa tu = them, at all of them, on seeing, but; bahu indhana analaH iva = with much fuel, [added,] fire, as with; dvi guNam kruddhaH = with two, fold, fury babhuuva = he became.

But on seeing all of them handling assaultive peaks and trees, Lakshmana's fury has become twofold as with a fire to which much fuel is added. [4-31-19]

[Verse Locator](#)

तम् ते भयपरीत अंगाः खसुब्धम् दृष्ट्वा प्लवंगमाः ।
काल मृत्यु युगांताअभम् शतशो विद्रुता दिशः ॥ ४-३१-२०

20. shatashaH te plavamgamaaH = hundreds [troops and troops of,] of those, fly-jumpers; kshubdham = who is overexcited; kaala mR^ityu = Time-god, of Death; yuga anta aabham = epoch, ender, in sheen; tam = at him, at Lakshmana; dR^iSTvaa = on seeing; bhaya pariita angaaH = with scare, enfolded - coiling, bodies; dishaH = to all - directions; vi drutaa = quickly, ran away.

On seeing overexcited Lakshmana who is like the Time-god and the Epoch-Ender, troops and troops of those fly-jumpers quickly fled away in all directions with scare coiling their bodies. [4-31-20]

[Verse Locator](#)

ततः सुग्रीव भवनम् प्रविश्य हरिपुंगवाः ।
क्रोधम् आगमनम् चैव लक्ष्मणस्य न्यवेदयन् ॥ ४-३१-२१

21. tataH hari pungavaaH = then, monkeys, the best of them; sugriiva bhavanam pravishya = Sugreeva's, palace, on entering; lakSmaNasya = Lakshmana's; aagamanam = about arrival; krodham caiva = about his fury, also thus; nyavedayan = submitted [appraised.]

Then on entering the palace of Sugreeva, some best ones among monkeys have appraised about the arrival of Lakshmana, and even about his fury. [4-31-21]

[Verse Locator](#)

तारया सहितः कामी सक्तः कपिवृषः तदा ।

न तेषाम् कपि वीराणाम् शुश्राव वचनम् तदा ॥ ४-३१-२२

22. tadaa = at that time; kaamii = who is in lustful [mood]; taarayaa sahitaH = Tara, in company of; rahaH saktaH = in privacy, enmired; such a; kapi vR^iSaH = monkey, the bullish one - foremost monkey - Sugreeva; teSaam kapi viiraaNaam = of those, monkey, bold ones'; vacanam = words; na shu shraava = not, clearly heard - unheedful of.

At that time, he who is in a lustful mood, who is in the company of Lady Tara and who is enmired in privacy, that foremost monkey Sugreeva is unheedful of the words of those bold monkeys who brought the message. [4-31-22]

[Verse Locator](#)

ततः सचिव संदिष्टा हरयो रोमहर्षणाः ।

गिरि कुंजर मेघ आभा नगर्या निर्ययुः तदा ॥ ४-३१-२३

23. tataH = then; roma harSaNaah = hair, raisers - frightening in appearance ones; giri kunjara megha aabhaa = mountains, elephants, black-clouds, similar one in sheen; harayaH = monkeys; sachiva samdiSTaa = by ministers, directed [in order to ascertain the reason for Lakshmana's fury]; tadaa = then; nagaryaa nir yayuH = from city, out, gone.

Then, as directed by ministers of Kishkindha in order to figure out the mood of Lakshmana, some of the elephantine monkeys who are frightening just by their appearance, who in sheen are similar to mountains and dark-clouds have gone out of the city. [4-31-23]

[Verse Locator](#)

नख दंष्ट्र आयुधा सर्वे वीराः विकृत दर्शनाः ।

सर्वे शार्दूल दर्पाः च सर्वे च विकृत आननाः ॥ ४-३१-२४

24. sarve = all; viiraaH = brave ones; nakha damSTra aayudhaa = have nails, teeth, as weapons; vikR^ita darshanaaH = hideous, in look; sarve shaarduula darpaaH ca = all, tigerish, in pride, also; sarve vikR^ita aananaaH ca = all, horrendous, in face, also.

All of those brave vanara-s are armed with their own teeth and nails, all are with tigerish pride, all are hideous in look and horrendous by their faces. [4-31-24]

[Verse Locator](#)

दश नाग बलाः केचित् केचित् दश गुणोत्तराः ।

केचित् नाग सहस्रस्य बभूवुः तुल्य वर्चसः ॥ ४-३१-२५

25. kecit = some are; dasha naaga balaaH = ten, elephants, with might of, kecit dasha guNa uttaraaH = some, ten, times, more; kecit naaga sahasrasya = some, elephants, a thousand of; tulya varcasaH babhuuvuH = matching, in vigour, are there.

Some of those vanara-s are with the might of ten elephants, some ten times more, and some with vigour matching that of a thousand elephants. [4-31-25]

[Verse Locator](#)

ततः तैः कपिभिर् व्याप्ताम् द्रुम हस्तैर् महाबलैः ।

अपश्यत् लक्ष्मणः क्रुद्धः किष्किंधाम् ताम् दुरासदम् ॥ ४-३१-२६

26. tataH = then; kruddhaH lakSmaNaH = infuriated, Lakshmana; taiH = with them; druma hastaiH = trees, with hands [flaunting]; mahaabalaiH = great-mighty ones; kapibhiH vyaaptaam = with monkeys, spreading throughout; dur aasadam = not, assailable - city; taam kiSkindhaam apashyat = at her, Kishkindha, saw.

Infuriated Lakshmana has then seen Kishkindha, an unassailable city, as those great-mighty monkeys flaunting trees are spreading throughout it. [4-31-26]

[Verse Locator](#)

ततः ते हरयः सर्वे प्राकार परिख अंतरात् ।
निष्क्रम्य उदग्र सत्त्वाः तु तस्थुर् आविष्कृतम् तदा ॥ ४-३१-२७

27. tataH = then; ut agra sattvaaH = those with - up, risen, might - ebullient in spirit; sarve te harayaH = all of those, monkeys; praakaara parikha antaraat = compound-wall's, iron-latches [of gateway,] from inside; niSkramya = on exiting; tadaa aaviSkR^itam = then, unfolded - showing themselves, revealingly; tasthuH = stood up to.

All of those monkeys then exiting from the inside of the compound-wall of the castle and coming underneath of the iron-latches of the castle's gateway, they became visible and stood up to Lakshmana with their ebullient might. [4-31-27]

The word parigha is sometimes taken as bastions of the fort-wall.

[Verse Locator](#)

सुग्रीवस्य प्रमादम् च पूर्वजस्य अर्थम् आत्मवान् ।
दृष्ट्वा कोप वशम् वीरः पुनर् एव जगाम सः ॥ ४-३१-२८

28. aatmavaan = sensible one; saH viiraH = that, valiant one; sugriivasya pramaadam ca = Sugreeva's, blunder, also; puurvajasya artham ca = elder brother's, expediency, also; dR^iSTvaa = on envisaging; punaH eva = again, thus; kopa vasham = into anger's, control; jagaama = went into.

On envisaging Sugreeva's blunder and of his elder-brother's expediency, that sensible one and fury restrained Lakshmana, again went into the restraint of fury on seeing the monkeys. [4-31-28]

[Verse Locator](#)

स दीर्घ उष्ण महा उच्छवासः कोप संरक्त लोचनः ।
बभूव नर शार्दूल स धूम इव पावकः ॥ ४-३१-२९

29. diirgha uSNa mahaa ucChvaasaH = long, fiery, endless, exhales; kopa samrakta locanaH = by fury, bloodshot, eyes; nara shaarduula = man, tiger; saH = he, Lakshmana sa dhuuma paavakaH iva = with, fumes, fire, like; babhuuva = is there.

With his long, fiery, and endless exhales and eyes bloodshot in fury, that tigerly-man Lakshmana is like a fuming fire. [4-31-29]

[Verse Locator](#)

बाण शल्य स्फुरत् जिह्वः सायक आसन भोगवान् ।
स्व तेजो विष संघातः पंच आस्य इव पन्नगः ॥ ४-३१-३०

30. baaNa shalya sphurat jihvaH = arrow, head, motile, tongue; saayaka aasana bhogavaan [bhogaH vaan] = arrows, seat [curvi-bow,] serpent-hood, wielder of; sva tejaH viSa sam ghaataH = by own, fervency, with venom, well, multiplied - proliferating; panca aasya pannagaH iva = five, faced, serpent, like [identical to.]

Lakshmana has become identical to a five-faced serpent as his curvi-bow looked like the curvi-hood of a serpent, arrowheads looked like the poking tongues of the serpent, and as his own fervency is proliferating as that serpent's venom. [4-31-30]

The words used in verse **bhogavaan**, **samghaata** also means 'enjoyer of bow, assortment of these aspects...' but **bhoga** is yet another name for 'snake-hood' besides its coils and **ghaata** is 'that which obtained after multiplication...'

[Verse Locator](#)

तम् दीप्तम् इव कालाग्निम् नागेन्द्रम् इव कोपितम् ।
समासाद्य अंगदः त्रासात् विषादम् अगमत् परम् ॥ ४-३१-३१

31. **angadaH** = Angada; **diiptam kaala agnim iva** = aglow, perdition, fire of, as with; **kopitam naaga indram iva** = [perforce] infuriated, serpent's, king, as with; **tam** = him - Lakshmana; **samaasaadya** = on nearing; **traasaat param viSaadam agamat** = by scare, high, sadness, he [Angada] succumbed to.

Angada succumbing to high despair caused by the scare neared Lakshmana who is aglow like the Fire of Perdition and like **aadi seSa**, the Thousand-hooded King of Serpents, who is perforce infuriated. [4-31-31]

[Verse Locator](#)

सो अंगदम् रोष ताम्राक्षः संदिदेश महायशः ।
सुग्रीवः कथ्यताम् वत्स मम आगमनम् इति उत ॥ ४-३१-३२

32. **roSa taamra akSaH** = by rancour, reddened, eyed one; **mahaayashaaH saH** = highly adorable, he that Lakshmana; **angadam** = to Angada; **vatsa** = oh, boy; **sugriivaH mama aagamanam kathyataam** = let Sugreeva, about my, arrival, be told; **iti uta** = thus, this way - said; **samdidesha** = sent a word.

With his eyes reddened in rancour that highly adorable Lakshmana sent a word through Angada, saying "oh, boy, let Sugreeva be informed about my arrival," and said this way. [4-31-32]

[Verse Locator](#)

एष रामानुजः प्राप्तः त्वत् सकाशम् अरिन्दमः ।
भ्रातुर् व्यसन संतप्तो द्वारि तिष्ठति लक्ष्मणः ॥ ४-३१-३३
तस्य वाक्यम् यदि रुचिः क्रियताम् साधु वानरः ।
इति उक्त्वा शीघ्रम् आगच्छ वत्स वाक्यम् अरिन्दम ॥ ४-३१-३४

33. **arindama** = oh, enemy-destroyer; **vatsa** = oh boy - Angada; you say this to Sugreeva; **arindamaH** = oh, enemy-destroyer - Sugreeva; **bhraatuH vyaasana santaptaH** = brother's - Rama's, distress, distressed by; **raama anujaH** = Rama's brother; **eSa lakSmaNaH** = this one, Lakshmana; **tvat sakaasham** = to your, fore; **praaptaH** = having arrived; **dvaari tiSThati** at door, abiding - waiting; **vaanaraH** = oh, Vanara [Sugreeva]; **ruciH yadi** = interest, if - if you are interested; **tasya vaakyam** = his [Lakshmana's,] words - advise; **saadhu kriyataam** = nicely, be done - listen to it; **iti vaakyam uktvaa** = thus, words, on saying; **shiighram aa gacCha** = quickly, come and go [come back.]

"Oh, enemy-destroyer Angada, oh, boy, you may say these words to Sugreeva, 'oh, enemy-destroyer Sugreeva, distressed by the distress of his brother this Lakshmana has arrived in your presence and waiting at the door, oh, Sugreeva, the vanara, if you are interested it will be apt of you to listen to his advise, either by coming here or inviting him inside...' saying so oh, boy Angada, you comeback quickly." Thus Lakshmana spoke to Angada. [4-31-33, 34]

[Verse Locator](#)

लक्ष्मणस्य वचः श्रुत्वा शोकाविष्टो अंगदो अब्रवीत् ।
पितुः समीपम् आगम्य सौमित्रिः अयम् आगतः ॥ ४-३१-३५

35. lakSmaNasya vacaH shrutvaa = Lakshmana's, word, on hearing; shoka aaviSTaH = in grief, muffled up; angadaH = Angada; pituH samiipam aagamyā = to father's, near, on arriving; ayam saumitriH aagataH = he, Soumitri, has come; abraviit = spoke informed.

On hearing the words of Lakshmana Angada is muffled up in grief, and on arriving in the presence of his father Sugreeva he informed "Soumitri has come." [4-31-35]

[Verse Locator](#)

अथ अंगदः तस्य सुतीव्र वाचा
संभ्रांत भावः परिदीन वक्त्रः ।
निर्गत्य पूर्वम् नृपतेः तरस्वी
ततो रुमायाः चरणौ ववन्दे ॥ ४-३१-३६

36. atha = then; tarasvii angadaH = mighty one, Angada; tasya = his, Lakshmana's; su tiivra vaacaa = by very, sharp, words; sambhraanta bhaavaH = bewildered, in perception; pari diina vaktraH = over, sadness, on face - assuming a very sad face; nir gatyā = out, going - exiting for the palace; puurvam nR^ipateH = firstly, to king's [Sugreeva's]; tataH rumaayaaH = then, to Ruma's; caraNau vavande = feet, saluted.

Bewildered in his perception at the very sharp words of Lakshmana, mighty Angada then has gone to the palace assuming a very sad face, and there he firstly saluted the feet of his father Sugreeva and then at the feet of Ruma, wife of Sugreeva. [4-31-36]

[Verse Locator](#)

संगृह्य पादौ पितुः उग्रतेजा
जग्राह मातुः पुनर् एव पादौ ।
पादौ रुमायाः च निपीडयित्वा
निवेदयामास ततः तत् अर्थम् ॥ ४-३१-३७

37. ugra tejaa = one with intense, vitality [Angada]; pituH paadau sam gR^ihya = father's, feet, on clinching to; punaH eva = later, thus; maatuH paadau jagraaha = mother's [Tara's,] feet, took; rumaayaaH paadau ca = of Ruma, feet, also - on clasping; nipiiDayitvaa = squeezing [latching on to]; tat artham = about that, import [about the message of Lakshmana]; tataH nivedayaamaasa = then, started to appeal.

Angada whose vitality is intense clinched himself to the feet of his father Sugreeva, and later clung to the feet of his mother Tara, and he even clasped the feet of his paternal-aunt Ruma, and latching on to the feet of his parents then he stated to appeal to them about the message of Lakshmana. [4-31-37]

[Verse Locator](#)

स निद्रा मद संवीतो वानरो न विबुद्धवान् ।
बभूव मद मत्तः च मदनेन च मोहितः ॥ ४-३१-३८

38. nidraa mada samviitaH = with drowsiness, dizziness, bound up in; saH vaanaraH = he, Vanara - Sugreeva; na vi buddhavaan = not, verily, comprehend; mada mattaH ca = by intoxication, benumbed, also; madanena ca mohitaH = with lust, also - in its torpor, bemused [numbed down]; babhuuva = he became.

Sugreeva, the vanara, who is bound up in drowsiness and dizziness could not comprehend clearly what Angada is talking about, as he is benumbed with intoxication, and even numbed down with the torpor of lustfulness. [4-31-38]

[Verse Locator](#)

ततः किल किलाम् चक्रुः लक्ष्मणम् प्रेक्ष्य वानराः ।

प्रसादयन्तः तम् क्रुद्धम् भय मोहित चेतसः ॥ ४-३१-३९

39. tataH = then; kruddham lakshmaNam prekshya = infuriated - on the warpath, Lakshmana, on seeing; vaanaraaH = monkeys - who are around Lakshmana; bhaya mohita cetasaH = with fear, flustered, at hearts; tam = him - Lakshmana; prasaadayantaH = so as to appease him; kila kilaam cakruH = sounds like kila, kila [jibber-jabber,] they made.

The hearts of mobbing monkeys are flustered with fear when they pored over infuriated Lakshmana, thus they jibber-jabbered so as to appease him. [4-31-39]

The words kila kila, hala hala are the onomatopoeic words for the chatter of monkeys or hues and cries of others. - A Linguistic Study of Ramayana, Pt. Satya Vrat.

[Verse Locator](#)

ते महा ओघ निभम् दृष्ट्वा वज्र अशनि सम स्वनम् ।

सिंह नादम् समम् चक्रुर् लक्ष्मणस्य समीपतः ॥ ४-३१-४०

40. te = they - monkeys; dR^iSTvaa = on observing - Lakshmana; mahaa ogha nibham = stormy, torrent, similar to; vajra ashani sama svanam = thunderbolt's, thunder, similar, din - hubbub; simha naadam = lion's, roar; samam = instantly; lakSmaNasya samiipataH = of Lakshmana, nearby; cakruH = they made.

And those monkeys on observing Lakshmana instantly raised a hubbub at his nearby that is similar to a storm of a torrent, thunder of a thunderbolt, and the roar of a lion. [4-31-40]

[Verse Locator](#)

तेन शब्देन महता प्रत्यबुध्यत वानरः ।

मद विह्वल ताम्राक्षो व्याकुल स्रग्वि भूषणः ॥ ४-३१-४१

41. mahataa tena shabdena = uproarious, by that, noise; vaanaraH = Vanara - Sugreeva; mada vihvala taamra akSaH = by stupor, out of control [unable to open eyelids widely, helter-skelter] with coppery, eyed; vyaakula sragvi bhuuSaNaH = topsy-turvy, garlands, ornaments; pratyabudhyata = came to senses.

With that uproarious noise of monkeys Sugreeva came to his senses, but because of stupor his coppery eyes are helter-skelter and his garlands and ornaments are topsy-turvy. [4-31-41]

[Verse Locator](#)

अथ अंगद वचः श्रुत्वा तेन एव च समागतौ ।

मन्त्रिणो वानरेन्द्रस्य सम्मत उदार दर्शिनौ ॥ ४-३१-४२

प्लक्षः च एव प्रभावः च मन्त्रिणौ अर्थ धर्मयोः ।

वक्तुम् उच्चावचम् प्राप्तम् लक्ष्मणम् तौ शशंसतुः ॥ ४-३१-४३

42. atha angada vacaH shrutvaa = then, Angada's, words, on hearing; tena eva ca sam aagatau = with him [with Angada,] thus, also, well, came with; sam mata udaara darshinau = agreeable, in thought [advise,] appreciable, in their aspect; mantriNau = two ministers; plakSaH ca eva prabhaavaH ca = Plaksha, also, thus, Prabhava, also; tau = those two; mantriNaH vaanara indrasya = ministers, of Vanara, king; lakSmaNam = Lakshmana; artha dharmayoH = prosperity, probity; uccaavacam vaktum = variously, to discuss; praaptam = has come; shashamsatuH = apprised.

On hearing the words of Angada two ministers who are agreeable in their advice and appreciable in their aspect have come along with him, and those two ministers of the king of

vanara-s, namely Plaksha and Prabhava, have appraised Sugreeva that Lakshmana has arrived to discuss variously about the prosperity and probity. [4-31-42, 43]

[Verse Locator](#)

प्रसादयित्वा सुग्रीवम् वचनैः स अर्थ निश्चितैः ।
आसीनम् पर्युपासीनौ यथा शक्रम् मरुत्पतिम् ॥ ४-३१-४४

44. **aasiinam sugriivam** = who is sitting, Sugreeva; **marut patim shakram yathaa** = wind-gods', king, Indra, as with; **pari upa asiinau** = [ministers,] around, nearby, sitting; **sa artha nishcitaiH vacanaiH** = with meaning, expressive, words; **prasaadayitvaa** = on appeasing; and they spoke to Sugreeva as below.

Those two ministers sitting around and nearby Sugreeva, who is seated like the king of wind-gods, namely Indra, on appeasing him with meaningful and expressive words they spoke to him in this way. [4-31-44]

[Verse Locator](#)

सत्य संधौ महाभागौ भ्रातरौ राम लक्ष्मणौ ।
वयस्य भावम् संप्राप्तौ राज्य अर्हौ राज्य दायिनौ ॥ ४-३१-४५

45. **satya sandhau** = those by truth, abided; **mahaa bhaagau** = highly, providential; **raajya arhau** = kingdom, worthy of; **raajya daayinau** = kingdom, bestowers; **bhraatarau raama lakSmaNau** = brothers, Rama, Lakshmana; **vayasya bhaavam sampraaptau** = friendship, disposition, secured - they have become your true friends.

"Rama and Lakshmana are the brothers who abide by truth, highly-providential, and though they are worthy enough to rule kingdom for themselves they have bestowed the kingdom to you, such as they are, they have become your true friends." Thus started the ministers to say to Sugreeva. [4-31-45]

[Verse Locator](#)

तयोः एको धनुष्पाणिर् द्वारि तिष्ठति लक्ष्मणः ।
यस्य भीताः प्रवेपन्ते नादान् मुंचन्ति वानराः ॥ ४-३१-४६

46. **tayoH ekaH** = of them two, one; **lakSmaNaH** = Lakshmana; **dhanuS paaNiH** = bow, in hand - at loggerheads; **dvaari tiSThati** = door, staying; **yasya bhiitaaH** = by whom, panicked; **pra vepante** = utterly, shuddering [monkeys]; **vaanaraaH naadaan muncanti** = monkeys, alarms, giving vent to.

"One among those two, Lakshmana, is biding at the door wielding his bow, by whom the monkeys are panicked and venting out alarms shuddering utterly. [4-31-46]

[Verse Locator](#)

स एष राघव भ्राता लक्ष्मणो वाक्य सारथिः ।
व्यवसाय रथः प्राप्तः तस्य रामस्य शासनात् ॥ ४-३१-४७

47. **tasya raamasya shaasanaat** = by his, Rama's, decree; **raaghava bhraataa** = Raghava's, brother; **saH eSa lakSmaNaH** = he, this, Lakshmana; **vaakya saarathiH** = word [of Rama,] as charioteer; **vyavasaaya rathaH** = endeavour, as chariot; **praaptaH** = has come.

"This Lakshmana, the brother of Raghava, has arrived here at the decree of Rama on the chariot called his 'endeavour', charioted by the charioteer called 'the word of Rama.' [4-31-47]

This is 'a case of delightful figurative use' of the word **vaakya saaradhi** 'Rama's word as charioteer...' meaning 'directed by Rama's word...' - Ramayana A Linguistic Study, Pt. Satya Vrat.

[Verse Locator](#)

अयम् च तनयो राजन् ताराया दयितो अंगदः ।

लक्ष्मणेन सकाशम् ते प्रेषितः त्वरया अनघ ॥ ४-३१-४८

48. **anagha** = oh, merited one; **raajan** = oh, king; **taaraayaa dayitaH tanayaH** = Tara's, loving, son; **ayam angadaH** = this, Angada; **lakshmaNena tvarayaa** = by Lakshmana, hastily; **te sakaasham preSitaH** = to your, presence, is ushered.

"Oh, merited one, even Lakshmana has ushered this Angada hastily, oh, king, the precious son of Tara, to your presence. [4-31-48]

[Verse Locator](#)

सः अयम् रोष परीताक्षो द्वारि तिष्ठति वीर्यवान् ।

वानरान् वानरपते चक्षुसा निर्दहन इव ॥ ४-३१-४९

49. **vaanara pate** = oh, monkeys, king of; **viiryavaan** = brave one; **saH ayam** = such as he is; Lakshmana; **roSa pariita akshaH** = rancour, awning, with eyes; **cakshusaa vaanaraan nir dahana iva** = with eyes, monkeys, to burn down, as if; **dvaari tiSThati** = at door, standing - sticking fast.

"Oh, king of monkeys, such as he is, that brave Lakshmana is sticking fast at the door with an awning of rancour on his eyes and as if to burn down the monkeys just with his eyes. [4-31-49]

[Verse Locator](#)

तस्य मूर्ध्ना प्रणम्य त्वम् स पुत्र सह बान्धवः ।

गच्छ शीघ्रम् महाराज रोषो हि अद्य उपशम्यताम् ॥ ४-३१-५०

50. **mahaaraaja** = oh, great-king; **tvam** = you; **sa putra saha baandhavaH** = with, son, with, relatives; **shiighram gacCha** = quickly, you go; **muurdhnaa tasya praNamya** = with forehead - bowing down, to him, on revering; **adya roSaH upashamyataam hi** = now, Lakshmana's - bitterness, be pacified, indeed.

"You may approach him quickly along with your son and relatives, oh, great-king, prostrate yourself before him holding him in reverence, and thus let his bitterness be indeed pacified now. [4-31-50]

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यथा आह रामो धर्मात्मा तत् कुरुष्व समाहितः ।

राजन् तिष्ठ स्व समये भव सत्य प्रतिश्रवः ॥ ४-३१-५१

51. **raajan** = oh, king; **dharmaatmaa raamaH** = virtue-souled, Rama; **yat aaha** = what, he is saying - whatever he says; **tat samaahitaH kuruSva** = that, wholeheartedly, you implement; **satya pratishravaH tiSTha** = forthrightness, of promise, you abide; **sva samaye bhava** = in your own, pact, stand by it.

"Whatever that virtue-souled Rama says that you have to implement wholeheartedly, oh, king, you abide by the forthrightness of your promise, stick up for the pact you made." Thus the ministers advised Sugreeva. [4-31-51]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक त्रिंश सर्गः

Thus, this is the 31st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 32 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva is disturbed at the unfounded anger of Lakshmana and wanted his ministers to elicit the cause for that anger. Hanuma informs Sugreeva that causing delay is the only fault of Sugreeva, for which Sugreeva is advised to pray for the mercy of Lakshmana personally.

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अंगदस्य वचः श्रुत्वा सुग्रीवः सचिवैः सह ।
लक्ष्मणम् कुपितम् श्रुत्वा मुमोच आसनम् आत्मवान् ॥ ४-३२-१

1. **aatmavaan sugriivaH** = sensible one, Sugreeva; **sacivaiH saha** = ministers [others like Hanuma, apart from Plaksha, Prabhava,] along with; **angadasya vacaH shrutvaa** = Angada's, words, on hearing; **lakSmaNam kupitam shrutvaa** = Lakshmana, as angered one, on hearing - on knowing; **aasanam mumoca** = seat, released - got up from seat.

On hearing the words of Angada along with those of his ministers, namely Hanuma, Plaksha, and Prabhava et al, also on knowing that Lakshmana is angered, that sensible Sugreeva stirred from seat. [4-32-1]

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स च तान् अब्रवीत् वाक्यम् निश्चित्य गुरु लाघवम् ।
मंत्रज्ञान् मंत्र कुशलो मंत्रेषु परिनिष्ठितः ॥ ४-३२-२

2. **mantra kushalaH** = in strategy, an expert; **mantreSu pariniSThitaH** = in strategies, diligent one; **saH** = he, Sugreeva; **guru laaghavam** = weightiness, lightness [pros and cons]; **nishcitya** = on discriminating; **mantraj~naan** = to strategists [to ministers]; **taan vaakyam abraviit** = to them, sentence, spoke.

On discriminating the pros and cons Sugreeva spoke this sentence to the strategist-ministers, for he himself is an expert in strategies and a diligent one in carrying out those strategies. [4-32-2]

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न मे दुर् व्याहृतम् किञ्चित् न अपि मे दुर् अनुष्ठितम् ।
लक्ष्मणो राघव भ्राता क्रुद्धः किम् इति चिंतये ॥ ४-३२-३

3. **me** = to me - by me; **kimcit** = in the least; **na dur vyaahR^itam** = not, ill, spoken; **me** = by me; **dur anuSThitam api** = evil, undertaken, even; **na** = is not there; **raaghava bhraataa lakSmaNaH** = Raghava's, brother, Lakshmana; **kim kruddhaH** = why, angered - take offence; **iti cintaye** = thus, it is being thought - by me.

"I have not in the least spoken any ill of them, nor committed any misdeed in their respect, thus I am thinking why should Raghava's brother Lakshmana take offence at me? [4-32-3]

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असुहृद्भिः मम अमित्रैः नित्यम् अन्तर दर्शिभिः ।
मम दोषान् असंभूतान् श्रावितो राघवानुजः ॥ ४-३२-४

4. **raaghava anujaH** = Raghava's, younger brother is; **a su hR^idbhiH** = un, kind, hearted ones - by unsympathetic rivals; who; **nityam** = always; **antara darshibhiH** = for scope, searchers - by opportunists, fabricators; **mama** = my; **a mitraiH** = un, friendly ones - rivals; **mama** = my; **a sambhuutaan** = non, existent - fabricated; **doSaan** = faults; **shraavitaH** = made to listen - ear-filled.

"Unsympathetic rivals of mine, who will always be snoop for scope, might have ear-filled Raghava's brother about the fabricated faults of mine. [4-32-4]

[Verse Locator](#)

अत्र तावत् यथा बुद्धि सर्वैः एव यथा विधि ।
भावस्य निश्चयः तावत् विज्ञेयो निपुणम् शनैः ॥ ४-३२-५

5. **atra** = in here - in this situation; **taavat** = on your part; **sarvaiH eva** = by you all, thus; **yathaa buddhi** = according to, [your] perspective; **yathaa vidhi** = according to, proper way - meticulously; **bhaavasya** = attitude [of Lakshmana, or, issue of fact]; **nishcayaH** = determination; **nipuNam** = diligently; **shanaiH** = steadily; **vij~neyaH taavat** = find out, firstly.

"In this situation, all of you on your part and according to your perspectives have to find out firstly and meticulously about the attitude of Lakshmana, along with a steady but diligent determination thereof. [4-32-5]

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न खलु अस्ति मम त्रासो लक्ष्मणान् न अपि राघवात् ।
मित्रम् तु अस्थान कुपितम् जनयति एव संभ्रमम् ॥ ४-३२-६

6. **mama** = to me; **lakSmaNaat** = from Lakshmana; **traasaH na asti khalu** = scare, not, is there, definitely; **raaghavaat api na** = from Raghava even, no; **a sthaana** = not, founded - unfounded / out of context; **kupitam** = one who is provoked, angered; **mitram tu** = friend, but; **sambhramam janayati eva** = disquiet, giving rise to, alone.

"Definitely there is no fear for me from Lakshmana, not even from Raghava, but an unfounded ire of a friend alone is giving rise to disquiet. [4-32-6]

The word **a + sthaana kupitam** - **a + sthaana kopam**, is twofold in its meaning, one is 'unfounded anger' and the other is 'angered out of place, context.' Lakshmana who has so far not visited Kishkindha has darted into Kishkindha and showing his ire here, which is out of context. Lakshmana should have summoned Sugreeva or any other monkey, or he should have come as a calm and collected emissary, and then he can become ireful if Sugreeva rejects any help. But Lakshmana's entry itself is 'unfounded or unreasonable.' This one statement of Sugreeva makes him lofty of virtue in his heart of hearts for he reposed full confidence in Rama and thus fearless of a trusted friend.

[Verse Locator](#)

सर्वथा सुकरम् मित्रम् दुष्करम् प्रतिपालनम् ।
अनित्यत्वात् तु चित्तानाम् प्रीतिः अल्पे अपि भिद्यते ॥ ४-३२-७

7. **sarvathaa** = in any way; **mitram** = a friend is; **su karam** = easy, to make - easy to befriended; **prati paalanam** = in turn, to manage; **duS karam** = not, practicable; **cittaanaam** =

hearts, sentiments; a nityatvaat tu = not, permanent [impermanency, transient nature,] owing to; alpe api = in a trifle, even; priitiH bhidyate = friendliness, splits off.

"It is always practicable to befriend any, but in turn it is impracticable to manage that friendship, even a trifle splits off that friendliness for sentiments are transient. [4-32-7]

[Verse Locator](#)

अतो निमित्तम् त्रस्तो अहम् रामेण तु महात्मना ।
यन् मम उपकृतम् शक्यम् प्रतिकर्तुम् न तन् मया ॥ ४-३२-८

8. ataH nimittam = on that, score, aham = I am; mahaatmanaa raameNa tu = from noble-souled, Rama, but; trastaH = flustering; mama = to me; yat upakR^itam = which, favour is made; tat mayaa = for that, by me; prati kartum = to requite; na shakyam = not, possible.

"On that score I am flustering because of the noble-souled Rama, and I cannot possibly requite the favour that has been done to me." So said Sugreeva to his ministers. [4-32-8]

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सुग्रीवेण एवम् उक्ते तु हनुमान् हरि पुंगवः ।
उवाच स्वेन तर्केण मध्ये वानर मंत्रिणाम् ॥ ४-३२-९

9. sugriiveNa evam ukte tu = by Sugreeva, that way, while being said, but; hari pungavaH hanumaan = among monkey's, eminent one, Hanuma; vaanara mantriNaam madhye = Vanara, ministers, among; svena tarkeNa = with his own, by logic [with a dint of his expediency]; uvaaca = spoke.

While Sugreeva is saying that way, the eminent-monkey Hanuma spoke with a dint of his own expediency, from among the Vanara ministers. [4-32-9]

[Verse Locator](#)

सर्वथा न एतद् आश्चर्यम् यत् त्वम् हरिगणेश्वर ।
न विस्मरसि सुस्निग्धम् उपकारम् कृतम् शुभम् ॥ ४-३२-१०

10. hari gaNa iishvara = oh, monkey, troops, lord of; tvam = you; su snigdham = with deep regard; kR^itam shubham upakaaram = rendere, advantageous, help; [or, upakaara kR^itam = help, who has rendered - Rama]; na vismarasi = not, forgetting; iti yat = that which point is there; etat = that point; sarvathaa aashcaryam na = in any way, astonishing, it is not.

"In any case, it is not astonishing to say, oh, king of monkey troops, that you with a deep regard have not forgotten the advantageous help rendered to you, since it is natural for you. [4-32-10]

[Verse Locator](#)

राघवेण तु वीरेण भयम् उत्सृज्य दूरतः ।
त्वत् प्रिय अर्थम् हतो वाली शक्र तुल्य पराक्रमः ॥ ४-३२-११

11. viireNa raaghavaNa tu = by braving, Raghava, on his part; bhayam duurataH utsR^ijya = [his] fear, distantly, tossing away; tvat priya artham = your, cherish, to fulfil; shakra tulya paraakramaH = Indra, coequal, in valour; hataH vaalii = Vali, killed.

"On his part Raghava tossed off his fear distantly and eliminated Vali, whose valour equals that of Indra, only to fulfil your cherish. [4-32-11]

[Verse Locator](#)

सर्वथा प्रणयात् क्रुद्धो राघवो न अत्र संशयः ।

भ्रातरम् संप्रहितवान् लक्ष्मणम् लक्ष्मि वर्धनम् ॥ ४-३२-१२

12. raaghavaH = Raghava is; sarvathaa praNayaat kruddhaH = anyway, in friendliness, is annoyed; atra samshayaH na = in that, doubt, is not there; bhraataram lakSmi vardhanam lakSmaNam = brother, prosperity, enhancer, Lakshmana; sam prahitavaan = he [Rama] expedited.

"Anywise, by virtue of his friendliness with you Raghava must be annoyed, hence he must have expedited his brother Lakshmana, whose disposition in effect to is enhance prosperity. [4-32-12]

[Verse Locator](#)

त्वम् प्रमत्तो न जानीषे कालम् कलविदाम् वर ।

फुल्ल सप्त च्छद श्यामा प्रवृत्ता तु शरत् शिवा ॥ ४-३२-१३

13. kala vidaam vara = among time, knowers - a timekeeper, [a person as regards punctuality,] the best; tvam pra mattaH = you were, verily, - on the moon, ecstatic; kaalam na jaaniiSe = [about the slippage of] time, not, aware; phulla sapta cChada shyaamaa = unfolded, seven-leaved, covering [canopying seven-leaved-plantain trees,] with dark-greenness; shivaa sharat tu = sedate, autumn, on its part; pravR^ittaa = is underway.

"You have become ecstatic, oh, the best of the best timekeepers, hence you are unaware of the slippage of time, but the sedate and dark-green autumn on its part is underway unfolding dark-green leaves canopying seven-leaved banana plants. [4-32-13]

Sugreeva is ascribed as a great disciplinarian and punctualist and his order sugriiva aaj~na ' Sugreeva's order...' a Sanskrit phrase still ruling high, is an inalienable, do-or-die order for the rank and file of Vanara-s.

[Verse Locator](#)

निर्मल ग्रह नक्षत्रा द्यौः प्रनष्ट बलाहका ।

प्रसन्नाः च दिशः सर्वाः सरितः च सरांसि च ॥ ४-३२-१४

13. pranaSTa balaahakaa dyauH = with extinct, clouds, sky is; nirmala graha nakSatraa = clear, with planets, stars; sarvaaH dishaH ca = all, directions, also, are clear; saritaH ca saraamsi ca = rivers, also, lakes, too; prasannaaH = are equable.

"Clear is the sky with its planets and stars as clouds have vanished on it, even all the ten directions are clear, and the rivers and lakes too are equable. [4-32-14]

[Verse Locator](#)

प्राप्तम् उद्योग कालम् तु न अवैषि हरिपुंगव ।

त्वम् प्रमत्त इति व्यक्तम् लक्ष्मणो अयम् इह आगतः ॥ ४-३२-१५

15. hari pungava = oh, among monkeys, ablest one; praaptam udyoga kaalam tu = chanced, campaign, time, but; na avaiSi = not, you realised - not got the drift of it; tvam pra matta = you are, verily, slumberous; iti = thus as; ayam lakSmaNaH iha aagataH = this one, Lakshmana, to here, came; vyaktam = it is obvious.

"Because the time for campaigns has chanced, oh, the ablest monkey, and because you were very slumberous you have not got the drift of it, as such Lakshmana must have come here, and it is obvious. [4-32-15]

[Verse Locator](#)

आर्तस्य हृत दारस्य परुषम् पुरुष अन्तरात् ।

वचनम् मर्षणीयम् ते राघवस्य महात्मनः ॥ ४-३२-१६

16. aartasya = one who is anguished; hR^ita daarasya = abducted, whose wife is; mahaatmanaH = benevolent-souled one - magnanimous in giving kingdom; raaghavasya = of such a Raghava; puruSa antaraat = [through] person, another one - thru Lakshmana; paruSam vacanam = [sent] bitter, words; te marSaNiiyam = to you, tolerable - endurable.

"Raghava's bitter words are endurable by you as he is primarily an anguished person, further he is the one whose wife is abducted, and furthermore he is magnanimous in giving kingdom to you, besides, he is reproachful through another person, namely Lakshmana. [4-32-16]

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कृत अपराधस्य हि ते न अन्यत् पश्यामि अहम् क्षमम् ।

अंतरेण अंजलिम् बद्ध्वा लक्ष्मणस्य प्रसादनात् ॥ ४-३२-१७

17. anjalim baddhvaa = palms, adjoining; lakSmaNasya prasaadanaat = of Lakshmana, seeking appeasement -pardon; antareNa = other than; kSamam = appropriate; anyat = another [means]; kR^ita aparaadhasya = one who committed, a blunder; te = to you; aham na pashyaami hi = I, do not, foresee, indeed.

"Indeed, I do not foresee any other appropriate means for you, as a blunder is committed by you, other than seeking Lakshmana's pardon duly adjoining your palms. [4-32-17]

The clasping and adjoining of palms in supplication is the highest gesture to appease others and it yields beneficence of even gods quickly. an~jaliH paramaa mudraa kshipram deva prasaadinii'Adjoining palms reverently is the highest gesture, and gods will bestow grace by it.' Here it is said in singular meaning that 'you appease Lakshmana single-mindedly... soulfully...'

[Verse Locator](#)

नियुक्तैः मंत्रिभिः वाच्यो अवश्यम् पार्थिवो हितम् ।

इत एव भयम् त्यक्त्वा ब्रवीमि अवधृतम् वचः ॥ ४-३२-१८

18. niyuktaiH mantribhiH = designated ones, by ministers; paarthivaH = king; avashyam hitam vaacyaH = without hesitation, beneficial, is to be spoken - advised; ita eva = that is, why; bhayam tyaktvaa = fear, discarding; avadhR^itam vacaH braviimi = emphatic - which I hold fast, words, I am saying.

"A king is to be advised beneficially and unhesitatingly by the minister designates, that is why I am speaking what I hold fast discarding fear. [4-32-18]

[Verse Locator](#)

अभिक्रुद्धः समर्थो हि चापम् उद्यम्य राघवः ।

स देव असुर गंधर्वम् वशे स्थापयितुम् जगत् ॥ ४-३२-१९

19. abhikruddhaH = [if] highly infuriated; raaghavaH caapam udyamya = Raghava, on hitching up, bow; sa deva asura gandharvam = along with, gods, demons, gandharva-s; jagat = world; vashe sthaapayitum samarthaH hi = in control, to keep, capable, isn't it.

"If Raghava is highly infuriated he is capable to keep the world under his control along with gods, demons, gandharva-s just on hitching up his bow, isn't it! [4-32-19]

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न स क्षमः कोपयितुम् यः प्रसाद्य पुनर् भवेत् ।
पूर्व उपकारम् स्मरता कृतज्ञेन विशेषतः ॥ ४-३२-२०

20. **puurva upakaaram smarataa** = earlier, beneficence, remembering; **visheSataH kR^itaj~nena** = especially, as one beholden to him; such as you are, by you; **yaH** = he who is - Rama; **punaH prasaadya** = [time and] again, who is to be placated; **saH** = he; **kopayitum** = to be infuriated; **na kSamaH bhavet** = not, seemly, it becomes.

"It becomes unseemly to infuriate him who is to be placated time and again, especially when remembering his earlier beneficence to you and when you are beholden to him. [4-32-20]

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तस्य मूर्ध्ना प्रणम्य त्वम् स पुत्रः स सुहृत् जनः ।
राजन् तिष्ठ स्व समये भर्तुः भार्या इव तत् वशे ॥ ४-३२-२१

21. **raajan** = oh, king; **sa putraH sa su hR^it janaH** = along with, son, with, kind, hearted, people [friends and relatives]; **tvam** = you; **tasya** = to him; **muurdhnaa praNamya** = with forehead, pay deference - prostrate yourself; **sva samaye** = in your own, accord; you stay; like; **bhartuH bhaaryaa iva** = for husband, wife, as with; **tat vashe tiSTha** = in his, control, you stay - remain under his auspices.

"Prostrate yourself before him along with your son, friends and relatives to pay deference, oh, king, and abide by your own accord you made with him remaining under his auspices, like a wife abiding in the care of her husband. [4-32-21]

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न राम रामानुज शासनम् त्वया
कपीन्द्र युक्तम् मनसा अपि अपोहितुम् ।
मनो हि ते ज्ञास्यति मानुषम् बलम्
स राघवस्य अस्य सुरेन्द्र वर्चसः ॥ ४-३२-२२

22. **kapiindra** = oh, monkeys, king; **raama raama anuja shaasanam** = Rama's, Rama's, brother's, ruling; **tvayaa** = by you; **manasaa api** = at heart, even - even in imagination; **apohitum** = to set aside - keep it at bay, fend off; **na yuktam** = not, seemly; **saH raaghavasya** = together with, the legatee of Raghu - here, Lakshmana; **surendra varcasaH** = king of gods, Indra, having resplendence; **asya** = his, Rama's; **maanuSam balam** = humanly, tenacity [keeping a firm hold of principles, life]; **te manaH j~naasyati hi** = your, heart, knows it, isn't it.

"It will be unseemly to fend off the ruling of Rama, or of his brother Lakshmana even in your imagination, oh, king of monkeys, as your heart is aware of the humanly tenacity of that Rama, whose resplendence vies with that of Indra, and who is associated with selfsame Lakshmana, isn't it." Thus Hanuma spoke to Sugreeva. [4-32-22]

For the usage of words **maanuSam balam** it is said as 'his humanly adventures are already known to you, yet his divine expeditions are to be known by you.'

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वा त्रिंशः सर्गः

Thus, this is the 32nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 32

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 33 Verses converted to UTF-8, Nov 09

Introduction

The magnificence and luxury of Kishkindha and its inmates is depicted here. Lakshmana on the invitation of Angada proceeds through the streets of the city examining its glory. On reaching palace-chambers, feeling shy to enter inside where the women are moving about and also infuriated at Sugreeva's callousness, Lakshmana makes a thunderous noise with his bowstring. Listening that sound Sugreeva is terrorised and bids Tara to approach Lakshmana to pacify him. Accordingly, Tara approaches Lakshmana and pacifies his anger and invites him to their palace.

This chapter vies with the 33rd chapter of Aranya Kanda in the attitudes of a king and his kingship. Here Sugreeva is indulged in bodily pleasures with his own females and in Aranya Kanda, as accused by Shurpanakha, Ravana is hankering after other's women. Here Sugreeva dizzy with drinks and in Aranya Ravana is dizzy with his supremacy. These two chapters, as detailed by ancient commentators, equally deal with **raaja niiti shastra** 'political science.' Here the only rescue to Sugreeva is Tara, who saves the face of Sugreeva before Lakshmana, whereas Ravana has none to come to his aid when chided by Shurpanakha. Out of total 66 verses that are here in this traditional edition, verses from 25 to 62 are unavailable in critical edition, perhaps estimating them to be lateral interpolations, and there this chapter is quickly concluded. These verses belong to the exposition of 'kingly vices...' on which Tara rationally defends.

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अथ प्रतिसंआदिष्टो लक्ष्मणः परवीरहा ।

प्रविवेश गुहाम् रम्याम् किष्किंधाम् राम शासनात् ॥ ४-३३-१

1. **atha** = then; **prati sam aadiSTaH** = towards, well, invited [invited inside]; **para viira haa** = enemy, braving, slayer of; **lakSmaNaH** = Lakshmana; **raama shaasanaat** = at Rama's, orders; **ramyaam guhaam** = delightful, cave; **kiSkindhaam pravivesha** = Kishkindha, entered.

Then on invitation to inside, Lakshmana, the slayer of braving enemies, entered that delightful cavelike Kishkindha at Rama's orders. [4-33-1]

Angada on informing Sugreeva about the arrival of Lakshmana came back to Lakshmana and invited him to come inside Kishkindha.

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द्वारस्था हरयः तत्र महाकाया महाबलाः ।

बभूवुः लक्ष्मणम् दृष्ट्वा सर्वे प्रांजलयः स्थिताः ॥ ४-३३-२

2. **tatra** = there; **dvaara sthaa** = at gateway, staying - available; **mahaa kaayaa mahaa balaaH** = huge, bodied, highly, mighty; **harayaH** = monkeys; **sarve lakSmaNam dR^iSTvaa** = all, at Lakshmana, on seeing; **praanjalayaH sthitaH babhuuvuH** = with adjoined-palms, stood [back,] they became.

On seeing Lakshmana the huge bodied and highly mighty monkeys available at the gateway stood back with their palms adjoined in supplication. [4-33-2]

[Verse Locator](#)

निःश्वसन्तम् तु तम् दृष्ट्वा क्रुद्धम् दशरथ आत्मजम् ।
बभूवुः हरयः त्रस्ता न च एनम् पर्यवारयन् ॥ ४-३३-३

3. harayaH = monkeys; niHshvasantam = one who is exhaling [fuming]; kruddham tam dasharatha aatmajam = infuriated, at him, Dasharatha's, at son; dR^iSTvaa = on seeing; trastaa babhuuvuH = scared they became; enam na paryavaarayan ca = him, not, circumscribed, also.

But on seeing at the fumingly infuriated son of Dasharatha, all the monkeys have become scared and they did not even gather around him. [4-33-3]

[Verse Locator](#)

स तम् रत्नमयीम् दिव्याम् श्रीमान् पुष्पित काननाम् ।
रम्याम् रत्न समाकीर्णाम् ददर्श महतीम् गुहाम् ॥ ४-३३-४

4. shriimaan saH = glorious, he - Lakshmana; ratnamayiim = crafted with jewels; divyaam = superb one; puSpita kaananaam = with flowered, parklands [orchards]; ratna sam aakiirNaam = gemlike [objects d'art,] richly rife with; ramyaam = splendid - cave; taam mahatiim guhaam = her, colossal, cave [of Kishkindha]; dadarsha he has seen.

Glorious Lakshmana has seen the splendid Kishkindha which is a colossal cave crafted with jewels, replete with flowered orchards and richly rife with gemlike-objects d'art. [4-33-4]

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हर्म्य प्रासाद संबाधाम् नाना रत्नोपशोभिताम् ।
सर्व काम फलैः वृक्षैः पुष्पितैः उपशोभिताम् ॥ ४-३३-५

5. harmya praasaada sambaadhaam = mansions, multi-storied buildings, compacted with; naanaa ratna upashobhitaam = various, precious stones, embellished with; sarva kaama [kaala] phalaiH = every, relish, [seasonal,] fruits; puSpitaiH = blossomed; vR^ikSaiH = with trees; upashobhitaam = by them enlivened; dadarsha = Lakshmana has seen.

Kishkindha is compacted with mansions and multi-storied buildings that are embellished with various precious stones, and it is enlivened with blossomed trees that bear fruit of every relish and of every season, and Lakshmana has seen such a Kishkindha. [4-33-5]

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देव गंधर्व पुत्रैः च वानरैः काम रूपिभिः ।
दिव्य माल्य अम्बर धारैः शोभिताम् प्रिय दर्शनैः ॥ ४-३३-६

6. deva gandharva putraiH = with gods, gandharva-s, with the children of; kaama ruupibhiH = by wish, guise-changers; divya maalya ambara dhaaraiH = marvellous, garlands, garments, attired in; priya darshanaiH vaanaraiH shobhitaam = with prepossessing appearances, by Vanara-s, [Kishkindha] is brightened; dadarsha = Lakshmana has seen.

That city is brightened with vanara-s who with their prepossessing appearances are attired in marvellous garlands and garments, and who can change their guise just by their wish, as they are the children of gods and gandharva-s, and Lakshmana has seen such a city. [4-33-6]

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चन्दन अगरु पद्मानाम् गन्धैः सुरभि गन्धिताम् ।

मेरेयाणाम् मधूनाम् च सम्मोदित महा पथाम् ॥ ४-३३-७

7. **surabhi gandhitaam** [**gandhinaam**] = fragrantly, fragranced [to smell-faculty, pleasing - city itself is perfumed]; **candana agaru padmaanaam** = of sandal-scent, true aloe-scent, lotuses; **maireyaaNaam** = of flower-liquors; **madhuunaam ca** = with grape-wine; **gandhaiH** = with fragrances; **sam modita** = highly, exhilarated; **mahaa pathaam** = wide, avenues [of Kishkindha]; Lakshmana saw.

She is perfumed with the fragrances that are pleasing the sense of smell like sandal-scent, true-aloe-scent, and the scents of lotuses, and her wide avenues are highly exhilarated with the bouquet of flower-liquors and grape-wines, and Lakshmana has seen such a sweet-scented city Kishkindha. [4-33-7]

The sandalwood paste, aloe scents, lotus scents are used as body rubs. Thus everyone is using them and hence fragrant, and due to the continuous preparation of wines prepared from the flowers of **guDa puSpa**, *Bassia latifolia*, or from flowers *Lythrum fruticosum*, brewed with the juice of sugarcane and also even from grapes, that city itself is odorous and the streets are boozy.

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विंध्य मेरु गिरि प्रख्यैः प्रासादैः न एक भूमिभिः ।

ददर्श गिरि नद्यः च विमलाः तत्र राघवः ॥ ४-३३-८

8. **raaghavaH** = Lakshmana; **tatra** = in that city; **na eka** = not, single, **bhuumibhiH** = surface, flat - storey, i.e., not single-storied but multi-storied; **vindhya meru giri prakhyaiH** = Vindhya, Meru, mountain, semblable to; **praasaadaiH** = with buildings; and; **vi malaaH** = without, slime - pure watered; **giri nadyaH ca** = mountain, rapids - waterfalls, even; **dadarsha** = saw.

In that city Lakshmana of Raghava dynasty has seen buildings that are not single-storied but multi-storied, semblable with Mt. Vindhya and Mt. Meru, and he even saw mountain-rapids with pure water. [4-33-8]

[Verse Locator](#)

अंगदस्य गृहम् रम्यम् मैन्दस्य द्विविदस्य च ।

गवयस्य गवाक्षस्य गजस्य शरभस्य च ॥ ४-३३-९

विद्युन्मालेः च संपातेः सूर्याक्षस्य हनूमतः ।

वीरबाहोः सुबाहोः च नलस्य च महात्मनः ॥ ४-३३-१०

कुमुदस्य सुषेणस्य तार जाम्बवतोः तथा ।

दधिवक्त्रस्य नीलस्य सुपाटल सुनेत्रयोः ॥ ४-३३-११

एतेषाम् कपि मुख्यानाम् राज मार्गे महात्मनाम् ।

ददर्श गृह मुख्यानि महासाराणि लक्ष्मणः ॥ ४-३३-१२

9, 10, 11, 12. **lakSmaNaH** = Lakshmana; **angadasya ramyam gR^iham** = Angada's, exquisite, mansion; **maindasya dvividasya** = of Mainda, of Dvidida; **gavayasya gavaakSasya gajasya sharabhasya** = Gavaya's, Gavaaksha's, Gaja's, Sharabha's; **vidyunmaaleH ca sampateH suuryaakSasya hanuumataH** = of Vidyunmaali, Sampaati, Suuryaaksha, Hanuma; **viirabaahoH subaahoH** = of Virabaahu, Subaahu; **mahaatmanaH nalasya ca** = noble-souled one, of Nala, also; **tathaa** = likewise; **kumudasya suSeNasya taara jaambavatoH** = of Kumuda, Sushena, Lt. Taara, Jambavanta; **dadhivaktrasya niilasya supaaTala sunetrayoH** = of Dadhivaktra, Niila, Supaatala, Sunetra; **eteSaam** = of these; **mahaatmanaam kapi mukhyaanaam** = of noble-souled, monkey, chiefs; **mahaa saaraaNi** = of great, essence - lavish mansions; **gR^iha mukhyaani** = mansions, of distinction; **raaja maarge** = on king's, way; **dadarsha** = beheld.

On the kings-way Lakshmana has seen the exquisite mansion of Angada, likewise the lavish mansions of distinction pertaining to the other vanara chiefs, namely Dvividā, Gavaya, Gavaaksha, Gaja, and Sharabha, Vidyunmaali, Sampāati, Suuryaaksha, Hanuma, and that of the noble-souled Nala, and even those of Virabaahu, Subaahu, Kumuda, Sushena, Lt. Taara, Jambavanta, Dadhivaktra, Niila, Supaatala, and that of Sunetra. [4-33-9, 10, 11, 12]

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पाण्डुर अभ्र प्रकाशानि गन्ध माल्य युतानि च ।
प्रभूत धन धान्यानि स्त्री रत्नैः शोभितानि च ॥ ४-३३-१३

13. paaNDura abhra prakaashaani = whitish [silver,] cloud, in glitter; gandha maalya yutaani ca = scents, tassels of flowers, having, also; prabhuuta dhana dhaanyaani = in possession of, wealth, grains; strii ratnaiH shobhitaani ca = with female-vanara-s, gemlike ones, [those mansions are] beaming with, also.

Those mansions that glitter like silver-clouds, fragrant with scents and festooned with flower-tassels, replete with wealth and food grains, are beaming with gemlike female-vanara-s, and Lakshmana saw them on his way. [4-33-13]

[Verse Locator](#)

पाण्डुरेण तु शैलेन परिक्षिप्तम् दुरासदम् ।
वानरेन्द्र गृहम् रम्यम् महेन्द्र सदन उपमम् ॥ ४-३३-१४
शुल्कैः प्रासाद शिखरैः कैलास शिखर उपमैः ।
सर्व काम फलैः वृक्षैः पुष्पितैः उपशोभितम् ॥ ४-३३-१५
महेन्द्र दत्तैः श्रीमद्भिः नील जीमूत संनिभैः ।
दिव्य पुष्प फलैः वृक्षैः शीत छायाः मनोरमैः ॥ ४-३३-१६
हरिभिः संवृत द्वारम् बलिभिः शस्त्र पाणिभिः ।
दिव्य माल्य आवृतम् शुभ्रम् तप्त कांचन तोरणम् ॥ ४-३३-१७
सुग्रीवस्य गृहम् रम्यम् प्रविवेश महाबलः ।
अवार्यमाणः सौमित्रिः महाअभ्रम् इव भास्करः ॥ ४-३३-१८

14, 15, 16, 17, 18. paaNDureNa shailena parikSiptam = with white, mountain, immured; duraasadam = inaccessible; mahendra sadana upamam = great Indra's, palace, in simile to; ramyam = grand; vaanara indra gR^iham = Vanara, king's, palace; Lakshmana has seen, and which is; shulkaiH kailaasa shikhara upamaiH = with silver-white, Mt. Kailash, peaks, similar to; with such; praasaada shikharaiH = with palace's, spires; sarva kaama phalaiH = all, desires [relish fulfilling,] fruits [yielding]; puSpitaiH vR^ikSaiH upa shobhitam = with blossomed, trees, shining forth; mahendra dattaiH = by great Indra, that are endowed; shriimadbhiH = with providential [trees]; niila jiimuuta sannibhaiH = blackish, cloud, equalling in shine; having such; divya puSpa phalaiH = which are with - divine, flowers, fruits; shiita cChaayaiH = with cool, shades; manaH ramaiH = heart, pleasing; vR^ikSaiH = with trees; [upa shobhitam = shining forth]; balibhiH = robust ones; shastra paaNibhiH = weapons, in hands [wielding]; haribhiH samvR^ita dvaaram = by [such] monkeys, covered - screened for protection, having doorways; divya maalya aavR^itam = excellent, garlands, strung round [palace]; shubhram = [white or shining forth] splendidous; tapta kaancana toraNam = molten [refined,] golden, with [main] archway; ramyam = fascinating; sugriivasya gR^iham = Sugreeva's, palace; mahaabalaH saumitriH = very bold, Saumitri; bhaaskaraH = sun; mahaa ab bhram = colossal, water, carrier - into cloud; iva = as with; a vaaryamaaNah = without, being impeded; pravivesha = entered.

The grand palace of the king of monkeys, Sugreeva, which vies with the palace of Indra is inaccessibly immured in a whitely mountain. The spires of that palace are similar to the peaks of

Mt. Kailash and it is shining forth with fully blossomed trees yielding fruits that can fulfil every relish of everyone. Some more providential and heart-pleasing trees available there are the endowment of Indra, which in shine are equal to blackish rainy-clouds, yielding divine flowers and fruits, and casting cool shades. Excellent garlands are strung round the palace and robust monkeys wielding weapons are screening its gateways, while its main archway cast in refined golden is splendorous. And the very bold Lakshmana unimpededly entered such a fascinating palace of Sugreeva, as with the sun entering a colossal cloud. [4-33-14, 15, 16, 17, 18]

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स सप्त कक्ष्या धर्मात्मा यान आसन समावृताः ।
प्रविश्य सुमहत् गुप्तम् ददर्श अंतःपुरम् महत् ॥ ४-३३-१९
हैम राजत पर्यन्कैः बहुभिः च वर आसनैः ।
महा अर्ह आस्तरण उपेतैः तत्र तत्र समावृतम् ॥ ४-३३-२०

19, 20. **dharmaatmaa** = high-minded one [duty-bound]; **saH** = he, Lakshmana; **yaana aasana samaavR^itaaH** = carriers [palanquins, sedans etc] settees, spread over; **sapta kakSyaa** = seven, courtyards; **pravishya** = on passing through; **su mahat guptam** = very, highly, protected; **mahat** = prodigious - chamber; **haima raajata paryankaiH** = with golden, silver, love-beds; **mahaa arha aastaraNa upetaiH** = highly, valuable, [spread-covers] upholstery, consisting of; **bahubhiH vara aasanaiH ca** = with numerous, best, divans, also; **tatra tatra samaavR^itam** = there, there, [palace-chambers] covered - stuffed with; **antaHpuram** = palace-chambers; **dadarsha** = he saw.

Passing through a set of seven courtyards in which carriers like palanquins, sedans, and even settees are spread over, that duty-bound Lakshmana has seen the highly protected and prodigious palace-chambers of Sugreeva, which is stuffed here and there with numerous golden and silver love-beds and divans on which highly valuable upholstery is provided. [4-33-19, 20]

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प्रविशन् एव सततम् शुश्राव मधुर स्वनम् ।
तंत्री गीत समाकीर्णम् सम ताल पदाक्षरम् ॥ ४-३३-२१

21. **pravishan eva** = while entering, alone; **tantrii giita samaakiirNam** = of string-instrument, lyrical, commixture of; **sama taala pada akSaram** = equable, rhythm, word, lettered; **satatam** = ongoing; **madhura svanam** = melodious, tunes; **shushraava** = came to ear - heard.

On his very entry Lakshmana heard the ongoing melodious tunes commixed with lyrics and strains of string-instruments, and all are unvarying in cadence, wording and lettering.

Or

On his very entry Lakshmana heard the ongoing melodious tunes of lyrics with pulsing wording and lettering, conjoined with strains from string-instruments, like Veena etc., and all have a pulsating cadency. [4-33-21]

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बह्वीः च विविध आकारा रूप यौवन गर्विताः ।
स्त्रियः सुग्रीव भवने ददर्श स महाबलः ॥ ४-३३-२२

22. **mahaabalaH** = great-mighty; **saH** = he, that Lakshmana; **sugriiva bhavane** = in Sugreeva's, palace; **vividha aakaaraa** = with diverse, features; **ruupa yauvana garvitaaH** = beauty, youth, prideful of; **bahviiH striyaH** = many, females, **dadarsha** = saw.

And the great-mighty Lakshmana has seen many females in Sugreeva's palace with diverse features and prideful of their beauty and youth. [4-33-22]

दृष्ट्वा अभिजन संपन्नाः तत्र माल्य कृत स्रजः ।
 वर माल्य कृत व्यग्रा भूषण उत्तम भूषिताः ॥ ४-३३-२३
 न अतृप्तान् न अति च व्यग्रान् न अनुदात्त परिच्छदान् ।
 सुग्रीव अनुचरान् च अपि लक्षयामास लक्ष्मणः ॥ ४-३३-२४

23, 24. lakSmaNaH = Lakshmana; tatra = in there; abhijana sampannaaH = bloodline, of worthy [females]; maalya kR^ita srajaH = with [worthily] flowers, made, garlands; vara maalya kR^ita vyagraa = best [worthwhile,] flower-tassels, in making, engrossed in; bhuuSaNaH = jewellery, with worthiest, adorned with; at such females; dR^iSTvaa = on observing; na a tR^iptaan = none, without, satisfaction - overawed lot; na ati vyagraan ca = not, overly, strained ones, also - overstrained ones; na an udaatta paricChadaan = not, without, best, dressed - not dressed to nines, not spruced up; sugriiva anucaraan ca api = at Sugreeva's, attendants chambermaids, also, even; lakSayaamaasa = made a mark of.

On observing the females of a worthy bloodline in the palace of Sugreeva, who are wearing garlands of worthily flowers, engrossed in making worthwhile flower-tassels and even adorned with worthiest jewellery, he also made a mark of the chambermaids. None of them is overawed, overstrained, and everyone is over-embellished in dressiness. [4-33-23, 24]

Verse Locator

कूजितम् नूपुराणाम् च कंचनीम् निःस्वनम् तथा ।
 स निशम्य ततः श्रीमान् सौमित्रिः लज्जितो अभवत् ॥ ४-३३-२५

25. tataH = later on; shriimaan = fulgorous; saH saumitriH = he, Saumitri; nuupuraaNaam kuujitam ca = of silver-anklets; chimes, also; tathaa = likewise; kancaniim niHsvanam = golden cincture's, tintinnabulation; nishamya = on listening; lajjitaH abhavat = [Saumitri] embarrassed, became, to inside the palace-chamber.

Thereafter on hearing the chimes of silver-anklets and tintinnabulations of golden cinctures of female vanara-s that refulgent Saumitri is embarrassed to proceed further. [4-33-25]

Verse Locator

रोष वेग प्रकुपितः श्रुत्वा च आभरण स्वनम् ।
 चकार ज्या स्वनम् वीरो दिशः शब्देन पूरयन् ॥ ४-३३-२६

26. viiraH = valiant - Lakshmana; aabharaNaH svanam shrutvaa = jewellery's [of female vanara-s,] tinkles, on hearing; roSa vega pra kupitaH = by bitterness's, speed of, highly, provoked; dishaH shabdena puurayan = compass points, with sound - twang, filling; jyaa svanam = bowstring's, sound; cakaara = made - twitched bowstring.

On hearing the tinkles of the jewellery of female vanara-s valiant Lakshmana is highly provoked with an instantaneous bitterness, and he twitched bowstring as though to fill all the points of compass with twanging. [4-33-26]

Verse Locator

चारित्रेण महाबाहुः अपकृष्टः स लक्ष्मणः ।
 तस्थौ एकांतम् आश्रित्य राम शोक समन्वितः ॥ ४-३३-२७

27. raama shoka sam anvitaH = Rama's, anguish, possessed with / alongside - which is in his heart; mahaabaahuH saH lakshmanaH = dextrous one, he, Lakshmana; caaritreNa = by [his celibate, decent] conduct; apakR^iSTaH = hauled down; ekaantam aashritya tasthau = loneliness, contingent on, stood aside.

His decent conduct hauling him down dextrous Lakshmana stood aside contingent on isolation, and alongside his heartfelt anguish of Rama. [4-33-27]

Lakshmana is in no mood to be in pleasing circumstances. Further, he dashed in to the palace uncaring for what to see. But seen are nymph-like females moving there about, uncaring for the presence of the male members of the palace, or even for the entrance of Lakshmana. That is why the entry into palaces is associated with certain protocols. **anena parasya antaHpure sahasaa na praveSTavyam iti suucitam - dk** Lakshmana is searing with his duty consciousness and this seventh heaven like atmosphere is irritating. To vent out his ire there is none in his audience, and hence he twanged his bowstring, which communicates his wrath to Sugreeva, who has not yet surfaced from the depths of his palace-chambers.

[Verse Locator](#)

तेन चाप स्वनेन अथ सुग्रीवः प्लवगाधिपः ।
विज्ञाय आगमनम् त्रस्तः स चचाल वर आसनात् ॥ ४-३३-२८

28. **atha** = then; **plavaga adhipaH saH sugriivaH** = fly-jumper's, king, he, Sugreeva; **tena caapa svanena** = by that, bow's, twanging; **aagamanam** = arrival; of [Lakshmana]; **vij~naaya** = on discerning - ensured; **trastaH** = startled; **vara aasanaat cacaala** = form exquisite, seat, jerked up.

With that twang of the bowstring the king of fly-jumpers Sugreeva is startled and jerked up from his exquisite seat as he ensured that Lakshmana has arrived. [4-33-28]

[Verse Locator](#)

अंगदेन यथा मह्यम् पुरस्तात् प्रतिवेदितम् ।
सुव्यक्तम् एष संप्रप्तः सौमित्रिः भ्रातृ वत्सलः ॥ ४-३३-२९

29. **purastaat** = earlier; **angadena** = by Angada; **mahyam** = to me; **yathaa prativeditam** = as to how, indicated; like that; **bhraatR^i vatsalaH** = brother's, a votary of; **eSa saumitriH sampraptaH** = this, Saumitri, has come - down on; **su vyaktam** = it is very, clear.

"As Angada indicated to me earlier, Saumitri, the votary of his brother, has come down on... it is very clear..." Thus Sugreeva exclaimed. [4-33-29]

[Verse Locator](#)

अंगदेन समाख्यतो ज्या स्वनेन च वानरः ।
बुबुधे लक्ष्मणम् प्राप्तम् मुखम् च अस्य व्यशुष्यत ॥ ४-३३-३०

30. **angadena** = by Angada [as has been said]; **jyaa svanena ca** = by bowstring's, clang of, even; **sam aakhyataH** = Sugreeva who is - well, apprised; **vaanaraH** = Vanara, Sugreeva; **lakshmaNam praaptam bubudhe** = Lakshmana, as arrived, made up his mind; **asya mukham ca vyashuSyata [vi a shuSyata]** = his, face, is also, verily dried up - whey-faced.

As has been apprised by Angada earlier, and even now by the twang of bowstring, that vanara Sugreeva made up his mind about Lakshmana's arrival, and he has become whey-faced. [4-33-30]

[Verse Locator](#)

ततः ताराम् हरि श्रेष्ठः सुग्रीवः प्रिय दर्शनाम् ।
उवाच हितम् अव्यग्र त्रास संभ्रांत मानसः ॥ ४-३३-३१

31. **tataH** = then; **traasa sam bhraanta maanasaH** = by dismay, bewildered, with such a heart; **hari shreSThaH sugriivaH** = monkey's, chief, Sugreeva; **priya darshanaam taaraam** = to the one with - pleasant, appearance - exquisite lady, to Tara; **hitam** = beneficial - advantageous word; **a vyagram** = without, impulsiveness - staidly; **uvaaca** = spoke.

The chief of monkeys Sugreeva then staidly spoke this advantageous word to the exquisite lady Tara while his heart is bewildered with dismay. [4-33-31]

[Verse Locator](#)

किम् नु रुट् कारणम् सुभ्रु प्रकृत्या मृदु मानसः ।
स रोष इव संप्राप्तो येन अयम् राघवानुजः ॥ ४-३३-३२

32. **su bhru** = oh, suavely, eye-browed, Tara; **prakR^ityaa mR^idu maanasaH** = by nature, mellow, hearted; **ayam raaghava anujaH** = he, Raghava's, brother - Lakshmana; **yena** = by what; **sa roSa iva** = with, disdain, as if; **sampraaptaH** = turned up; **ruT kaaraNam kim nu** = to grudge, reason, what is, really.

"This brother of Raghava is mellow-hearted by his nature, oh, suavely eye-browed Tara, but he turned up as if with some disdain, really what must be the reason for a grudge! [4-33-32]

The word used **su bhruu** 'good-eye-browed-one' has some relevancy to Tara's composure. Though certain people's tongues cheer, their eyebrows chide. Tara is not a double-tongued lady but she speaks her heart in all rationality and her eyebrows do not belie what she states.

[Verse Locator](#)

किम् पश्यसि कुमारस्य रोष स्थानम् अनिन्दिते ।
न खलु अकारणे कोपम् आहरेत् नरपुंगवः ॥ ४-३३-३३

33. **a nindite** = oh, not, peccable one, oh, impeccable Tara; **kumaarasya** = young man's - Lakshmana's; **roSa sthaanam** = for spite, basis; **kim pashyasi** = as what, you see; **nara pungavaH** = man, the best - Lakshmana; **a kaaraNe** = without, reason - to a fault; **kopam na aaharet** = despite, will not, invoke; **khalu** = indeed.

"What do you see as the basis of this young man's spite, oh impeccable Tara, this best one among men will not invoke despite, indeed, to a fault. [4-33-33]

[Verse Locator](#)

यदि अस्य कृतम् अस्माभिः बुध्यसे किञ्चित् अप्रियम् ।
तत् बुध्या संप्रधार्य आशु क्षिप्रम् एव अभिधीयताम् ॥ ४-३३-३४

34. **asmaabhiH** = by us; **asya** = to him; **kimcit a priyam kR^itam** = in the least, not, pleasant, is done; **budhyase yadi** = consider, if you; **tat aashu** = that, quickly; **budhyaa sampradhaarya** = with thinking - quicjk-wittedness, be determined; **kshipram eva abhidhiyataam** = immediately, thus, made known.

"If you consider that we have done something objectionable to him, in the least, let that be quickly determined by your nimble-wittedness and let that be made known immediately. [4-33-34]

[Verse Locator](#)

अथवा स्वयम् एव एनम् द्रष्टुम् अर्हसि भामिनी ।
वचनैः स्वांत्व युक्तैः च प्रसादयितुम् अर्हसि ॥ ४-३३-३५

35. **athavaa** = otherwise; **bhaaminii** = oh, lady; **enam** = him; **svayam eva draSTum arhasi** = in person, alone, to see, apt of you; **svaantva yuktaiH vacanaiH ca** = mitigatory, blent with, with words; **prasaadayitum arhasi** = to appease him, apt of you.

"Otherwise, oh, lady, you alone are apt to see him in person, and it will be apt of you to appease him with words blent with mitigation. [4-33-35]

[Verse Locator](#)

त्वत् दर्शने विशुद्ध आत्मा न स कोपम् करिष्यति ।

न हि स्त्रीषु महात्मानः क्वचित् कुर्वन्ति दारुणम् ॥ ४-३३-३६

36. vi shuddha aatmaa = highly, pure, souled one; saH = he that Lakshmana; tvat darshane = on your, appearance - on seeing you; kopam na kariSyati = anger, he will not, make - will not vent his spleen; mahaatmaanaH = great-souls; kvacit = anywhere; striiSu daaruNam na kurvanti hi = on women, rampage, will not, do - vent out, isn't it.

"Just on seeing you he that highly pure-souled Lakshmana will stop venting his spleen, by the way, great-souls will not be rampageous with women, isn't it! [4-33-36]

The real valorous heroes will not exhibit their warring faculties before palace bound ladies:

anena mahaa puruShaaH striiShu kopam na kurvanti iti suucitam - tathaa ca raaja dharme - devateShu visheSheNa raajasu braahmaNe Shu ca | niyantrya sadaa krodho vR^iddha strii baala rogiShu || dk On this premise Sugreeva is using all his kingly tactics to appease Lakshmana, while Tara is no less in her political thinking, which will be evident soon.

[Verse Locator](#)

त्वया स्वांतवैः उपक्रांतम् प्रसन्न इन्द्रिय मानसम् ।

ततः कमलपत्राक्षम् द्रक्ष्यामि अहम् अरिदमम् ॥ ४-३३-३७

37. svaantvaiH = with propitiatory - words; tvayaa = by you; upa kraantam = to his nearby, stepping in - who is approached at his nearby; prasanna indriya maanasam = pacified, senses, heart; kamala patra aksham = lotus-petal-eyed one - Lakshmana; arindamam = enemy-destroyer; tataH = then; aham drakshyaaami = I will, see.

"If you seek his presence with propitiatory words his heart and senses will be pacified, and then I will be able to see that lotus-petal-eyed Lakshmana, the destroyer of his enemies." Sugreeva thus spoke to Tara. [4-33-37]

[Verse Locator](#)

सा प्रस्खलंती मद विह्वल अक्षी

प्रलंब कांची गुण हेम सूत्रा ।

सलक्षणा लक्ष्मण संनिधानम्

जगाम तारा नमित अंग यष्टिः ॥ ४-३३-३८

38. mada vihvala akshii = tipsily, flustering, eyed one; pralamba kaancii guNa hema suutraa = with dangling, cincture's, rivière, golden, strings; sa lakshaNa = with, [queenly / lustful / natural] exquisite features; namita anga yaSTiH = bent, body, stick - bending sticklike - slender bodied Tara; saa taaraa = she, that Tara; pra skhalantii = with much, waddling gait; lakshmaNa sannidhaanam = Lakshmana's, proximity; jagaama = went to.

Exquisitely featured Tara went to the proximity of Lakshmana with a waddling gait, tipsily flustering eyes, rivière-strings of golden cincture dangling, and with a sticklike gracile body humbly bent. [4-33-38]

The inferences drawn on these expressions are: mada vihvala akshii 'dizzy are her eyes either by drinking or by the insatiate sexual hunger...' pralamba kaaancii guNa hema suutraa 'girdle ornament loosened on her love-bed is not readjusted for a public appearance...' namita anga yaSTi 'sticklike body is bent...' the body may be bent due to her humbleness, or by the weight of her breasts, or due to the ceaseless mating... sa lakshaNa 'with features of a queen, or with the features of coital expressions, or of a humble lady...' praskhalantii gamane 'a waddling gait...' due to her natural swanlike walk, or stumble of a tipsy one, or due to the fatigue of incessant coition...' If it were asked whether it is appropriate of Tara to approach Lakshmana in this condition, it is said to be quiet befitting to her. Lakshmana is son-like to her and she can see him any time. Further Lakshmana treats other females as his own mothers, that way also she can near him. Apart from these social problems, there is an imminent danger with this Lakshmana, which is more precarious

than these presentational problems. Hence she rushed to him in 'as is where is' condition concerning herself with the fate of Sugreeva and that of Kishkindha.

[Verse Locator](#)

स ताम् समीक्ष्य एव हरि ईश पत्नीम्
तस्थौ उदासीनतया महात्मा ।
अवाङ्मुखो आभूत् मनुजेन्द्र पुत्रः
स्त्री सन्निकर्षात् विनिवृत्त कोपम् ॥ ४-३३-३९

39. **mahaatmaa** = great-souled one; **saH** = he; **manuja indra putraH** = humans, king's, son [prince]; **hari iisha patniim** = monkeys', king's, wife; **taam samiikshya eva** = her, on observing, thus; **udaasiinatayaa** = unemotionally; **tasthau** = stood back; **strii sannikarSaata** = owing to female's, nearness - because of the presence of females; **vinivR^itta** [**vi ni vR^itta** = verily, back, coiled] backed down on; **kopam** = anger; **avaa~N mukhaH aabhuut** = down, faced, he became.

On observing the wife of the king of monkeys, the great-souled son of the king of humans stood aside unemotionally, and because of the presence of females he backed down on his anger with his face cast down. [4-33-39]

[Verse Locator](#)

सा पान योगात् च निवृत्त लज्जा
दृष्टि प्रसादात् च नरेन्द्र सूनोः ।
उवाच तारा प्रणय प्रगल्भम्
वाक्यम् महार्थम् परिसांतव रूपम् ॥ ४-३३-४०

40. **paana yogaat ca** = inebriety, by virtue of, also; **narendra suunoH** = king, best's, son [prince's]; **dr^iSTi prasaadaat ca** = glance, by the grace of, also; **nivR^itta lajjaa** = ceased, embarrassment - she who is unblushing; **saa taaraa** = she, that Tara; **maha artham** = highly, noteworthy; **pari saantva ruupam** = entirely, mitigatory, in its aspect - in its vein; **praNaya pragalbham** = in friendliness, bold in speech - dauntless; **vaakyam uvaaca** = sentence, spoke.

She who is unblushing by virtue of her inebriety and even by the gracious look of the prince Lakshmana, such a Tara spoke a highly noteworthy sentence that is dauntless in friendliness and entirely mitigatory in its vein. [4-33-40]

[Verse Locator](#)

किम् कोप मूलम् मनुजेन्द्र पुत्र
कः ते न सन्तिष्ठति वाक् निदेशे ।
कः शुष्क वृक्षम् वनम् आपतन्तम्
दवाग्निम् आसीदति निर्विशंकः ॥ ४-३३-४१

41. **manuja indra putra** = people-king's, son - oh, prince; **kopa muulam kim** = of anger, root [cause,] what is; **te vaak nideshe** = in your, oral, order; **kaH na santiSThati** = who is, not, abiding by; **shuSka vR^iksham vanam** = with dried up, trees, towards forest; **aa patantam** = coming, falling [befalling]; **davaagnim** = to wildfire; **kaH** = who is; **nir vi shankaH** = without, much, doubt - without a shadow of doubt; **asiidati** = drawing nigh.

"Oh, prince, what is the cause of your anger? Who is not abiding by your oral order? And who is he that draweth nigh of a wildfire that is befalling on a forest of dried-up trees, without a shadow of doubt?" Tara enquired thus with Lakshmana. [4-33-41]

[Verse Locator](#)

स तस्य वचनम् श्रुत्वा सांत्व पूर्वम् अशंकितः ।

भूयः प्रणय दृष्टार्थम् लक्ष्मणो वाक्यम् अब्रवीत् ॥ ४-३३-४२

42. saH lakshmaNaH = he, that Lakshmana; saantva puurvam = propitiatory, with a prelude of; bhuuyaH praNaya dR^iSTa artham = by far, of friendship, evincing, purpose; tasya vacanam shrutvaa = her, words, on hearing; a shankitaH = not, distrustful - Lakshmana becoming trustful; vaakyam abraviit = words, spoke.

On hearing her words which are with a prelude of propitiation, and which by far evince friendship for all practical purposes, Lakshmana trustfully spoke these words. [4-33-42]

[Verse Locator](#)

किम् अयम् काम वृत्तः ते लुप्त धर्मार्थ संग्रहः ।

भर्ता भर्तृ हिते युक्ते न च एवम् अवबुध्यसे ॥ ४-३३-४३

43. bhartR^i hite yukte = oh, Tara - in husband's, prosperity, associate of; te bhartaa = your, husband; ayam = he is; kaama vR^ittaH = lustfulness - profligacy, involved in; lupta dharma artha sangrahaH = remiss of, rectitude, [licit] riches, garnering; kim = why - he has become like that; evam = about him; na ca avabudhyase = not, also, you recognise - his dereliction is unbeknownst to you, or what.

"Oh, Tara, the associate of husband's prosperity! Why your husband is bound up in profligacy alone, remiss in garnering rectitude and riches, and his dereliction is unbeknownst to you, is it! [4-33-43]

[Verse Locator](#)

न चिंतयति राज्यार्थम् सः अस्मान् शोक परायणान् ।

स अमात्य परिषत् तारे कामम् एव उपसेवते ॥ ४-३३-४४

45. taare = oh, Tara; sa amaत्या pariSat = [your husband] with, ministers, council of; saH = he; raajya artham = kingdom, interests of; shoka paraayaNaan asmaan = in anguish, absorbed - cringing, us; na cintayati = not, thinking; kaamam eva upasevate = lechery, alone, devoted to.

"Without thinking either about the interests of the kingdom or about us that are cringing to anguish, oh, Tara, your husband along with his council of ministers is indulged in lechery. [4-33-44]

[Verse Locator](#)

स मासान् चतुर कृत्वा प्रमाणम् प्लवगेश्वरः ।

व्यतीतान् तान् मद उदग्री विहरन् न अवबुध्यते ॥ ४-३३-४५

45. saH plavageshvaraH = he, that fly-jumpers' king; catura maasaan pramaaNam kR^itvaa = four, months, criterion, on making - stipulating an embargo; mada udagraH = insensible, frantically; viharan = luxuriating in; taan vyatiitaan = them [months,] as elapsed; na avabudhyate = not, realizing.

"On stipulating a four month criterion for an embargo the king of fly-jumpers is not able to realise the completion of that period as he is frantically insensible. [4-33-45]

[Verse Locator](#)

न हि धर्मार्थ सिद्ध्यर्थम् पानम् एवम् प्रशस्यते ।

पानात् अर्थस्य कामः च धर्मः च परिहीयते ॥ ४-३३-४६

46. dharma artha siddhi artham = rectitude, riches, to achieve, for the purpose of; **evam** paanam prashasyate hi = this way, drinking, not, appreciable, isn't it; **paanaat** = by drinking; **arthasya kaamaH ca dharmaH ca** = prosperity, aspirations, also, probity, even; **parihiiyate** = will be defeated, brought to ruin.

"For the purpose of achieving rightly rectitude and rightful riches this way of bacchanalia is inappreciable, isn't it! Just going on drinking will bring prosperity, aspirations and even probity to ruin. [4-33-46]

[Verse Locator](#)

धर्म लोपो महान् तावत् कृते हि अप्रति कुर्वतः ।
अर्थ लोपः च मित्रस्य नाशे गुणवतो महान् ॥ ४-३३-४७

47. **kR^ite** = while [favour] is being done; **a prati kurvataH** = not, in turn, rendering - one who does not requite; **taavat** = thereby; **mahaan dharma lopaH hi** = awful, to rectitude, detriment [will occur,] isn't it; **guNavataH mitrasya naashe** = a noble, friend, in loosing - in loosing a noble friend; **mahaan artha lopaH ca** = great, purpose, shortcoming - a great shortcoming will also occur in his purposes.

"If one is not going to requite the favour done in his respect an awful detriment occurs in his own rectitude, isn't it. Thereby, that reneger will loose a highly noble friend and thereby a great shortcoming occurs to him in achieving his purposes. Thus a threefold ill befalls on that reneger. [4-33-47]

[Verse Locator](#)

मित्रम् हि अर्थ गुण श्रेष्ठम् सत्य धर्म परायणम् ।
तत् द्वयम् तु परित्यक्तम् न तु धर्मे व्यवस्थितम् ॥ ४-३३-४८

48. **satya dharma paraayaNam** = truthful, virtue, avowed one; such a; **mitram** = friend; **artha guNa shreSTham hi** = [than] means, [than] aspirations, greater, indeed; **tat dvayam** = that, pair [means, aspirations]; **pari tyaktam** = fully, who forsook; **[te bharta** = your husband]; **dharme vyavasthitam na tu** = in probity, standing by, not even.

"Indeed a friend avowed to truthfulness and virtuousness is greater than one's own means and aspirations, but you husband forsaking that pair of his means and aspirations that have been fulfilled by such a righteous friend, he is not even standing by the probity. [4-33-48]

[Verse Locator](#)

तत् एवम् प्रस्तुते कार्ये कार्यम् अस्माभिः उत्तरम् ।
यत् कार्यम् कार्यं तत्त्वज्ञे त्वम् उदाहर्तुम् अर्हसि ॥ ४-३३-४९

49. **kaarya tattva j~ne** = oh, task, brunt of, knower of; **tat** = therefore; **prastute kaarye** = present, task; **evam** = this way - it is unfinished; **asmaabhiH** = by us; **yat uttaram kaaryam** = what, subsequent, task; **kaaryam** = is to be undertaken; **tvam udaahartum arhasi** = you, to exemplify, apt of you.

"Therefore, when our present task is standstill in this way due to the bouts of your husband, oh, the knower of the brunt of tasks, what is it we can undertake hereafter...you yourself may aptly give an example..." Thus, Lakshmana spoke curtly to Tara. [4-33-49]

[Verse Locator](#)

सा तस्य धर्मार्थ समाधि युक्तम्
निशम्य वाक्यम् मधुर स्वभावम् ।

50. **saa taaraa** = she, that Tara; **tasya** = his - Lakshmana's; **dharma artha samaadhi yuktam** = merit, means, reconciliation, contained with; **madhura svabhaavam** = with mellow, tendency; **vaakyam nishamya** = words, on hearing; **gata arthe manu jendra kaarye** = lost, purpose, of people's, king's son [Rama's]; in that task; **vishvaasa yuktam** = confidence, having / reposing; **tam bhuuyaH uvaaca** = to him, again said.

On hearing his words containing means, merit and reconciliation, and of mellowly tendency of Lakshmana, Tara realized that the purpose of Rama is lapsed, but having confidence in ultimate success she again said to him.

Or

On hearing his words containing means, merit and reconciliation, and of mellowly tendency of Lakshmana, and even on realizing the lapse committed by Sugreeva in the purpose of Rama, yet reposing her confidence in Sugreeva's capability to achieve results, she again said to Lakshmana. [4-33-50]

[Verse Locator](#)

न कोप कालः क्षितिपाल पुत्र
न च अपि कोपः स्व जने विधेयः ।
त्वत् अर्थ कामस्य जनस्य तस्य
प्रमादम् अपि अर्हसि वीर सोढुम् ॥ ४-३३-५१

51. **kshiti paala putra** = oh, earth's, lord's, son; **kopa kaalaH na** = anger, time, this is not; **sva jane kopaH na ca api vidheyaH** = on own, people, anger, not, also, even, imposed - shown; **viira** = oh, brave one; **tvat artha kaamasya** = for your, results, who is desirous of; **tasya janasya** = that, person's [of Sugreeva]; **pramaadam api** = fault, even; **soDhum arhasi** = to tolerate, apt of you.

"Oh, prince, this not the time for angering, also your own people shall not be subjected to anger, and it will be apt of you to tolerate Sugreeva's fault because he is desirous of achieving results for you. [4-33-51]

[Verse Locator](#)

कोपम् कथम् नाम गुण प्रकृष्टः
कुमार कुर्यात् अपकृष्ट सत्त्वे ।
कः त्वत् विधः कोप वशम् हि गच्छे
सत्त्व अवरुद्धः तपसः प्रसूतिः ॥ ४-३३-५२

52. **kumaara** = oh, lad; **guNa pra kR^iSTaH** = by merits, high-minded one [superior]; **apa kR^iSTa sattve** = on one with - deducted, mightiness - mightless, on inferior being; **kopam** = anger; **katham naama kuryaat** = how, in name, will be made; **sattva** = by purity - by perfection; **ava ruddhaH** = held back - one who is restrained; **tapasaH prasuutiH** = for contemplation, gravitas [and other aspects of abstemiousness,] source of; **tvat vidhaH** = your, kind of; **kaH kopa vasham gacChe hi** = who, in anger's, control, enters [submits himself,] indeed.

How in name can a meritoriously high-minded being will show his anger on a relatively mightless inferior being, say Sugreeva, whose mightiest brother's mightiness and essence, say that of Vali, are deducted by none other but by your brother associated with you, and oh, lad, who goes into the control of fury, say of your kind, while he is restrained by his perfection, and a source of abstemiousness. [4-33-52]

जानामि कोपम् हरि वीर बन्धोः
 जानामि कार्यस्य च काल संगम् ।
 जानामि कार्यम् त्वयि यत् कृतम् नः
 तत् च अपि जानामि यत् अत्र कार्यम् ॥ ४-३३-५३

53. hari viira bandhoH = oh, monkey, champion's [Sugreeva's], friend of [of Rama]; kopam jaanaami = anger, [Rama's anger,] I am aware of; kaaryasya kaala sangam ca jaanaami = of task, time, association [lapse,] also, I am aware; tvayi = in your respect; naH = to us - by us; yat kR^itam = what, is done - which fault is done by us; kaaryam = that work - delay; jaanaami = I am aware of; atra yat kaaryam = in this matter, which [is to be done; tat ca api = jaanaami = that, also, even, I am aware of.

"I am aware of the fury of Rama, the friend of champion of the monkeys, namely Sugreeva, I am also aware of the time lapse in the task, I am even aware of the folly we have committed, and what need be done in this matter, I am well aware. [4-33-53]

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तत् च अपि जानामि यथा अविषह्यम्
 बलम् नरश्रेष्ठ शरीरजस्य ।
 जानामि यस्मिन् च जने अवबद्धम्
 कामेन सुग्रीवम् अस्तकम् अद्य ॥ ४-३३-५४

54. nara shreSTha = oh, best one among men; shariira jasya = body, generated - bodily pleasures / or, of Love-god; balam = intensity of; yathaa = as to how; a vi Sahyam = not, verily, tolerable - highly intolerable; tat ca api = that, also, even; jaanaami = I am aware; yasmin = in which; jane = people - female vanara-s; sugriivam astakam = Sugreeva, incessantly; adya kaamena = now, with lust; avabaddham = bound up in; jaanaami = I am aware.

"As to how the intensity of bodily pleasure-seeking will be highly intolerable, I am aware even of that, and I am equally aware of those female vanara-s with whom Sugreeva is now incessantly bound up with lust. [4-33-54]

The females with whom Sugreeva is bound up are his wives, and there may be a self-forgetting involvement but there is no illegitimacy in it.

Verse Locator

न काम तन्त्रे तव बुद्धिः अस्ति
 त्वम् वै यथा मन्यु वशम् प्रपन्नः ।
 न देश कालौ हि न च अर्थ धर्मौ
 अवेक्षते काम रतिः मनुष्यः ॥ ४-३३-५५

55. tvam yathaa manyu vasham prapannaH = you, as to how, fury's, control, gone into; gauging by it; tava buddhiH kaama tantre na asti = your, mind, in sensual, spells, is not, there - you are disinclined to bodily pleasures, hence you do not understand; kaama ratiH manuSyah = those in sensualities, delighted in, man - humans; desha kaalau = place, time; na avekshate hi = will not, observe, isn't it; artha dharmau ca = [ethical] means, [holy] merits, also - he does not care.

"Gauging by your mindset which is presently bridled by fury, you appear to be disinclined towards spells of sensualities, thus these aspects are past your comprehension. All right! If a man were to be voluptuary he will be inadvertent of place and time, isn't it! Then, how about ethicalities, or rights and wrongs? [4-33-55]

तम् काम वृत्तम् मम सन्निकृष्टम्
काम अभियोगात् च विमुक्त लज्जम् ।
क्षमस्व तावत् पर वीर हन्तः
तव भ्रातर्म वानर वंश नाथम् ॥ ४-३३-५६

56. para viira hantaH = oh, enemy, braving, eradicator of; kaama vR^ittam = in lust, one who is delighting; mama sannikR^iSTam = in my, available in my presence - consorted with me; kaama abhiyogaat ca = in lusty, vehemence, also; vimukta lajjam = one who shunned, decency; such a; tava bhraataram = your, brother - brother-like; vaanara vamsha naatham = Vanara, dynasty, protector of; taavat kshamasva = ergo, you condone.

"He who shunned decency because of the vehemence of randiness, oh, the eradicator of braving enemies, and he who is delighting in lust is consorted with me, ergo condone your brother-like Sugreeva, the protector of Vaanara dynasty. [4-33-56]

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महर्षयो धर्म तपोभिरामाः
कामा अनुकामाः प्रति बद्ध मोहाः ।
अयम् प्रकृत्या चपलः कपिः तु
कथम् न सज्जेत सुखेषु राजा ॥ ४-३३-५७

57. tapaH dharma abhiraamaaH = pious asceticism, in holy merit, delight in; maharSayaH = esteemed sages; they are; kaamaa anukaamaaH = desire [fulfilment,] in tow followers; pratibaddha mohaaH = entangled, in lust; kapiH tu = monkey, on his part; prakR^ityaa capalaH = [Sugreeva] by nature, impulsive; such as he is; ayam raajaa = this one - Sugreeva, [besides being a] king; sukheSu katham na sajjeta = enjoyments, how, not, wallows in.

"Esteemed sages who take delight in their holy merit and pious asceticism, they themselves will be closely following the course of their desire fulfilment when entangled in lust, then how about this one, namely Sugreeva, being an impulsive monkey, besides being a king, how he cannot wallow in enjoyments. [4-33-57]

There are numerous examples for this saying of Tara that great saints and sage are disturbed in the ascetic practises by womanly charms. For this Dharmaakuutam says: anena atyanta strii kaamuko dharma vibhrShTo bhavati it suucitam - anena maharShibhiH api apariharyaH kaamaH praakR^itaiH katham pari hartum shakya iti uktam - tathaa ca praaciinaaH - vishvaamitra paraashara prabhR^itayo vaata ambu parNa ashanaaH te api strii mukha pankajam sulalitam dR^iShTvaiva moham gataaH | dk 'when the great sages like Vishvamitra and Paraashara, who thrive on air, water and leaves, when sensed the delicate scent of the face of a female, they are lured by those females...' an ancient saying.

[Verse Locator](#)

इति एवम् उक्त्वा वचनम् महार्थम्
सा वानरी लक्ष्मणम् अप्रमेयम् ।
पुनः स खेदम् मद विह्वलाक्षी
भर्तुर् हितम् वाक्यम् इदम् बभाषे ॥ ४-३३-५८

58. mada vihvala akshii = by inebriety, fluttery, eyed one; saa vaanarii = she, that vanara female - Tara; aprameyam lakshmaNam = with inestimable, Lakshmana; iti evam uktvaa = this, way, on saying; mahaa artham vacanam = of great import, sentence; punaH = again; sa khedam = with, anguish - sentimentally [sa khelam = with, vivaciousness -

vivaciously]; **bhartuH hitam** = for husband's, in wellbeing of; **idam vaakyam babhaaSe** = this, sentence, spoke.

She that vanara female Tara whose eyes are fluttery under the influence having said this way, she again picked up where she left off and sentimentally spoke this sentence to Lakshmana whose brunt is inestimable, in the interest of her husband's wellbeing. [4-33-58]

[Verse Locator](#)

उद्योगः तु चिर आज्ञप्तः सुग्रीवेण नरोत्तम ।
कांस्य अपि विधेयेन तव अर्थ प्रति साधने ॥ ४-३३-५९

59. **nara uttama** = oh, among people, best one; **kaamsya vidheyena api** = of pleasures, in servility, even though; **sugriiveNa** = by Sugreeva; **tava artha prati saadhane** = your, objective, towards, achieving; **udyogaH tu** = endeavour, on its part; **cira aaj~naptaH** = long ago, ordered.

"On the part of his endeavour in your task, oh, best one among men, he has ordered long before for its operation aiming to achieve your objective, despite of the fact that he is servile to overindulgence. [4-33-59]

[Verse Locator](#)

आगता हि महा वीर्या हरयः काम रूपिणः ।
कोटि शत सहस्राणि नाना नग निवासिनः ॥ ४-३३-६०

60. **mahaa viiryaa** = marvellously, intrepid; **kaama ruupiNaH** = by wish, guise-changers; **naanaa naga nivaasinaH** = on various, on mountains, residents of; **koTi shata sahasraaNi** = in millions, hundreds, thousands; **harayaH aagataa hi** = monkeys, have come, by all means.

"By all means, marvellously intrepid Vanara-s that are the residents of various mountains and that can change guise just by their wish have come in hundreds, in thousands, in millions. [4-33-60]

[Verse Locator](#)

तत् आगच्छ महाबाहो चारित्रम् रक्षितम् त्वया ।
अच्छलम् मित्र भावेन सताम् दरा अवलोकनम् ॥ ४-३३-६१

61. **mahaa baahuH** = oh, dextrous one; **tat** = hence; **aagacCha** = oh, come on; **tvayaa caaritam rakshitam** = by you, tradition, is upheld; **sataam** = for good-willers; **mitra bhaavena** = with friendly, intent; **daraa avalokanam** = [friend's] wives, peering at; a cChalam not, deceitful - not, impolite.

"Hence oh, dextrous one, get inside the palace-chambers for you have been standing here at the door coyly unwilling to behold womenfolk inside, and enough is this upholding of tradition by you. Oh, come on, peering at the wives of friends with a friendly intent is not at all impolite for good-willers." Thus Tara affectionately invited Lakshmana inside the palace-chambers. [4-33-61]

[Verse Locator](#)

ताराया च अभ्यनुज्ञात त्वरया चा अपि चोदितः ।
प्रविवेश महाबाहुः अभ्यंतरम् अरिन्दमः ॥ ४-३३-६२

62. **mahaabaahuH** = dextrous one; **arindamaH** = enemy-destroyer; Lakshmana; **taaraayaa ca api** = by Tara, also, even; **abhyanuj~naata** = welcomed; **tvarayaa ca coditaH** = by haste, also, even, hastened; **pravivesha abhyantaram** [mandiram, or, abhi antaram] entered, select-chambers [interiors].

ततः सुग्रीवम् आसीनम् कांचने परम आसने ।
महाअर्ह आस्तरणोपेते ददर्श आदित्य संनिभम् ॥ ४-३३-६३
दिव्य आभरण चित्रांगम् दिव्य रूपम् यशस्विनम् ।
दिव्य माल्यांबर धरम् महेन्द्रम् इव दुर्जयम् ॥ ४-३३-६४
दिव्य आभरण माल्याभिः प्रमदाभिः समावृतम् ।
संरब्धतर रक्ताक्षो बभूव अंतक संनिभः ॥ ४-३३-६५

63, 64, 65. tataH = then; mahaa arha aastaraNa upete = great, worth, upholstery, having; kaancane parama aasane = golden, on high, seat; aasiinam = he who is sitting; aaditya sannibham = Sun, similar in shine; divya aabharaNa citra angam = with excellent, ornaments, remarkable, bodied; divya ruupam = marvellous, in appearance; yashasvinam = at glorious one; divya maalya ambara dharam = exquisite, garlands, robes, wearing; mahendram iva = Mahendra, as with; dur jayam = not, conquerable one; divya aabharaNa maalyaabhiH = that are with precious, ornamentation, garlands; pramadaabhiH sam aavR^itam = womenfolk, well, [Sugreeva is] enwreathed; at such a; sugriivam = at Sugreeva; dadarsha = has seen; and Lakshmana became; samrabdhatara rakta akshaH = with very frantic, bloodshot, eyed; antaka sannibhaH babhuuva = Terminator, similar to, he became.

Lakshmana has then seen him who is seated like the Sun in firmament on a choicest golden seat which is elaborated with worthiest upholstery, whose body is remarkable besides being spruced up with excellent ornaments, who is wearing exquisite garlands and robes, who is glorious with a marvellous appearance and even appeared as an unconquerable as with Indra, and who is presently enwreathed with vanara-females who are also bedecked with precious ornamentation and garlands, and on seeing him Lakshmana with frantically bloodshot eyes appeared as the Terminator. [4-33-63, 64, 65]

रुमाम् तु वीरः परिरभ्य गाढम्
वर आसनस्थो वर हेम वर्णः ।
ददर्श सौमित्रिम् अदीन सत्त्वम्
विशाल नेत्रः स विशाल नेत्रम् ॥ ४-३३-६६

66. rumaam gaaDham parirabhya = Ruma [his wife,] tightly, on hugging; vara aasana sthaH = who on an exquisite, seat, seated; vara hema varNaH = who with - rich, golden, in complexion; vishaala netraH = who is a wide, eyed one, [Sugreeva, in suspicion]; viiraH = brave one; saH = he, that Sugreeva; a diina sattvam = one who is - un, flinching, in quintessence; vishaala netram = broad, eyed one [in fury]; at such; saumitrim = at Saumitri; dadarsha = saw.

Sugreeva whose complexion is like that of rich gold is seated on an exquisite seat tightly hugging his wife Ruma, and that brave one has seen Lakshmana whose quintessence is never-flinching, thus, that suspiciously wide-eyed Sugreeva made sheep eyes at the furiously broad-eyed Lakshmana. [4-33-66]

Thus, this is the 33rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Holy Empire of Monkeys

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Lakshmana enters the interior of Sugreeva's chamber. Sugreeva finding him there is alarmed and approaches him in all his humbleness. Then Lakshmana chastens Sugreeva with harsh words and cautions him to face the wrath of the arrows of Rama.

[Verse Locator](#)

तम् अप्रतिहतम् क्रुद्धम् प्रविष्टम् पुरुषर्षभम् ।
सुग्रीवो लक्ष्मणम् दृष्ट्वा बभूव व्यथित इन्द्रियः ॥ ४-३४-१

1. sugriivaH = Sugreeva; a prati hatam = unimpededly; praviSTam = he who entered; kruddham = infuriated one; puruSar Sabham = illustrious one; tam lakSmaNam dR^iSTvaa = him, Lakshmana, on seeing; vyathita indriyaH = with agitated, senses; babhuuva = became.

On seeing the illustrious Lakshmana who entered unimpededly and infuriately, Sugreeva became one with agitated senses. [4-34-1]

[Verse Locator](#)

क्रुद्धम् निःश्वसमानम् तम् प्रदीप्तम् इव तेजसा ।
भ्रातुर् व्यसन संतप्तम् दृष्ट्वा दशरथ आत्मजम् ॥ ४-३४-२
उत्पपात हरिश्रेष्ठो हित्वा सौवर्णम् आसनम् ।
महान् महेन्द्रस्य यथा स्वलंकृत इव ध्वजः ॥ ४-३४-३

2. kruddham niHshvasamaanam = one who is - exasperated, exhaling [heavily]; tejasa pra diiptam iva = by flare, verily, fiery [firestorm,] as with; bhraatuH vyasana santaptam = in brother's [Rama's,] anguish, searing with; tam dasharatha aatmajam = at him, Dasharatha's, son; dR^iSTvaa = having seen; harishreSThaH = monkey, the best - Sugreeva; sauvarNam aasanam hitvaa = golden, seat, discarding; mahendrasya = Mahendra's; svalankR^ita mahaan dhvajaH iva = highly decorated, lofty, flagstaff, like; ut papaata = hopped up, got down - tottered.

On seeing Lakshmana, the son of Dasharatha, who is exasperated and exhaling heavily, and who searing in the anguish of his brother is flaring up like a firestorm, Sugreeva hopped up from his golden seat and tottered like the highly decorated flagstaff of Indra, which will be wobbly before it is thrown to ground after the ritual. [4-34-2, 3]

[Verse Locator](#)

उत्पतंतम् अनूत्पेतू रुमा प्रभृतयः स्त्रियः ।
सुग्रीवम् गगने पूर्णम् चंद्रम् तारा गणा इव ॥ ४-३४-४

4. rumaa prabhR^itayaH striyaH = Ruma, et al, females; ut patantam = up, falling - jumping up; sugriivam = with Sugreeva; gagane puurNam candram = in sky, with full, moon; taaraa gaNaa iva = stars, cluster, as with; anu utpetuu = following, jumped up.

While Sugreeva is jumping up stumbingly, stumbled with him are Ruma and the other females in tow, who are so far clinging to him, like the clusters of stars that spring up on the emergence of full moon in sky. [4-34-4]

[Verse Locator](#)

संरक्त नयनः श्रीमान् संचचार कृतांजलिः ।

बभूव अवस्थितः तत्र कल्प वृक्षो महान् इव ॥ ४-३४-५

5. sam rakta nayanaH shriimaan = bloodshot, eyed, fortunate [Sugreeva]; kR^ita anjaliH = making, palms-adjointed; samcacaara [sam ca caara] = verily, flurried towards [Lakshmana]; mahaan kalpa vR^ikSaH iva = lofty, wish-fulfilling, tree, as with; tatra avasthitaH babhuuva = there, remained standing, he became.

That fortunate Sugreeva whose eyes are bloodshot with drinking flurried towards Lakshmana adjoining palms in supplication, and became standstill at his nearby, like a lofty kalpa vriksha wish-fulfilling tree. [4-34-5]

This kalpa vR^iksha is a mythological tree that fulfils any expectation of its devotee and it fetches from pin to elephant, if sought in earnest. There is another of this kind called kaama dhenu 'wish-fulfilling cow' which does the same function for which many mythological wars were waged. This attribute, all-endower, is sometimes given to Lakshmana in this verse, but here Sugreeva is the giver and Lakshmana is the taker, so this belongs to Sugreeva now.

[Verse Locator](#)

रुमा द्वितीयम् सुग्रीवम् नारी मध्य गतम् स्थितम् ।

अब्रवीत् लक्ष्मणः क्रुद्धः स तारम् शशिनम् यथा ॥ ४-३४-६

6. sa taaram = with, stars; shashinam yathaa = moon, as with; rumaa dvitiiyam = Ruma, as second one - at side; naarii madhya gatam = females, amid, one who is; sthitam = staying; sugriivam = to Sugreeva; kruddhaH lakSmaNaH abraviit = infuriated, Lakshmana, spoke.

Infuriate Lakshmana spoke to Sugreeva who like the star clustered moon is standing with his wife Ruma at his side amid other vanara females. [4-34-6]

[Verse Locator](#)

सत्त्व अभिजन संपन्नः स अनुक्रोशो जितेन्द्रियः ।

कृतज्ञः सत्य वादी च राजा लोके महीयते ॥ ४-३४-७

7. sattva = having force dynamic; abhi jana sampannaH = having close, people [best troopers, or best lineage,] abounding with; sa anukroshaH = with, sympathy; jita indriyaH = with conquered, senses; kR^ita j~naH = faithful one; satya vaadii ca = truth, advocate of, also; such a; raajaa = king; loke mahiiyate = in world, thrives.

"One who is dynamic, abounding with best troopers, sympathetic, senses conquered, a faithful one and an advocate of truth, he alone thrives as a king in the world. [4-34-7]

[Verse Locator](#)

यस्तु राजा स्थितो अधर्मे मित्राणाम् उपकारिणाम् ।

मिथ्या प्रतिज्ञाम् कुरुते को नृशंस तरः ततः ॥ ४-३४-८

8. yaH raajaa tu =which, king, but; a dharme sthitaH = in dishonesty, abiding; [yaH sthitaH raajaa tu a dharme sthitaH = he who, is enthroned, as king, but, anchored himself, to dishonesty]; upakaariNaam mitraaNaam = to helpful, friends; mithyaa pratij~naam kurute = fake, assurance, makes; tataH = than him; nR^ishamsa taraH = ruthless, higher in degree - more than; kaH = who is there.

"He who is enthroned as a king but anchored himself to dishonesty and makes fake assurances to helpful friends, who can be more ruthless than him? [4-34-8]

[Verse Locator](#)

शतम् अश्व अनृते हन्ति सहस्रम् तु गव अनृते ।
आत्मानम् स्व जनम् हन्ति पुरुषः पुरुष अनृते ॥ ४-३४-९

9. puruSaH = a person; ashva a nR^ite = horse, un, truth - becomes untruthful in respect of a horse, and its donation; shatam hanti = hundred, killing; gava anR^ite = cows, in belying; sahasram = a thousand - in the case of belied hope of donating a cow he is killing a thousand; puruSa anR^ite = a man, in belying - in the case of belying to a man to help; aatmaanam sva janam hanti = himself, own, people [kith and kin,] he kills.

"A person gets attached to the sin of killing of a hundred of his manes, deified souls of his own ancestors, if he promises to gift one horse but fails to do so, and in promising to gift one cow but failing in it he gets the sin of killing a thousand manes, and if he promises to a person to do the needful help and fails in rendering that help, then he gets the sin of suicide along with the sin of killing his own kith and kin. [4-34-9]

The above verse will be generally translated as 'A person gets attached to the sin of killing of a hundred horses if he promises to gift one horse but fails to do so, and in promising to gift one cow but failing in it he gets the sin of killing a thousand cows, and if he belies to a person to do the needful help, he then gets the sin of killing himself along with his own kith and kin...' But, it is not the sin of killing hundred horses or thousand cows, but it the sin of killing those many numbers of killer's manes, the deified souls of one's own dead ancestors. This is as per Manu dharma and it is detailed in Dharmaakuutam as:

atra ashva viShaye anR^itam vaktaa sva puurva puruShaaNaam shatam hanti - svargaat pracyavya narakam tiryak yonim vaa praapayati - gava anR^ite sahasram sva puurva puruShaam tathaa karoti - puruSha viShaye anR^ite sa baandhavaH svayam eva narakam tiryak yoni vaa praapnoti iti uktam - - maanave - - yaavato baandhavaan asmin hanti saakShe anR^itam vadan - - panca pashva anR^itam hanti dasa hanti gava anR^ite - - dk& and he goes on quoting Prahlada and Dudhanva discussion in Maha Bharata, Udyoga parva. Killing the already dead souls is lesser sin than the killing of living beings and committing suicide.

[Verse Locator](#)

पूर्वम् कृतार्थो मित्राणाम् न तत् प्रति करोति यः ।
कृतघ्नः सर्व भूतानाम् स वध्यः प्लवगेश्वर ॥ ४-३४-१०

10. plavageshvara = oh, monkey's, king; puurvam = earlier; kR^ita arthaH = fulfilled, purposes - whose purposes are fulfilled; yaH = he who is; mitraaNaam = to friends; tat = for that - for that helpful deed; na prati karoti = not, in return, does - will not requite; kR^itaghnaH = such a - unfaithful - treacherous one; saH = he is; sarva bhuutaanaam = for all, beings; vadhyaH = killable.

"He who gets his means fulfilled earlier through his friends but does not requite them, oh, king of monkeys, such a treacherous one is eliminable for all beings. [4-34-10]

[Verse Locator](#)

गीतो अयम् ब्रह्मणा श्लोकः सर्व लोक नमस्कृतः ।
दृष्ट्वा कृतघ्नम् क्रुद्धेन तम् निबोध प्लवग्माम ॥ ४-३४-११

11. plavamgama = oh, fly-jumper; kR^itaghnam dR^iSTvaa = perfidious one, on observing; sarva loka namaskR^itaH = by all, worlds, revered; kruddhena brahmaNaa =

ireful, by Brahma; **ayam shlokaH** = this, verse; **giitaH** = sung - declared; **tam nibodha** = that, you be informed.

"On seeing such perfidious soul, oh, fly-jumper, Brahma irefully declared this verse which is revered by all the worlds, you too may know it. [4-34-11]

Here Brahma may either be the Four-faced creator of worlds or His brainchild Svayambhu Manu who constructed the **manu dharma shaastra**'the moral and social code for humans.'

[Verse Locator](#)

गो घ्ने च एव सुरापे च चौरै भग्न व्रते तथा ।
निष्कृतिर् विहिता सद्भिः कृतघ्ने न अस्ति निष्कृतिः ॥ ४-३४-१२

12. **go ghne** = in respect of - cow, slayers; **suraape ca eva** = liquor-drinkers, also, thus; **caure** = for thieves; **tathaa** = likewise; **bhagna vrata** = infringers, of solemnity; **sadbhiH niSkR^itiH vihitaa** = by savants, atonement, ordained; **kR^ita ghne niSkR^itiH na asti** = for treacherous one, atonement, not, available.

"The savants have ordained atonement for slayers of cows, for drinkers of liquors, thus for thieves and infringers of solemnity, but no atonement is available to a treacherous person. [4-34-12]

[Verse Locator](#)

अनार्य त्वम् कृतघ्नः च मिथ्या वादी च वानर ।
पूर्वम् कृतार्थो रामस्य न तत् प्रतिकरोषि यत् ॥ ४-३४-१३

13. **vaanara** = oh, vanara; **puurvam kR^ita arthaH** = firstly, fulfilled are, your means; **tvam** = you; **yat** = by which reason; **raamasya na pratikaroSi** = for Rama, not, reciprocating; **tat** = thereby; **an aarya** = you are - un, cultured; **kR^itaghnaH ca** = unfriendly; **mithyaa vaadii ca** = illusive, of you word, also.

"Oh, Vanara, firstly you have got your purpose fulfilled and by that reason you are not reciprocating help to Rama, thereby you are an uncultured and unfriendly one, and illusive is your word of honour. [4-34-13]

[Verse Locator](#)

ननु नाम कृतार्थेन त्वया रामस्य वानर ।
सीताया मार्गणे यत्नः कर्तव्यः कृतम् इच्छता ॥ ४-३४-१४

14. **vaanara** = oh, Vanara; **kR^itaarthena [tvayaa]** achieved means, [by you]; **raamasya kR^itam** = by Rama, done [kaaryam = favour]; **icChataa** = wishing [to fulfil]; **tvayaa** = such as you are, by you; **siitaayaaH maargaNe** = Seetha, in quest of; **yatnaH** = endeavour; **nanu naama kartavyaH** = is it not, I wonder, doable - duty.

"Oh, Vanara, you achieved your means through Rama, and Rama is wishing for his endeavour through you, and I wonder whether the search for Seetha is not your duty? [4-34-14]

[Verse Locator](#)

स त्वम् ग्राम्येषु भोगेषु सक्तो मिथ्या प्रतिश्रवः ।
न त्वाम् रामो विजानीते सर्पम् मण्डूक राविणम् ॥ ४-३४-१५

15. **mithyaa pratishravaH** = one who made - illusive, promise; **saH tvam** = such as you are; **graamyeSu bhogeSu saktaH** = in churlish, pleasures, conjugated - basking in; **raamaH** = Rama; **tvaam** = you; **maNDuuka raaviNam sarpam** = with frog's, sounding - croaking, as a serpent; **na vijaaniite** = not, realized.

"An illusive promisor basking in churlish pleasures, such as you are, Rama has not realised that you are a serpent with the croaking of a frog. [4-34-15]

[Verse Locator](#)

महाभागेन रामेण पापः करुण वेदिना ।

हरीणाम् प्रापितो राज्यम् त्वम् दुरात्मा महात्मना ॥ ४-३४-१६

16. mahaa bhaagena = highly, prudent; maha aatmanaa = from noble-souled one; karuNa vedinaa = compassion, knower of [compassionate Rama]; raameNa = by Rama; paapaH = sinner [Sugreeva]; dur aatmaa = evil-souled one; such a you are; tvam = you; hariiNaam raajyam praapitaH = monkey's, kingdom, made as gained - you got kingdom indirectly.

"By the highly prudent and compassionate Rama, you the sinner got the kingdom of monkeys, and it is a gain of an evil-soul from a noble-soul. [4-34-16]

[Verse Locator](#)

कृतम् चेत् न अभिजानीषे राघवस्य महात्मनः ।

सद्यः त्वम् निशितैर् बाणैर् हतो द्रक्ष्यसि वालिनम् ॥ ४-३४-१७

17. tvam = you; mahaatmanaH raaghavasya kR^itam = by the noble-souled one, by Raghava, what is done; na abhijaaniiSe yadi cet = not, you recognise, if; sadyaH = = instantly; nishitaiH baaNaiH hataH = with incisive, arrows, when killed; vaalinam drakSyasi = Vali, you will see.

"If you do not recognise what the noble-souled Raghava has done to you, you will be instantly killed with incisive arrows enabling you to see Vali. [4-34-17]

[Verse Locator](#)

न च संकुचितः पन्था येन वाली हतो गतः ।

समये तिष्ठ सुग्रीव मा वालि पथम् अन्वगाः ॥ ४-३४-१८

18. sugriiva = oh, Sugreeva; samaye tiSTha = by commitment, you abide; hataH vaalii = killed, Vali; yena = by which - path; gataH = has gone; that; pamthaaH = that path; na sa samkucitaH = not, that path, tapered off; vaali patham maa anvagaaH = Vali's, path, do not, follow.

"Oh, Sugreeva, abide by your commitment. The path by which slain Vali has gone that path is not tapered off, as such do not tread Vali's path. [4-34-18]

This verse is the same as the one at 4-30-81 in Rama's words and Lakshmana is reproducing the same.

[Verse Locator](#)

न नूनम् इक्ष्वाकु वरस्य कार्मुकात्

शरान् च तान् पश्यसि वज्र संनिभान् ।

ततः सुखम् नाम विषेवसे सुखी

न राम कार्यम् मनसा अपि अवेक्षसे ॥ ४-३४-१९

19. nuunam = definitely; ikSvaaku varasya = Ikshvaku dynasty, best one from; kaarmukaat = from bow; vajra sannibhaan = Thunderbolt, similar; taan sharaan ca = them, arrows, even; na pashyasi = not, you see; tataH = thereby; sukhii = joyously; sukham vi Sevase [ni Sevase] naama = luxuries, you are enjoying, probably; manasaa api = at heart, even; raama kaaryam = about Rama's, mission; na avekSase = not, envisaging - giving a thought to it.

"Definitely you are not envisaging the Thunderbolt similar arrows from the bow of the best one from Ikshvaku dynasty, Rama, thereby you are enjoying luxuries joyously without giving a thought to Rama's mission even at your heart. [4-34-19]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुर् त्रिंशः सर्गः

Thus, this is the 34th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Holy Empire of Monkeys : Chapter 34

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

Tara appeases Lakshmana and reasons with him about the delay, which is held as delay by Rama, but in actuality it is the preparatory time lag. She gives an account of Ravana's forces that cannot be countered without proper assistance of Vanara military. She informs Lakshmana that all the Vanara forces are mobilized and they present themselves before Rama on this very day.

[Verse Locator](#)

तथा ब्रुवाणम् सौमित्रिम् प्रदीप्तम् इव तेजसा ।
अब्रवीत् लक्ष्मणम् तारा तारा अधिप निभ आनना ॥ ४-३५-१

1. **tathaa bruvaaNam** = then, who is speaking; **tejasaa pra diiptam iva** = with his resplendence, highly, blazing, as though; **saumitrim** = to Sumitra's son; **lakSmaNam** = to Lakshmana; **taaraa adhipa nibha aananaa** = stars', lord's [moon,] in shine, faced one; **taaraa abraviit** = Tara, spoke.

Tara with her visage that shines like the Lord of Stars, namely the Moon, then spoke to the son of queen Sumitra, namely Lakshmana, who while he is speaking is as though blazing with his own resplendence. [4-35-1]

[Verse Locator](#)

न एवम् लक्ष्मण वक्तव्यो न अयम् परुषम् अर्हति ।
हरीणाम् ईश्वरः श्रोतुम् तव वक्त्रात् विशेषतः ॥ ४-३५-२

2. **lakSmaNa** = oh, Lakshmana; **ayam** = this; **hariiNaam iishvaraH** = for monkeys, king - Sugreeva; **evam na vaktavyaH** = this way, not, speakable - addressed; **visheSataH** = especially; **tava vaktraat** = from your, mouth [tongue]; **paruSam** = harsh - words, tongue-lashing; **shrotum na arhati** = [he] to listen, not, apt - not the right one.

"Let not this king of monkeys be addressed in this way, oh, Lakshmana, and he is not warranted to listen such tongue-lashing, especially from your tongue. [4-35-2]

[Verse Locator](#)

न एव अकृतज्ञः सुग्रीवो न शठो न अपि दारुणः ।
न एव अनृत कथो वीर न जिह्मः च कपीश्वरः ॥ ४-३५-३

3. **viira** = oh, brave Lakshmana; **kapiishvaraH sugriivaH** = monkey-king, Sugreeva; **a kR^itaj~naH na** = un, thankful, he is not; **shaThaH na** = treacherous, not; **daaruNaH api na** = iniquitous one, not; **a nR^ita kathaH** = un, truth, utterer; **na eve** = not, even; **jihmaH ca na** = duplicitous, also, not.

"Sugreeva is not an unthankful one, oh, brave Lakshmana, a treacherous one - no; a flagitious one - no; an utterer of untruth - no; a duplicitous one, no, this king of monkeys is not even that. [4-35-3]

[Verse Locator](#)

उपकारम् कृतम् वीरो न अपि अयम् विस्मृतः कपिः ।
रामेण वीर सुग्रीवो यत् अन्यैः दुष्करम् रणे ॥ ४-३५-४

4. **viira** = oh, valiant Lakshmana; **kapiH** = monkey; **ayam sugriivaH** = this, Sugreeva; **raNe** = in combat; **yat anyaiH duSkaram** = which, for others, is impractical; such impractical deed is; **raameNa kR^itam** = by Rama, that has been done - in eliminating Vali; **upakaaram** = that favour; **na vismR^itaH api** = not, forgotten - disregarded, also.

"Although he is a monkey this Sugreeva has not dismissed from his mind even the favour Rama has done in his respect, oh, valiant Lakshmana, which in combat is impractical for others. [4-35-4]

[Verse Locator](#)

राम प्रसादात् कीर्तिम् च कपि राज्यम् च शाश्वतम् ।
प्राप्तवान् इह सुग्रीवो रुमाम् माम् च परंतप ॥ ४-३५-५

5. **parantapa** = oh, enemy-scorcher Lakshmana; **sugriivaH** = Sugreeva; **iha** = now; **raama prasaadaat** = by Rama's, beneficence; **kiirtim ca** = reputation, also; **shaashvatam kapi raajyam ca** = everlasting, monkeys, kingdom - kingship, also; **rumaam ca** = Ruma, also; **maam ca** = me, also; **praaptavaan** = has obtained - privileged with.

"By the beneficence of Rama, oh, the enemy-scorcher Lakshmana, now Sugreeva is privileged with reputation, everlasting kingship of monkeys, more so with Ruma and me as well. [4-35-5]

[Verse Locator](#)

सुदुःख शयितः पूर्वम् प्राप्य इदम् सुखम् उत्तमम् ।
प्राप्त कालम् न जानीते विश्वामित्रो यथा मुनिः ॥ ४-३५-६

6. **puurvam** = hitherto; **su duHkha shayitaH** = high, anguish, tolerated [or, reposed agonisingly]; **uttamam idam sukham praapya** = excellent, this, comfort [of kingship,], on getting; **vishvaamitraH muniH yathaa** = Vishvamitra, saint, as with; **praapta kaalam** = attained, time [timely action]; **na jaaniite** = not, aware of - not oriented himself.

"Hitherto he has tolerated high anguish and on the attainment of this high comfort of kingship he has not oriented himself to the time-oriented actions as with saint Vishvamitra. [4-35-6]

[Verse Locator](#)

घृताच्याम् किल संसक्तो दश वर्षाणि लक्ष्मण ।
अहो अमन्यत धर्मात्मा विश्वामित्रो महामुनिः ॥ ४-३५-७

7. **lakSmaNa** = oh, Lakshmana; **dharmaatmaa mahaa muniH vishvaamitraH** = virtue-souled, great-sage, Vishvamitra; **dasha varSaani** = for ten, years; **ghR^itaacyaam sansaktaH** = with Ghritaachi, clinging together; **ahaH amanyata kila** = as one day, he regarded as, forsooth.

"Oh, Lakshmana, that great-sage Vishvamitra clinging together with Ghritaachi, an angelic apsara, for a period of ten years, forsooth that virtue-souled sage regarded that period as one day. [4-35-7]

In Bala Kanda the legend of Vishvamitra is there. And there his association with Menaka is narrated. Some say the Menaka and Ghritaachi are the same apsara-s. But others say that Ghritaachi is a separate apsara. Vishvamitra gives up even his daily routines **sandhya upaasana**, **nitya karma**, required of a Vedic sage, in all the ten years of his association with Ghritaachi.

[Verse Locator](#)

स हि प्राप्तम् न जानीते कालम् कालविदाम् वरः ।
विश्वामित्रो महातेजाः किम् पुनर् यः पृथग् जनः ॥ ४-३५-८

8. **kaala vidaam varaH** = [among] timeliness, knowers, best one; **mahaatejaaH saH vishvaamitraH** = great-resplendent, he, that Vishvamitra; **praaptam kaalam na jaaniite** = occasioned, time, not, privy to; **yaH pR^ithag janaH** = who is, a common, man [commoner; about him; kim punaaH why, again - to talk of.

"When he who is a best one among the time-knowers, that great-resplendent Sage Vishvamitra himself is not privy to the occasioned time for a good many years, why talking about a commoner again. [4-35-8]

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देह धर्म गतस्य अस्य परिश्रान्तस्य लक्ष्मण ।
अवितृप्तस्य कामेषु रामः क्षन्तुम् इह अर्हति ॥ ४-३५-९

9. **lakSmaNa** = oh, Lakshmana; **deha dharma gatasya** = bodily, nature [appetites,] one who is undergoing; **pari shraantasya** = over, wrought [and, overtired]; **kaameSu** = in concupiscence; **a vi tR^iptasya** = not, verily, satisfied - absolutely discontent; **asya** = his - in his respect; **raamaH iha kSantum arhati** = Rama, to excuse - bear with him, for a while, apt of him [Rama.]

"He who is overwrought and now undergoing natural bodily appetites, oh, Lakshmana, and who is overtired as he is absolutely discontent in the concupiscence, such as Sugreeva is, it will be apt of Rama to bear with him for a while. [4-35-9]

The ever-alive bodily appetites common for any living being are four **aahaara**, **nidraa**, **maithuna**, **bhaya**, **bhaya** 'food, sleep, sex, and fear.'

[Verse Locator](#)

न च रोष वशम् तात गंतुम् अर्हसि लक्ष्मण ।
निश्चयार्थम् अविज्ञाय सहसा प्राकृतो यथा ॥ ४-३५-१०

10. **taata lakSmaNa** = oh, young man, Lakshmana; **nishcaya artham a vij~naaya** = decisive, reason - realities, without, knowing; **praakR^itaH yathaa** = commoner, as with; **sahasaa roSa vasham gantum** = hastily, rancour's, control, to enter; **na ca arhasi** = not, also, apt of you.

"Without knowing realities, oh, young man Lakshmana, it will be extraneous of you to hastily enter into the control of your rancour like a commoner. [4-35-10]

[Verse Locator](#)

सत्त्व युक्ता हि पुरुषाः त्वत् विधाः पुरुषर्षभ ।
अविमृश्य न रोषस्य सहसा यान्ति वश्यताम् ॥ ४-३५-११

11. **puruSa rSabha** = oh, best of men; **sattva yuktaa** = conscientiousness, one who is having; **tvat vidhaaH** = of your, kind; **puruSaaH** = persons; **a vi mR^ishya** = not, verily, conscious of - inconsiderately; **sahasaa roSasya vashyataam** = hurriedly, rancour's, getting under the control of; **na yaanti** = will not, go - get clutched.

"Men of your kind having conscientiousness, oh, best one among men, do not hurriedly rush in and get clutched by their own rancour, unconscionably. [4-35-11]

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प्रसादये त्वाम् धर्मज्ञ सुग्रीवार्थे समाहिता ।
महान् रोष समुत्पन्नः संरंभः त्यज्यताम् अयम् ॥ ४-३५-१२

12. dharmaj~na = oh, virtue-knower; samaahitaa = equably; sugriiva arthe = Sugreeva's, in the interest of; prasaadaye = I beg for you grace; roSa sam utpannaH = by indignation, verily, upshot; mahaan = great; ayam samrambhaH tyajyataam = this, [anger's] clangour, leave off - dispel.

"I beg for your grace, oh, virtue-knower, in the interest of Sugreeva with all my equability, and you may dispel this clangour upshot in high dudgeon of yours. [4-35-12]

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रुमाम् माम् च अंगदम् राज्यम् धन धान्य पशूनि च ।
राम प्रियार्थम् सुग्रीवः त्यजेत् इति मतिर् मम ॥ ४-३५-१३

13. sugriivaH = Sugreeva; raama priya artham = Rama's, pleasure, for purpose of - in honour of, if need be; rumaam = Ruma; maam ca = me, even; angadam raajyam = Angada, kingdom; dhana dhaanya pashuuni [vauuni] ca = riches, cereals, livestock [jewels,] also; tyajet = disowns; iti mama matiH = thus, my, inference.

"In the honour of Rama, Sugreeva will disown his wife Ruma, even me, even Angada, why us, he will disown whole kingdom with its riches, food grains, livestock and whatnot, as I can infer. [4-35-13]

[Verse Locator](#)

समानेष्यति सुग्रीवः सीतया सह राघवम् ।
शशांकम् इव रोहिण्या हत्वा तम् राक्षस अधमम् ॥ ४-३५-१४

14. sugriivaH = Sugreeva; raakshasa adhamam = demon, the worst; tam = him - Ravana; hatvaa = on eliminating; shashaankam rohiNyaa iva = to Moon, with Rohini, as with; raaghavam siitayaa saha Raghava, Seetha, along with,; samaaneSyati [sam an iSyati] to bring together - coalesces.

"On eliminating that worst demon Ravana, Sugreeva can bring Seetha together with Raghava, as with the coalescing of star Rohini with the Moon. [4-35-14]

Rohini is one of the twenty-seven stars of Indian Astrology, commencing from aashvani, bharaNi, kR^ittika, rohiNi... et al These are the daughters of Daksha Prajapati and wives of Moon. But the Moon is much interested in Rohini and used to neglect other twenty-six. Then all the twenty-six stars went to their father and complained, basing on which Daksha Prajapati issues a curse to Moon that he shall wane away. When his waning is beyond the reason, again the twenty-six stars have gone to their father and requested him to withdraw his curse. As an amendment to his curse Daksha says that the Moon shall wax for fifteen days and wane for the other fifteen days and the Moon shall take holy bath on no-moon day in one of the Holy Rivers, namely River Saraswati, now extinct, at a place called Prabhaasa. Then all the twenty-six other stars stopped interfering with the coalescence of Moon with Rohini.

[Verse Locator](#)

शत कोटि सहस्राणि लंकायाम् किल रक्षसाम् ।
अयुतानि च षट् त्रिंशत् सहस्राणि शतानि च ॥ ४-३५-१५

15. lankaayaam = in Lanka; rakSasaam = demons; shata koTi sahasraaNi = hundred, ten millions, thousands [trillion]; SaT trimshat = thirty-six; ayutaani ca = a unit of ten-thousand,

also; **sahasraaNi shataani ca [raakshasaaH]** = thousands, hundreds, [of demons,] also; **kila** = they say.

"It is said that the demons in Lanka are a trillion, plus thirty-six thousands of units of military, where one unit consists of a ten-thousand warriors, and hundreds and thousands of other demons are there, thus they say. [4-35-15]

This military census is interpreted variously and in the above way it comes to 'one trillion thirty-nine thousand and six hundred; 1,000,000,399,600 plus many more in hundreds and thousands (?) However, the picture we get is that Lanka is a garrison of warriors, except for some sane citizens like Vibheeshana and his family, Mandodari, Sulocana wt al. Apart from them there is an invaluable wealth amassed by Ravana. And there are many sages and women that are held captive in that island.

[Verse Locator](#)

अहत्वा ताम् च दुर्धर्षान् राक्षसान् काम रूपिणः ।
न शक्यो रावणो हंतुम् येन सा मैथिली हता ॥ ४-३५-१६

16. **durdharSaan** = unassailable ones; **kaama ruupiNaH** = guise-changers by wish; **taam raakSasaan a hatvaa** = them, demons, without killing; **yena saa maithilii hR^itaa** = by whom, she, Maithili, is abducted; such; **raavaNaH** = Ravana; **hantum** = to kill; **na shakyaH** = not, practicable.

"Without eliminating those unassailable and guise changing demons, it is impracticable to eliminate him who has abducted Maithili, namely Ravana. [4-35-16]

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ते न शक्या रणे हंतुम् असहायेन लक्ष्मण ।
रावणः क्रूर कर्मा च सुग्रीवेण विशेषतः ॥ ४-३५-१७

17. **lakSmaNa** = oh, Lakshmana; **te** = those - demons; and; **kruura karmaa raavaNaH ca** = of cruel, deeds, Ravana, also; **a sahaayena** = one without, assistance - either by unassisted Rama, or by unsupported Sugreeva; **raNe hantum** = in war, to kill; **na shakya** = he is - not, a possible one to get killed - Ravana is an unkillable entity; **sugriiveNa visheSataH** = by Sugreeva, especially, more so.

"Oh, Lakshmana, it is impossible to kill those demons, or that Ravana, the evil-doer and abductor of Seetha, without any assistance, more so to Sugreeva... [4-35-17]

On this verse some commentaries are having the meaning that 'Sugreeva cannot encounter those demons or Ravana, without any assistance of his forces...' Rama never wanted Sugreeva to wage war but sought help from Sugreeva in searching Seetha. Tara is a little ahead in her thinking and narrating the military capabilities of Ravana, as heard from Vali. Thus her opinion according to Tilaka commentary is 'Sugreeva cannot eliminate Ravana single-handedly and without assistance, and when Rama needs Sugreeva's help, Sugreeva needs his military assistance consequentially, which is a possibility only after Vali's elimination.' **visheSataH sugriiveNa** This verse is recorded in another method: **na ca shakya raNe hantum asahaayena raakshasaaH | raameNa kR^Ira karmaNaH sugriiva sahiteNa vai |** 'Rama cannot kill these many demons without assistance, more so Sugreeva. So Sugreeva summoned all his forces to assist him. Sugreeva in turn can assist Rama along with his millions and millions of troops.' This is keeping the import of the verse 19 also in view.

[Verse Locator](#)

एवम् आख्यातवान् वाली स हि अभिज्ञो हरीश्वरः ।
आगमः तु न मे व्यक्तः श्रवात् तस्य ब्रवीमि अहम् ॥ ४-३५-१८

18. **vaalii evam aakhyaatavaan** = Vali, in this way, he was saying; **saH hariishvaraH** = he, the king of monkeys - Vali; **abhij~naH hi** = aware, isn't it; **aagamaH** = arrival - of these many demons under the aegis of Ravana; **tu** = but; **me na vyaktaH** = to me, not, clear; **tasya** = his - Vali's telling; **shravaat** = on hearing; **aham braviimi** = I am, telling.

"This way Vali was saying and that king of monkeys is well-informed in these aspects, isn't it! But how Ravana mustered up these many troops is unclear to me, and I am saying what I heard from Vali. [4-35-18]

It is also unclear as to when Vali informed Tara of this military strength. For this the commentators deduce a situation where Vali might have told Tara. When Tara said to Vali that Angada informed her about Rama's befriending Sugreeva, Vali making fun of Sugreeva might have detailed Ravana's capabilities to Tara, 'This Sugreeva by himself is a useless fellow, and Ravana has got these many capabilities, then why that helpless Rama shall befriend this hopeless Sugreeva? Rama should have sought my help, instead!' This might be the occasion for Vali to give details of Ravana's capabilities to Tara.

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त्वत् सहाय निमित्तम् हि प्रेषिता हरिपुंगवाः ।
आनेतुम् वानरान् युद्धे सुबहून् हरिपुंगवान् ॥ ४-३५-१९

19. **tvat [tat]** = for you, [or, for that reason]; **yuddhe** = in war; **sahaaya nimittam** = assistance, for the purpose of; **hari pungavaan** = monkey, the best ones; **su bahuun** = very, many; **vaanaraan aanetum** = monkeys, to muster up; **hari pungavaaH** = monkey, the best ones; **preSitaa** = are hastened.

"Intending that assistance to you in war, best monkeys are hastened in all directions, to muster up very many best of the best monkeys. [4-35-19]

Tara's reasoning is logical in calculating that a war is imminent and in the compound, **tat yuddhe sahaaya nimittam** if the word **tat** is used then it will be: 'for the reason of helping that war'; and if **tvat** is used it will be: 'as a help to you...'. In any way, 'the war is yours, and we are here to help...' is the final output. Then the gist of her dialogue will be 'without attending to these pre-confrontation strategies what is the use of Sugreeva's or Hanuma's coming to you and sitting before you two, except to sing **bhajan-s**, **kiirtan-s** 'musical exalts and extols.' Thereby Sugreeva has done the need of the hour at the advise of Hanuma.'

[Verse Locator](#)

ताम् च प्रतीक्षमाणो अयम् विक्रान्तान् सुमहा बलान् ।
राघवस्य अर्थ सिद्धि अर्थम् न निर्याति हरि ईश्वरः ॥ ४-३५-२०

20. **ayam hari iishvaraH** = this, king of monkeys; **raaghavasya artha siddhi artham** = of Raghava, objective, achieving, for the purpose of - determined; **vikraantaan** = venturesome ones - that are sent out; **su mahaa balaan** = very, great, mighty ones; **taam** = them; **pratiikSamaaNaH** = while he is awaiting for them; **na niryaati** = not, out, started - has not come to you.

"Determined to achieve the objective of Raghava this king of monkeys Sugreeva has not bestirred himself while awaiting the return of those venturesome and very great mighty monkey-warriors who are sent out. [4-35-20]

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कृता सुसंस्था सौमित्रे सुग्रीवेण यथा पुरा ।
अद्य तैः वानरैः सर्वैः आगतव्यम् महाबलैः ॥ ४-३५-२१

21. **saumitre** = oh, Soumitri; **sugriiveNa** = by Sugreeva; **puraa** = earlier; **su samsthaa** = good, organised - groundwork; **yathaa kR^itaa** = as to how, it is made; according to it; **mahaabalaiH** = by great-mighty ones; **sarvaiH** = all of them; **taiH vaanaraiH** = by those, monkeys; **adya aagantavyam** = to day, they have to come.

"According to the well-organised groundwork earlier made by Sugreeva, oh, Saumitri, all of those great-mighty monkeys have to arrive here today itself. [4-35-21]

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ऋक्ष कोटि सहस्राणि गोलांगूल शतानि च ।
अद्य त्वाम् उपयास्यन्ति जहि कोपम् अरिन्दम
कोट्यो अनेकाः तु काकुत्स्थ कपीनाम् दीप्त तेजसाम् ॥ ४-३५-२२

22. arindama = oh, enemy-repressor; kaakutstha = oh, Kakutstha; adya = today; R^ikSa koTi sahasraaNi = bears, two million, thousands [millions and millions]; golaanguula shataani ca = baboons, hundreds [in hundredfolds,] also; diipta tejasaam = firebrand-like, by their own flare; kapiinaam = of monkeys; an ekaaH = not, one - innumerable; koTyaH tu = millions, but in; tvaam upa yaasyanti = to your, fore, they arrive; kopam jahi = anger, rebut.

"Only today millions and millions of bears and hundredfold millions of baboons, and innumerable monkeys who by their own flare are like firebrands will arrive in your fore, oh, Lakshmana, thereby, oh, the enemy-repressor, therefore rebut your rage. [4-35-22]

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तव हि मुखम् इदम् निरीक्ष्य कोपात्
क्षतज समे नयने निरीक्षमाणाः ।
हरि वर वनिता न यान्ति शान्तिम्
प्रथम भयस्य हि शन्किताः स्म सर्वाः ॥ ४-३५-२३

23. hari vara vanitaa = monkey, chief's, females; tava idam mukham niriikSya = your, this [this sort of angry,] face, on seeing; kopaat kSataja same nayane niriikSamaaNaaH = by anger, blood, similar, [your] eyes, on their gazing; shaantim na yaanti = peace, not, they get into; sarvaaH = all of us; prathama bhayasya hi = of first, fear, indeed - fear caused by the elimination of Vali in first instance; shankitaaH sma = with premonition, we are.

"On staring at this angry face of yours, and on gazing at the angrily bloodshot eyes of yours, unsecured is the peace to the females of monkeys chief, and with the fear caused at first by Vali's elimination we are all indeed premonished about such a happening in respect of Sugreeva too. [4-35-23]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे पंच त्रिंशः सर्गः

Thus, this is the 35th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 36 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva's apology pacifies Lakshmana. On knowing that Lakshmana is pacified by Tara's reasoning Sugreeva makes his apologetic statement and affirms his support to Rama. Then Lakshmana's rage comes to a halt and he too is appeased by the open declaration of Sugreeva about his adherence to Rama, and Lakshmana asks him to come to Rama.

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इति उक्तः तारया वाक्यम् प्रश्रितम् धर्म संहितम् ।
मृदु स्वभावः सौमित्रिः प्रतिजग्राह तत् वचः ॥ ४-३६-१

1. iti taarayaa = in that way, by Tara; prashritam = having submissiveness - words; dharma samhitam vaakyam = probity, imbibed, sentence - argument; uktaH = he who is said - Lakshmana; mR^idu svabhaavaH saumitriH = of tender, nature - soft-natured one, Soumitri; tat vacaH prati jagraaha = that, word, received - assented her perspective.

In that way when Tara has submissively argued with words containing probity, Saumitri gave assent to her perspective as he is soft by his nature. [4-36-1]

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तस्मिन् प्रतिगृहीते तु वाक्ये हरि गण ईश्वरः ।
लक्ष्मणात् सुमहत् त्रासम् वस्त्रम् क्लिन्नम् इव अत्यजत् ॥ ४-३६-२

2. tasmin pratigR^ihiite tu vaakye = that [word,] on conceding, but, [by Lakshmana]; hari gaNa iishvaraH = monkey, troops, king; lakSmaNaat su mahat traasam = of Lakshmana, highly, intense, scare; klinnam vastram iva = cloth, dampened, as with; atyajat got rid of.

And when Lakshmana conceded to that argument of Tara, Sugreeva, the king of monkey-troops, got rid of his highly intense scare of Lakshmana, like the riddance of a dampened cloth. [4-36-2]

This may be said as: 'Sugreeva lost his scare as a dampened cloth loses its water on squeezing it. But here there is no squeezing.

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ततः कण्ठ गतम् माल्यम् चित्रम् बहु गुणम् महत् ।
चिच्छेद विमदः च आसीत् सुग्रीवो वानर ईश्वरः ॥ ४-३६-३

3. tataH = then; vaanara iishvaraH sugriivaH = Vanara-s, king, Sugreeva; kaNTha gatam = neck, enwreathing; citram = admirable; bahu guNam = having several, attributes [according gratifications, or, one with several strands]; such a; mahat maalyam = superb,

garland; **cicCheda** = ripped apart; **vi madaH ca aasiit** = without, insobriety, also, he became - he became sober.

Sugreeva, the king of vanara-s, then ripped apart the superb garland which is so far enwreathing his neck, and which has several strands according several gratifications, and he also became sober as though the insobriety is ripped from his mind. [4-36-3]

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स लक्ष्मणम् भीम बलम् सर्व वानर सत्तमः ।

अब्रवीत् प्रश्रितम् वाक्यम् सुग्रीवः संप्रहर्षयन् ॥ ४-३६-४

4. **sarva vaanara sattamaH** = among all, Vaanara-s, [most] powerful one; **saH sugriivaH** = he, Sugreeva; **bhiima balam lakSmaNam** = one with [most] formidable, prowess, to Lakshmana; **sam pra harSayan** = very, well, to please - placatingly; **prashritam vaakyam abraviit** = humble, sentence, he spoke.

Sugreeva who is the most powerful one among all vanara-s, then placatingly spoke this humble sentence to Lakshmana, whose prowess is most formidable. [4-36-4]

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प्रनष्टा श्रीः च कीर्तिः च कपि राज्यम् च शाश्वतम् ।

राम प्रसादात् सौमित्रे पुनः च आप्तम् इदम् मया ॥ ४-३६-५

5. **saumitre** = O, Soumitri; **pra naSTaa** = completely lost - mislaid; **shriiH ca kiirtiH ca** = prosperity, also, prominence, also; **shaashvatam kapi raajyam ca** = perpetual, kingdom, of monkeys, also; **idam** = all this; **raama prasaadaat** = at Rama's, beneficence; **mayaa punaH aaptam ca** = by me, again, recouped, also.

"My prosperity, prominence and this perpetual kingdom of monkeys are once mislaid, but oh, Soumitri, I regained all this just by the beneficence of Rama. [4-36-5]

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कः शक्तः तस्य देवस्य ख्यातस्य स्वेन कर्मणा ।

तादृशम् प्रतिकुर्वीत अंशेन अपि नृपात्मज ॥ ४-३६-६

6. **nR^ipa aatmaja** = O, king's, son [prince]; **svena karmaNaa khyaatasya** = by his own, course of action, renowned; **devasya tasya** = of lord, of him [Rama]; **shaktaH kaH** = a capable one, who is; **amshena api** = by fraction, even; **taadR^isham** = that kind of [inestimable help, or that kind of Rama]; **prati kurviita** = who is, in turn, to do [requital, or, doing against, repudiate.]

"Who is capable of requiting Rama, oh, prince Lakshmana, even by a fraction of that kind of inestimable help taken from him, as that lord is renowned by actions particular to himself, like daring and eliminating Vali.

Or

"Who is capable of repudiating such a lordly Rama, even by a fraction of one's own bravery, unless he is prepared to tread that kind of path on which Vali has gone. [4-36-6]

[Verse Locator](#)

सीताम् प्राप्स्यति धर्मात्मा वधिष्यति च रावणम् ।

सहाय मात्रेण मया राघवः स्वेन तेजसा ॥ ४-३६-७

7. **dharmaatmaa raaghavaH** = virtue-souled, Raghava; **sahaaya maatreNa mayaa** = assistance, barely [in name only,] with me - while I and my assistance remain in name; **svena**

tejasaa = by his own, resplendence siitaam praapsyati = Seetha, he acquires; raavaNam vadhiSyati ca = Ravana, he exterminates, also.

"Virtue-souled Raghava reacquires Seetha, and even exterminates Ravana by himself with his own resplendence, while I and my assistance remain only in name. [4-36-7]

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सहाय कृत्यम् किम् तस्य येन सप्त महाद्रुमाः ।
शैलः च वसुधा चैव बाणेन एकेन दारिताः ॥ ४-३६-८

8. yena = by whom; sapta mahaa drumaaH = seven, gigantic-trees; shailaH ca = mountain, even; vasudhaa caiva = earth, also thus; enena baaNena daaritaaH = with one, arrow, ripped; tasya = to him; sahaaya kR^ityam kim = succour, measures, why - why extending help.

"Basically, why some measures of succour need be extended to him who has ripped seven gigantic-trees, a mountain, and even the earth, all just with one arrow! [4-36-8]

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धनुर् विस्फारमाणस्य यस्य शब्देन लक्ष्मण ।
स शैला कम्पिता भूमिः सहायैः किम् नु तस्य वै ॥ ४-३६-९

9. lakSmaNa = oh, Lakshmana; dhanuH visphaaramaaNasya = bow, to one who is outstretching it; yasya = whose - Rama's; shabdena = by clangour [of bowstring that ensues]; sa shailaa bhuumiH kampitaa = with, mountains, earth, quaked; tasya sahaayaiH kim nu vai = to him, with aides, what, really [is the use,] verily.

"He who outstretches his bow with a clangour by which the earth with its mountains quakes, oh, Lakshmana, to him these aides are really of what aid, indeed! [4-36-9]

[Verse Locator](#)

अनुयात्राम् नर इन्द्रस्य करिष्ये अहम् नरषभ ।
गच्छतो रावणम् हन्तुम् वैरिणम् स पुरःसरम् ॥ ४-३६-१०

10. narar Sabha = O, best among men [Lakshmana]; sa puraHsaram = along with, vanguards [of Ravana]; vairiNam raavaNam = enemy, Ravana; hantum gacChataH = to eliminate, he who is going [charging of Rama]; nara indrasya = of people's, king [Rama]; aham = I; anu yaatraam kariSyee = behind, treading, I can do - I will just follow Rama.

"Lakshmana, I just can tread behind that king of people, Rama, on his charging to eliminate enemy Ravana along with all of his vanguards, that's all. [4-36-10]

[Verse Locator](#)

यदि किञ्चित् अतिक्रान्तम् विश्वासात् प्रणयेन वा ।
प्रेष्यस्य क्षमितव्यम् मे न कश्चिन् न अपराध्यति ॥ ४-३६-११

11. vishvaasaat = either by faithfulness; praNayena vaa = in friendliness, or; kimcit ati kraantam yadi = a little, over, stepped, if; preSyasya = one who moves under another's will [messenger, attendant]; me = mine [that fault, if any]; kSamitavyam = it is to be pardoned; kashcit na aparaadhyati na [kascit na aparaadhyati iti na] = someone, not, causes offence [offender, thus, not there; none is unoffending.]

"If I have overstepped either in faith or friendliness, in the least, that may be pardoned for I am an attendant of yours. By the way, none is unoffending. [4-36-11]

As to why and how the offence of one's own folk is to be pardoned, is explained. kimcit 'in the least...' if the fault is very negligible it is to be excused, for greater the intensity of the mistake, greater will be the

impossibility to pardon, and to my mind it appears that I have not committed any fault in the least. **yadi** 'if at all...' any fault is there, now there is none at all, but if you think there is a trace of if, you pardon it. **vishvaasaat** 'by faith...' taking the advantage of the faith you reposed in me, I have not done any wrong. **praNayena** 'in friendliness...' taking our friendship as a casual connection and thinking that Rama will not harm me even if were to do whatever I like... even thus I have not offended. **preSyasya** 'moved by my will...' I have not committed any crime **manasaa, vacaa, karmaNaa** 'by mind, speech and action... or, by body, mind and soul...' But if you still estimate that I have offended you, you ought to pardon for I am yours, and if you go on punishing your own folk for very small reasons, who is there that is not a wrongdoer, whom do you leave off, and at the end who are they that remain to be protected by you?' Seetha also says 'who is there that causes no offence?' in Sundara Kanda.

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इति तस्य ब्रुवाणस्य सुग्रीवस्य महात्मनः ।

अभवत् लक्ष्मणः प्रीतः प्रेम्णा च इदम् उवाच ह ॥ ४-३६-१२

12. **mahaa aatmanaH tasya sugriivasya** = great-souled one, his, of Sugreeva; **iti bruvaaNasya** = in this way, while speaking; **lakSmaNaH priitaH abhavat** = Lakshmana, pleased, he became; **premNaa idam uvaaca ha** = with friendliness, this, said, indeed.

Lakshmana is pleased with that great-souled Sugreeva who is speaking thus, and said this he said to him, indeed, in friendliness. [4-36-12]

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सर्वथा हि मम भ्राता स नाथो वानरेश्वर ।

त्वया नाथेन सुग्रीव प्रश्रितेन विशेषतः ॥ ४-३६-१३

13. **vaanar eshvara** = O, king of Vaanaras; **sugriiva** = O, Sugreeva; **naathena** = with defender [of his own word]; **visheSataH prashritena tvayaa** = especially, humble one, with you; **mama bhraataa** = my, brother; **sarvathaa** = in anyway; **sa naathaH** = is together with, a defender; **hi** = indeed.

"In anyway, my brother indeed has a defender with him, oh, king of vanara-s Sugreeva, especially you, who are a defender of your own word and a deferential one towards Rama. [4-36-13]

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यः ते प्रभावः सुग्रीव यत् च ते शौचम् ईदृशम् ।

अर्हः तम् कपि राज्यस्य श्रियम् भोक्तुम् अनुत्तमाम् ॥ ४-३६-१४

14. **sugriiva** = Sugreeva; **te yaH prabhaavaH** = your, which, preponderance - is there; **iidR^isham yat te shaucam ca** = this kind of, which, your, purity [plainness,] also; **tam** = that - [tvam = you]; **kapi raajyasya** = of monkey, kingdom's; **anuttamaam shriyam bhoktum** = unexcelled, prosperity of Kishkindha, to enjoy; **arhaH** = you are fitly.

"With this kind of preponderance and plainness you possess, Sugreeva, you are the only merited one to enjoy this unexcelled kingdom of monkeys. [4-36-14]

[Verse Locator](#)

सहायेन च सुग्रीव त्वया रामः प्रतापवान् ।

वधिष्यति रणे शत्रून् अचिरात् न अत्र संशयः ॥ ४-३६-१५

15. **sugriiva** = oh, Sugreeva; **sahaayena tvayaa** = as his supporter, with you; **prataapavaan raamaH** = undaunted, Rama; **shatruun raNe** enemies, in war; **aciraat** = before long; **vadhiSyati** = will eliminate; **atra samshayaH na** = therein, doubt, is not there.

"Before long, Sugreeva, dauntless Rama will be eliminating enemies in a war with you as his supporter, there is no doubt about it. [4-36-15]

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धर्मज्ञस्य कृतज्ञस्य संग्रामेषु अनिवर्तिनः ।

उपपन्नम् च युक्तम् च सुग्रीव तव भाषितम् ॥ ४-३६-१६

16. sugriiva = oh, Sugreeva; you are; dharmaj~nasya kR^itaj~nasya = virtue-knower, gratitude-knower; sangraameSu a ni vartinaH = in battlegrounds, not, back, going [un-retreating one]; such as you are; tava bhaaSitam = your, spoken word; upapannam ca yuktam ca = conclusive, also, coherent, also.

"You are the knower of virtuousness and gratefulness and you do not retreat from battlegrounds, or, on your own word, thus what you have said is conclusive as well as coherent. [4-36-16]

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दोषज्ञः सति सामर्थ्ये को अन्यो भाषितुम् अर्हति ।

वर्जयित्वा मम ज्येष्ठम् त्वाम् च वानर सत्तम ॥ ४-३६-१७

17. vaanara sattama = among Vanara-s, oh, ablest one; mama jyeSTham = my, elder [brother]; tvaam ca = you, also; varjayitvaa = leaving alone; anyaH = other one; kaH saamarthyē sati = whoever, having capability, that being so; doSa j~naH = [one's own] lapse, knower; bhaaSitum arhati = to speak, it behoves him.

"Even though one has capability to know his own lapse and speak it up, oh, ablest among Vanara-s, who is he that behoves outspokenly, excepting my elder brother and you. [4-36-17]

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सदृशः च असि रामस्य विक्रमेण बलेन च ।

सहायो दैवतैः दत्तः चिराय हरि पुंगव ॥ ४-३६-१८

18. hari pungava = oh, monkey, the best; daivataiH ciraaya dattaH = by gods, after a long time, [you are] given - godsend; sahaayaH = aide; such as you are; vikrameNa balena ca = by [your] valour, vigour, also; raamasya sadR^ishaH asi = to Rama, a coequal, you are.

"You are a coequal to Rama by your valour and vigour and oh, best one among monkeys, gods have given you after a long time. [4-36-18]

The godsend and God-given has some discussion, where mythological import is that these Vanara-s are God-given and they existed even before the birth of Rama as Brahma ordered all gods to their progeniture. But Lakshmana is saying that Sugreeva is godsend gift and that too after a long time of their searching for Seetha, as they have come searching for Sugreeva according to the advise of demon Kabandha.

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किम् तु शीघ्रम् इतो वीर निष्क्राम त्वम् मया सह ।

सान्त्वयस्व वयस्यम् च भार्या हरण दुःखितम् ॥ ४-३६-१९

19. kim tu = however, but; viira = oh, brave one; tvam mayaa saha = you, me, along with; itaH shiighram niSkraama = from here, quickly, start; bhaaryaa haraNa duHkhitam = by wife's, despoil, anguishing; vayasyam saantvayasva ca = your friend, embolden, also.

"However, you quickly start from here along with me, oh, brave one, and embolden your friend who is anguishing in the despoilment of his wife. [4-36-19]

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20. sakhe = oh, friend; shoka abhibhuutasya raamasya = by anguish, downhearted, of Rama; bhaaSitam shrutvaa = that which spoken, on hearing; mayaa = by me; tvam = you are [spoken to harshly]; parusaaNi uktaH = bitter-words, you are spoken to by me; [iti yat = that which topic is there]; tat = that topic; kshamasva = that may be pardoned.

"Oh, friend, on hearing that which querulously spoken by Rama, who is downhearted in his anguish, I too reflexively spoke bitter-words to you, and thus whatever I spoke that may be pardoned. [4-36-20]

This expression has detailed commentary insofar as the man-god relation. ucyamaano api parusam na uttaram prati padyate 'though harsh words are spoken to Rama he does not rebut them...' This is evident when Khara, Duushana, Trishira, Vali, and other opponents confronted Rama. But here Rama querulously spoke of Sugreeva before despatching Lakshmana to Sugreeva. Because Sugreeva is his own adherent and such adherents to duty should not sidetrack themselves into earthly matters when an incredible mission is to be completed by them. That is why Rama came searching for Sugreeva alone basing of the information given by Kabandha.

If 'to err is human...' but 'to realize that error and making amends to it is divine...' That is what Sugreeva has done, at the suggestion of Hanuma, saying that: 'You pay deference to him with your forehead-bent...' as at 4-32-21. Sugreeva openly comes out to declare, 'who is he that does not err?' but he equally has the courage to accept what is amiss with him. From this it is concluded, that even if one does wrong, or sins, if he repentantly seeks pardon, his god, any god chosen by that devotee, will pardon him. This is the a kimcinatva 'selflessness in the least...' This is one among the many tenets of sharaNaagati 'dedication...' and this dedication is by manasaa, vacaa, karmaNaa 'by mind, speech and action... or, by body, mind and soul...' That is why Sugreeva says that he has not wronged by vishvaasaat, praNayena, preSyasya i.e., by body, mind or soul... so I am a true dedicate.

Then it may be asked as to why Lakshmana is enraged at Sugreeva. This is replied in two fold, 1] unable to see his brother's anguish Lakshmana vented out his ire; 2] Lakshmana being a total dedicate he wanted to reprimand the new dedicate Sugreeva and save him from his fickle-mindedness. That is why Lakshmana says sorry for what he has uttered in ire, earlier to the assertion of Sugreeva of his faithfulness. He asks Sugreeva to come to Rama, not to console Rama, but to embolden Rama saying that there is a real adherent in Sugreeva.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षट् त्रिंशः सर्गः

Thus, this is the 36th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 37 Verses converted to UTF-8, Nov 09

Introduction

Monkey chiefs go round the earth at the behest of Sugreeva, to fetch all the monkey champions on earth to the presence of Sugreeva. They all go to different mountain, rivers, oceans, and forests and motivate all monkeys to reach Sugreeva at once. Further, having gone to Himalayas they find divine fruits, tubers and medicinal herbs there, which they fetch as royal gifts to Sugreeva. They all return to Sugreeva in the same time when Sugreeva is with Lakshmana and prior to the other monkeys that are summoned.

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एवम् उक्तः तु सुग्रीवो लक्ष्मणेन महात्मना ।
हनूमन्तम् स्थितम् पार्श्वे वचनम् च इदम् अब्रवीत् ॥ ४-३७-१

1. *mahaatmanaa lakSmaNena* = by great-souled one, by Lakshmana; *evam uktaH tu sugriivaH* = thus, who is spoken, but, Sugreeva; *paarshve sthitam hanuumantam* = at side, available, to Hanuma; *idam vacanam abraviit ca* = this, word, said, also.

When the great-souled Lakshmana spoke to Sugreeva in this way, Sugreeva spoke this word to Hanuma who is available at his side. [4-37-1]

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महेन्द्र हिमवत् विंध्य कैलास शिखरेषु च ।
मन्दरे पाण्डु शिखरे पंच शैलेषु ये स्थिताः ॥ ४-३७-२
तरुण आदित्य वर्णेषु भ्राजमानेषु नित्यशः ।
पर्वतेषु समुद्र अंते पश्चिमस्याम् तु ये दिशि ॥ ४-३७-३
आदित्य भवने चैव गिरौ संध्या अभ्र संनिभे ।
पद्म ताल वनम् भीमाः संश्रिता हरि पुंगवाः ॥ ४-३७-४
अंजन अंबुद संकाशाः कुंजर प्रतिम ओजसः ।
अंजने पर्वते चैव ये वसन्ति प्लवंगमाः ॥ ४-३७-५
महाशैल गुहा आवासा वानराः कनक प्रभाः ।
मेरु पार्श्व गताः चैव ये च धूम्र गिरिम् श्रिताः ॥ ४-३७-६
तरुण आदित्य वर्णाः च पर्वते ये महाअरुणे ।
पिबंतो मधु मैरेयम् भीम वेगाः प्लवंगमाः ॥ ४-३७-७
वनेषु च सुरम्येषु सुगन्धिषु महत्सु च ।

तापस आश्रम रम्येषु वन अन्तेषु समंततः ॥ ४-३७-८

तान् तान् त्वम् आनय क्षिप्रम् पृथिव्याम् सर्व वानरान् ।

साम दान आदिभिः कल्पैः वानरैः वेगवत्तरैः ॥ ४-३७-९

2, 3, 4, 5, 6, 7, 8, 9. mahendra himavat vindhya kailaasa shikhareSu ca = Mahendra, Himalaya, Vindhya, Kailash, in mountain-summits of, also; paaNDu shikhare mandare = on whitish, peak, of Mandara; panca shaileSu ye sthitaH = on these - five, mountains, who [Vanara-s,] available; samudra ante = at ocean's, edge [at seashore]; nityashaH bhraajamaaneSu = always, dazzling - like; taruNa aaditya varNeSu = youthful, sun, in colour; parvateSu = on [such] mountains [in east - udaya giri]; pashcimaayaam dishi = on western, quarter [ghats, Astagiri]; ye = which of those vanara-s are there, they; sandhya abhra sannibhe = evening, cloud, like ochry in shine; aaditya bhavane = Sun's, palace; girau caiva = on those mountains, also thus; bhiimaaH hari pungavaaH = catastrophic, monkey, chiefs - that are there; padma taala vanam samshritaa = those in Padma, palm, groves, taking shelter of; anjane parvate = on Anjana, mountain; anjana ambuda samkaashaaH = those that are - black-mascara, water-giver [black-cloud] similar in shine; kunjara pratima ojaH = elephant, matching, in vigour; ye = which of those; plavan gamaaH = fly, jumpers; vasanti caiva = who are living, also, thus; mahaashaila guhaa aavaasaa = Mahaashaila [Great-Mountain,] in caves of, dwelling in; kanaka prabhaaH vaanaraaH = golden, in hue, which of those vanara-s have that hue; meru paarshva gataaH caiva = Mt. Meru's, on sides of, attained, also thus; ye ca = those, also; dhumra girim shrithaaH = on Dhumra, [Red-Black,] on mountain, that are staying; mahaa aruNe parvate on Mahaaruna, [Great-Ochre,] on mountain,; maireyam madhu pibantaH = maireya [palm-toddy,] liquor, those that enjoy swilling - such a liquor; bhiima vegaaH plavamgamaaH = such of those - topmost, speeded, fly-jumpers; ye = who will be in; taruNa aaditya varNaH ca = tender, sun, in tinge, also; su ramyeSu = very, delightful ones; su gandhiSu = richly, fragrant; mahatsu ca = lofty, also; vaneSu ca = in woodlands, also; taapasa ashrama ramyeSu = sage's, hermitages, delightful ones; samantataH = surrounded with; vana anteSu = in forest, interiors; ye = those that are there; pR^ithivyaam = on earth; taan taan = those, and those; sarva vaanaraanall = all of the, monkeys; saama daana aadibhiH kalpaiH = by conciliations, concessions, et cetera, procedures; vegavattaraH = those that dash fleetly; vaanaraiH = by vanara-s; kSipram tvam aanaya = quickly, you, fetch them [make them to come.]

"Convoke the Vaanara-s available on the summits of these five mountains, namely Mt. Mahendra, Mt. Himalaya, Mt. Vindhya, and Mt. Kailash and those that are on the whitish peak of Mt. Mandara. As well as those that are on the mountains at seashore, udaya adri, namely 'sunrise-mountain,' which mountains will always be dazzling with the tinge of youthful sun. And them that are on the mountains which shine in the ochry hue of evening clouds, asta adri, namely 'sunset-mountain' and which mountains are situated at the Palace of Sun. And the catastrophic monkey chiefs that are abiding in the palm groves of Mt. Padma. Also thus, the fly-jumpers who are similar to black-mascara and black-clouds in their shine, and who match elephants in their vigour, and who live on Mt. Anjana, they too are to be convened. Those fly-jumpers whose complexion will be golden and dwell in the caves of Great-Mountain, besides those who are on the mountainsides of Mt. Meru, and those biding on the Black-Red mountain, along with those topmost speeded fly-jumpers living on Mt. Great-Ochre swilling palm-toddy, these are to be summoned. Further, the vanara-s who will be in the tinge of rising sun and who dwell in the highly delightful, richly fragrant and lofty woodlands that are surrounded with the delightful hermitages of sages are to be summoned. Along with them, the vanara-s who are in the interiors of forests, they are also to be called for. Why citing a few? Those and those monkeys that are on the earth, all of them are to be assembled. Oh, Hanuma, you quickly summon all of the topmost speeded vanara-s by employing concessions, conciliations and the like procedures. [4-37-2, 3, 4, 5, 6, 7, 8, 9]

Parable: The assumed Sun's Palace is to the East of earth. He dawns in the morning in east, travels westward, dusks in west, goes to his abode circling the earth to east, and for us he takes rest in his palace for the night and continues his next day's routine.

प्रेषिताः प्रथमम् ये च मया आज्ञाताः महाजवाः ।

त्वरण अर्थम् तु भूयः त्वम् संप्रेषय हरीश्वरान् ॥ ४-३७-१०

10. **mayaa aaj~naataaH** = by me, commanded by; **mahaa javaaH** = highly speedy ones; **ye** = which of those vanara-s; **prathamam preSitaH ca** = in first instance, sent; **tvaraNa artham tu** = to hasten them, for purpose of, but; **tvam bhuuyaH** = you, again; **hariishvaraan** = [some more] monkey, chiefs; **sam preSaya** = quickly, you hasten.

"In the first instance highly speedy vanara-s are hastened at my commanded, however, you hasten some more monkey chiefs for the purpose of hastening them. [4-37-10]

[Verse Locator](#)

ये प्रसक्ताः च कामेषु दीर्घ सूत्राः च वानराः ।

इह आनयस्व तान् शीघ्रम् सर्वान् एव कपीश्वरान् ॥ ४-३७-११

11. **ye vaanaraaH** = which of those, vanara-s; **kaameSu pra saktaaH ca** = in creature comforts, verily, involved; **diirgha suutraaH ca** = lengthily, stringy [dawdlers,] also; **taan** = sarvaan eva = them, all, in that way; **kapiishvaraan** = monkey, chiefs; **shiighram iha aanayasva** = quickly, to here, you lead them in.

"Those that are entangled with creature comforts, and those that are stringy dawdlers, you quickly lead all of those monkey chiefs in here. [4-37-11]

[Verse Locator](#)

अहोभिः दशभिः ये च न आगच्छन्ति मम आज्ञया ।

हन्तव्याः ते दुरात्मानो राज शासन दूषकाः ॥ ४-३७-१२

12. **ye** = such of those vanara-s; **mama aaj~nayaa** = by my, command; **dashabhiH ahobhiH** = by ten, days; **na aagacChanti** = not, going to come; **raaja shaasana duuSakaaH** = king's, decree, abusers; **te duraatmaanaH** = those, miscreants, are eliminable.

"And such of those vanara-s that do not arrive within ten days by my command, those miscreants are eliminable as the abusers of king's decree. [4-37-12]

[Verse Locator](#)

शतानि अथ सहस्राणि कोट्यः च मम शासनात् ।

प्रयान्तु कपि सिंहानाम् निदिशे मम ये स्थिताः ॥ ४-३७-१३

13. **mama nidishe** = in my, direction - control; **ye sthitaH** = those, that are abiding; such of those vanara-s; **kapi simhaanaam** = monkeys, lion like ones; **shataani atha sahasraaNi koTyaaH ca** = in hundreds, then, in thousands, in millions; **mama shaasanaat** = by my, command; **prayaantu** = shall start in - to this place.

"Let all the lionly monkeys available on earth that abide by my control start coming to this place in hundreds, thousands, even in millions, by my command. [4-37-13]

[Verse Locator](#)

मेघ पर्वत संकाशाः छादयन्त इव अंबरम् ।

घोर रूपाः कपि श्रेष्ठा यान्तु मत् शासनात् इतः ॥ ४-३७-१४

14. **megha parvata sankaaashaaH** = clouds, mountains, those who are similar in shine; **ghora ruupaaH** = of ghastly, aspect; **kapi shreSThaa** = among monkeys, champions; **ambaram Chaadayanta iva** = sky, to overcast, as though; **mat shaasanaat itaH yaantu** = by my, command, towards this way - to here, they start to come.

"The champions of monkeys with ghastly aspects and similar in shine with the mountains and clouds shall start coming here by my command, fly-jumping as though to overcast the sky. [4-37-4]

[Verse Locator](#)

ते गतिज्ञा गतिम् गत्वा पृथिव्याम् सर्व वानराः ।
आनयन्तु हरीन् सर्वान् त्वरिताः शासनान् मम ॥ ४-३७-१५

15. **gati j~naa** = route-knowers; **te sarva vaanaraaH** = such of those, all, vanara-s; **tvaritaaH** = becoming expeditious; **gatim gatvaa** = on quick [routes,] on going; **pR^ithivyaam sarvaan hariin** = on earth, all, Vanara-s; **mama shaasanaat** = by my, command; **aanayantu** = lead them in.

"Let those vanara-s who know the routes to the dwelling places of other monkeys expeditiously proceed on quick-routes, and gather all of the monkeys available on earth at my command." Sugreeva ordered Hanuma that way. [4-37-15]

[Verse Locator](#)

तस्य वानर राजस्य श्रुत्वा वायु सुतो वचः ।
दिक्षु सर्वासु विक्रान्तान् प्रेषयामास वानरान् ॥ ४-३७-१६

16. **vaayu sutaH** = Air's son - Hanuma; **tasya vaanara raajasya** = his, Vanara, king's; **vacaH shrutvaa** = sentence [order,] on hearing; **sarvaasu dikSu** = in all, directions; **vi kraantaan vaanaraan preSayaamaasa** = valorous, monkeys, started to send.

On hearing the order of Sugreeva, the king of vanara-s, Hanuma, the son of Air-god has started to dispatch valorous monkeys in all directions. [4-37-16]

[Verse Locator](#)

ते पदम् विष्णु विक्रान्तम् पतत्रि ज्योतिः अध्वगाः ।
प्रयाताः प्रहिता राज्ञा हरयः तु क्षणेन वै ॥ ४-३७-१७

17. **raaj~naa prahitaa** = by king, sent off; **te harayaH** = those, monkeys; **patatri jyotiH adhva gaaH** = birds, stars, path of, on getting; **kSaNena** = in a split-second; **viSNu vikraantam padam** = by Vishnu, treaded, place [sky]; **prayaataaH** travelled to [skyrocketed to skies]; **vai** = indeed.

In a split-second, the vanara-s that are sent by the king of vanara-s have skyrocketed to the airways of birds and stars on their way, and indeed reached the vault of heaven, which was once trodden by Vishnu. [4-37-17]

Vishnu stretched his foot heavenward and covered the intermediate sky with that single foot in Vamana, that Dwarf Boy, incarnation. From then on heaven is also called as **tridiva**. Thus it is said that the monkeys skyrocketed heavenward, i.e., to skies, but not to heaven.

[Verse Locator](#)

ते समुद्रेषु गिरिषु वनेषु च सरःसु च ।
वानरा वानरान् सर्वान् राम हेतोः अचोदयन् ॥ ४-३७-१८

18. **te vaanaraaH** = those, monkeys [after skyrocketing reached]; **samudreSu giriSu vaneSu ca saraHsu ca** = in oceans, in mountains, in forests, also, in lakes [living at these places,]; **sarvaan vaanaraan** = all of the, with monkeys; **raama hetoH acodayan** = for Rama's, cause, motivated.

After skyrocketing those monkeys have reached the monkeys that are living at seashores and islands, in the caves and crags of mountains, and at lakeshores and their surrounds, and

मृत्यु काल उपमस्य आज्ञाम् राज राजस्य वानराः ।
सुग्रीवस्य आययुः श्रुत्वा सुग्रीव भय शन्किताः ॥ ४-३७-१९

19. **vaanaraaH** = Vanara-s; **mR^ityuH** = Death-god; **kaala** = Time-god, **upamasya** = in simile - Sugreeva's; **raaja raajasya sugriivasya** = king, of kings, of Sugreeva; **aaj~naam shrutvaa** = command, on hearing; **sugriiva bhaya shankitaa** = of Sugreeva, terror, haunted by; **aayayuH** = arrived - all monkeys arrived.

On hearing that command of the king of kings of Vanara-s, Sugreeva, who is semblable with the Death-god and Time-god, all of the monkeys have arrived with the terror of Sugreeva haunting them. [4-37-19]

ततः ते अंजन संकाशा गिरेः तस्मात् महाजवाः ।
तिस्रः कोट्यः प्लवंगानाम् निर्ययुर् यत्र राघवः ॥ ४-३७-२०

20. **tataH** = then; **te plavangaanaam** = those, fly-jumpers; **anjana samkaashaa** = to mascara, similar in shine; **mahaa javaaH** = terribly swift; **tasmaat gireH** = from that [from Mt. Anjana,] mountain; **tisraH koTyaH** = three, crores [thirty million]; **raaghavaH yatra** = Raghava, where he is; to there [to Prasavana mountain]; **nir yayuH** = out, travelled - sallied forth.

Then thirty million fly-jumpers whose swiftness is inconceivable, and whose shine is like that of black-mascara have sallied forth from mountain Anjana to there where Raghava is camping, i.e., Mt. Prasavana. [4-37-20]

अस्तम् गच्छति यत्र अर्कः तस्मिन् गिरिवरे रताः ।
संतप्त हेम वर्ण आभा तस्मात् कोट्यो दश च्युताः ॥ ४-३७-२१

21. **yatra** = where; **arkaH astam gacChati** = sun, into dusk, goes; **tasmin giri vare rataaH** = on that, mountain, the best, who take delight [on that mountain,] **samtapta hema varNa aabhaa** = well, burnt, gold, in the tinge of, in shine with; **dasha koTyaH** = ten, crores, [hundred million monkeys]; **tasmaat cyutaaH** = from there, fallen - jumped in.

Hundred million monkeys who take delight on the best mountain where the sun goes into dusk, namely the westerly mountains, **asta adri**, and whose hue is similar to the refined gold, for dusk has a golden hue, have jumped in. [4-37-21]

कैलास शिखरेभ्यः च सिंह केसर वर्चसाम् ।
ततः कोटि सहस्राणि वानराणाम् समागमन् ॥ ४-३७-२२

22. **tataH** = then; **simha kesara varcasaam** = lion's, mane, in the hue of; **vaanaraaNaam** = of Vanara-s; **koTi sahasraaNi** = thousand, crores [hundred billion]; **kailaasa shikharebhyaH ca** = from Kailash, pinnacles of, also; **samaagaman** = turned up.

Vanara-s who are in the hue of lion's mane have turned up in thousand crores, say hundred billion, from the pinnacles of Mt. Kailash. [4-37-22]

फल मूलेन जीवन्तो हिमवन्तम् उपाश्रिताः ।

तेषाम् कोटि सहस्राणाम् सहस्रम् समवर्तत ॥ ४-३७-२३

23. phala muulena jiivantaH = by fruits, by tubers, subsisting on; himavantam upaashritaH = Himalayas, sheltered in; teSaam = their - of monkeys; koTi sahasraaNaam sahasram = crores, thousand, thousand of [thousand of thousand crores, thousand billion, trillion]; samavartata = arrived.

Those that are sheltered on Himalayas subsisting on fruits and tubers have arrived in a thousand of thousand crores, say a trillion. [4-37-23]

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अंगारक समानानाम् भीमानाम् भीम कर्मणाम् ।

विंध्यात् वानर कोटीनाम् सहस्राणि अपतन् द्रुतम् ॥ ४-३७-२४

24. vindhyaat = from Mt. Vindhya; angaaraka samaanaanaam = planet Mars, equal with; bhiimaanaam = gruesome ones; bhiima karmaNaam = with gruesome, deeds; vaanara koTiinaam sahasraaNi = vanara-s, crores, thousands - millions and millions; apatan drutam = fallen - alighted, swiftly.

Millions and millions of Vanara-s whose looks and deeds are gruesome, and who equal the planet Mars in their crimson-flush, as they dwell on the hotbeds of Mt. Vindhya, have swiftly alighted from Mt. Vindhya. [4-37-24]

[Verse Locator](#)

क्षीर उद वेला निलयाः तमाल वन वासिनः ।

नारि केल अशनाः चैव तेषाम् संख्या न विद्यते ॥ ४-३७-२५

25. kSiira uda velaa nilayaaH = milk, waters, coast, domiciled; tamaala vana vaasinaH = Tamaala, woodlands, residents of; naarikela [naari kera] ashanaaH caiva = coconuts, who feed on - i.e., dwelling in coconut groves; teSaam samkhyaa na vidyate = their, count, not, known [uncountable.]

The count of those vanara-s who are basically domiciled at the coasts of milky ocean, the residents of Tamala woodlands, and those who feed on coconuts dwelling in coconut groves, and who have presently come from those places is uncountable. [4-37-25]

The milky ocean referred here is not to be construed as that of Vishnu. The word used for coconut here is naari kela whereas the real Sanskrit word is naari kera. While discussing some phonetic tendencies, Dr. Satya Vrat says 'Inter change of certain sounds is an accepted phonetic phenomena in Sanskrit. Many classical Sanskrit poets have based their double entendres on this... Ramayana, however, is somewhat different... it preserves only an odd instance of each of the interchange of 'Da' and 'la' and 'ra' and 'la'....' The phonetic licence takes from the rulings like: Da la yoH abhedaH; ra la yoH abhedaH; va ba yoH abhedaH 'there is no phonetic difference between Da or la, and ra or la, and va or ba'. At 7-26-6 of uutara raamayna the commonly known naari kela is used as naari kera, in its original phonetic form. And the Bengalis even now pronounce ba for va. Even the English keyboard of typewriters too, provide b adjacent to v .

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वनेभ्यो गह्वरेभ्यः च सरित्भ्यः च महाबलाः ।

आगच्छत् वानरी सेना पिबन्ति इव दिवा करम् ॥ ४-३७-२६

26. mahaabalaaH = highly, forceful ones; vaanarii senaa = Vanara's, military forces; divaa karam pibanti iva = day, maker - Sun, drinking up, as though; vanebhyaH gahvarebhyaH ca = from forests, from caverns, also; saridbhyaH [sarit bhyaH] ca from rivers, also, aagacChat came forth.

That highly forceful military force of vanara-s has arrived from forests, caverns and riversides with their leaping and bounding on the sky blocking up the sun as if they have gulped him down. [4-37-26]

It does not mean that these monkeys have devoured the sun as Hanuma did in his childhood. It is intended to say that the irrefutable sugreeva aaj~na 'Sugreeva's command...' as said in his order at 'monkeys have to come as though to overcast the sky', at 4-37-14 above, is effectuated by these troops of monkeys, who seem to overcast the sky as if they are going to gorge the sun.

[Verse Locator](#)

ये तु त्वरयितुम् याता वानराः सर्व वानरान् ।
ते वीरा हिमवत् शैले ददृशुः तम् महाद्रुमम् ॥ ४-३७-२७

27. ye vaanaraaH tu = such of those, vanara-s, on their part; sarva vaanaraan = all, [other] Vanara-s; tvarayitum yaataa = to hasten up, who went; te viiraa = those, champions; himavat shaile = on Himalaya, mountains; tam mahaadrumam dadR^ishuH = that, great-tree, they have seen; [or, te viiraa dadR^ishuH tam himavat mahaadrumam = those, champions, saw, that Himalayan, mountain, having exceptional trees.]

The Vanara-s who went from Kishkindha to hasten up all the other monkeys of all quarters, those champions have reached Himalayan Mountains and saw exceptional trees on them. [4-37-27]

Usually it is said that 'they saw a great tree on Himalayan mountains...' which offers no speciality to the following verses. Instead of one tree, some decipher the meaning, that 'they have seen Himalayas with many a great tree...' thereby it will be reinforcing the 'doubt that occurred to Hanuma' in identifying Sanjivini herb among many trees.

[Verse Locator](#)

तस्मिन् गिरि वरे पुण्ये यज्ञो माहेश्वरः पुरा ।
सर्व देव मनः तोषो बभूव सु मनोरमः ॥ ४-३७-२८

28. puNye tasmin giri vare = auspicious one, on that, mountain, the best; puraa = once; sarva deva manaH toSaH = to all, gods, heart, pleasing; su manaH ramaH = verily, heart, delighting - a glorious ritual; maaheshvaraH = Shiva's, aiming Shiva; yaj~naH babhuuva = Vedic-ritual, took place.

On that best and auspicious mountain, once a glorious Vedic-ritual intending God Shiva took place, which pleased the hearts of all gods. [4-37-28]

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अन्न निस्यंद जातानि मूलानि च फलानि च ।
अमृत स्वादु कल्पानि ददृशुः तत्र वानराः ॥ ४-३७-२९

29. tatra = at there; vaanaraaH = Vanara-s; anna nisyanda jaataani = food [oblational material,] by spattering, originated from; amR^ita svaadu kalpaani = nectar, luscious, similar to; muulaani ca phalaani ca = tubers, fruits, also; dadR^ishuH = they saw.

There the vanara-s have seen luscious tubers and fruits similar to nectar, which have originated from the oblational food material spattered in the Vedic-ritual for Shiva. [4-37-29]

[Verse Locator](#)

तत् अन्न संभवम् दिव्यम् फलम् मूलम् मनोहरम् ।
यः कश्चित् सकृत् अश्नाति मासम् भवति तर्पितः ॥ ४-३७-३०

30. tat anna sambhavam = that, from food [oblational material,] birthed; divyam = divine; manaH haram = heart, stealing; phalam muulam = fruits, tubers; yaH kashcit sakR^it ashnaati = who, a little, at one time, eats; maasam bhavati tarpitaH = a month, remains, satiated.

If one eats for one time, a little of those divine and heart-pleasing fruits and tubers that have taken their origin from that oblational food material, he remains satiated for a month. [4-37-30]

[Verse Locator](#)

तानि मूलानि दिव्यानि फलानि च फल अशनाः ।
औषधानि च दिव्यानि जगृहृर् हरि पुंगवाः ॥ ४-३७-३१

31. phala ashanaaH hari pungavaaH = fruit, eaters, monkeys, the best; divyaani = divine ones; taani muulaani phalaani ca = those, tubers, fruits, also; divyaani auSadhaani ca = unique divine, medicinal-herbs, even; jagR^ihuH = collected.

The best monkeys that are fruit-eaters have collected those divine fruits, tubers, and even the divine medicinal herbs. [4-37-31]

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तस्मात् च यज्ञ आयतनात् पुष्पाणि सुरभीणि च ।
आनिन्युर् वानरा गत्वा सुग्रीव प्रिय कारणात् ॥ ४-३७-३२

32. vaanaraa gatvaa = vanara-s, on going; tasmaat yaj~na aayatanaat ca = from that, Vedic-ritual's, cardinal ground, also; surabhiiNi puSpaaNi ca = highly fragrant, flowers, also; sugriiva priya kaaraNaat = Sugreeva, pleasing, for purpose of; aaninyuH [aa nin yuH] = fetched.

On going to the cardinal ground of Vedic-ritual which was performed once, those vanara-s fetched highly fragrant flowers in order to please Sugreeva. [4-37-32]

[Verse Locator](#)

ते तु सर्वे हरिवराः पृथिव्याम् सर्व वानरान् ।
संचोदयित्वा त्वरितम् यूथानाम् जग्मुर् अग्रतः ॥ ४-३७-३३

33. sarve te hari varaaH tu = all of those, monkeys, best ones, on their part; pR^ithivyaam sarva vaanaraan = on earth, all of the, monkeys; samcodayitvaa = on motivating; yuuthaanaam = of troops of [other] monkeys; agrataH = ahead of - earlier than; tvaritam jagmu = quickly, went [to Kishkindha.]

On motivating all of the monkeys on earth, all those best monkeys who proceeded to forgather other monkeys, quickly returned to Kishkindha ahead of the forgathered troops of monkeys. [4-37-33]

[Verse Locator](#)

ते तु तेन मुहूर्तेन कपयः शीघ्र चारिणः ।
किष्किंधाम् त्वरया प्राप्ताः सुग्रीवो यत्र वानरः ॥ ४-३७-३४

34. shiighra caariNaH = quick, paced ones; te kapayaH = those, monkeys [motivators]; tena muhuurtena = by the very, moment; vaanaraH sugriivaH = vanara, Sugreeva; yatra = where he is; to there; kiSkindhaam tvarayaa praptaaH = to Kishkindha, quickly, arrived.

Those quick paced monkeys quickly reached Kishkindha just at that moment when Lakshmana is still with Sugreeva, and those monkeys arrived at that place where Sugreeva is

ते गृहीत्वा ओषधीः सर्वाः फल मूलम् च वानराः ।
तम् प्रतिग्राहयामासुर् वचनम् च इदम् अब्रुवन् ॥ ४-३७-३५

35. te vaanaraaH sarvaaH = those, vanara-s, all of them; oSadhiH phala muulam ca = medicinal-herbs, fruits, tubers, also; gR^ihiitvaa = taking with them; tam = him [Sugreeva]; prati graahayaamaasuH = in turn, obliged to take them [fruits, tubers]; idam vacanam ca abruvan = this, word, also, they spoke.

Taking the medicinal herbs, fruits, and tubers along with them, all of those Vaanaras obliged Sugreeva to accept fruits, tubers and herbs as royal gifts, and they also spoke this word to Sugreeva. [4-37-35]

सर्वे परिसृताः शैलाः सरितः च वनानि च ।
पृथिव्याम् वानराः सर्वे शासनात् उपयान्ति ते ॥ ४-३७-३६

36. sarve = all of the; shailaaH saritaH ca vanaani ca = mountains, rivers, also, forests, even; pari sR^itaaH = round, circled - all are covered by us; [te] shaasanaat = by [your] command; pR^ithivyaam sarve vaanaraaH = on earth, all of the, vanara-s; te upa yaanti = for you, coming near.

"We have rounded up all the mountains, rivers, and forests even, and all of the Vanara-s available on earth are fetched to your fore according to your command." Thus the monkeys said to Sugreeva. [4-37-36]

एवम् श्रुत्वा ततो हृष्टः सुग्रीवः प्लवग अधिपः ।
प्रतिजग्राह च प्रीतः तेषाम् सर्वम् उपायनम् ॥ ४-३७-३७

37. tataH = then; plavaga adhipaH sugriivaH = fly-jumper's, king, Sugreeva; evam shrutvaa hR^iStaH = thus - these words, on listening, gladdened; teSaam sarvam upaayanam = from them, all, gifts; priitaH = gladly; prati jagraaha ca = in turn, taken - accepted, also.

On listening these words then the king of fly-jumpers Sugreeva is gladdened and accepted the gifts brought from Himalayas from all of them. [4-37-37]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त त्रिंशः सर्गः

Thus, this is the 37th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva approaches Rama and falls prostrate on Rama's feet as though seeking pardon for the delay. Rama gets him up and mildly admonishes him. Then Sugreeva while giving the account of legions that are coming in, informs Rama that all the Vanara armies on earth are coming for confronting Ravana in battle. On asserting that Sugreeva is at his job, Rama is pleased heartily.

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प्रतिगृह्य च तत् सर्वम् उपानयम् उपाहतम् ।
वानरान् सान्त्वयित्वा च सर्वान् एव व्यसर्जयत् ॥ ४-३८-१

1. **upaahR^itam** = that are brought in; **tat sarvam upaanayam** = that, all gifts - all those gifts from Himalayas; **pratigR^ihya ca** = on receiving, also; **saantvayitvaa ca** = on speaking good words - approbation, also; **sarvaan eva** = all of them, thus; **vaanaraan vyasarjayat** = Vanara-s, left them off - dispersed them.

On receiving all those gifts brought in by the Vanara-s from Himalayas, Sugreeva dispersed them all with approbation. [4-38-1]

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विसर्जयित्वा स हरीन् सहस्रान् तान् कृत कर्मणः ।
मेने कृतार्थम् आत्मानम् राघवम् च महाबलम् ॥ ४-३८-२

2. **saH** = he that Sugreeva; **kR^ita karmaNaH** = who effectuated, their errand; **sahasraan taan hariin visarjayitvaa** = thousands of, them monkeys, on dispersing; **aatmaanam** = for himself; **mahaabalam raaghavam ca** = great-mighty, Raghava, also; **kR^ita artham** = achieved, aspirations; **mene** = deemed.

On dispersing thousands of monkeys who have effectuated their errand of summoning all monkeys on the earth, Sugreeva deemed that his own aspirations and as well as those of that great-mighty Rama are achieved. [4-38-2]

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स लक्ष्मणो भीम बलम् सर्व वानर सत्तमम् ।
अब्रवीत् प्रश्रितम् वाक्यम् सुग्रीवम् संप्रहर्षयन् ॥ ४-३८-३
किष्किंधाया विनिष्क्राम यदि ते सौम्य रोचते ।

3, 4a. **saH lakSmaNaH** = he that, Lakshmana; **bhiima balam** = indomitably, mighty; **sarva vaanara sattamam** = of all, vanara-s, an indomitable one - Sugreeva; **sugriivam** = to Sugreeva; **sam pra harSayan** = to gladden; **prashritam vaakyam abraviit** = courteous, sentence,

spoke to; **saumya** = oh, gentle one; **te rocate yadi** = to you, it pleases, if - if it pleases you; **kiSkindhaayaa vi niSkraama** = from Kishkindha, verily, make an exit.

Gladdening Sugreeva who is indomitably mighty and the indomitable one among all vanara-s, Lakshmana spoke these courteous words to him, "oh, gentle one, if it please you, make an exit from Kishkindha." [4-38-3, 4a]

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तस्य तत् वचनम् श्रुत्वा लक्ष्मणस्य सुभाषितम् ॥ ४-३८-४

सुग्रीवः परम प्रीतो वाक्यम् एतत् उवाच ह ।

एवम् भवतु गच्छामः स्थेयम् त्वत् शासने मया ॥ ४-३८-५

4b, 5. **sugriivaH** = Sugreeva; **su bhaaSitam** = well, said - courteous words; **tasya lakSmaNasya** = of his, Lakshmana's; **tat vacanam shrutvaa** = that, sentence, on hearing; **parama priitaH** = while extremely, pleased; **etat vaakyam uvaaca ha** = this, sentence, spoke, indeed; **evam bhavatu** = that way, it will be - so be it; **gacChaamaH** = let us go; **mayaa** = by me; **tvat** = in your; **shaasane** = command; **stheyam** = remain biddable - amenable to.

On hearing the courteous words of Lakshmana Sugreeva is extremely pleased and he indeed spoke this sentence to him, "So be it. Let us go. I remain biddable in your command." [4-38-4b, 5]

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तम् एवम् उक्त्वा सुग्रीवो लक्ष्मणम् शुभ लक्षणम् ।

विसर्जयामास तदा तारा अद्याः च एव योषितः ॥ ४-३८-६

6. **sugriivaH** = Sugreeva; **shubha lakSaNam** = to one with auspicious, features; **tam lakSmaNam** = to him, to Lakshmana; **evam uktvaa** = thus, on speaking; **tadaa** = then; **taaraa aadyaH** = to Tara, and other; **yoSitaH eva ca** = females, thus, also; **visarjayaamaasa** = started to disperse.

Sugreeva speaking thus to Lakshmana, whose person itself is auspicious, then bade adieu to Lady Tara and the other female vanara-s. [4-38-6]

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एहि इति उच्चैः हरि वरान् सुग्रीवः समुदाहरत् ।

तस्य तद् वचनम् श्रुत्वा हरयः शीघ्रम् आययुः ॥ ४-३८-७

बद्ध अंजलि पुटाः सर्वे ये स्युः स्त्री दर्शन क्षमाः ।

7, 8a. **sugriivaH** = Sugreeva; **ehi** = come here; **iti ucChaiH** = thus, sharply; **hari varaan** = at monkey, the best ones; **sam udaaharat** = shouted for; **tasya tat vacanam shrutvaa** = his, that, word [call,] on hearing; **ye** = which of those; **strii darshana kSamaaH** = at ladies, to see, who are spared; **syuH** = will be there; **sarve harayaH** = all of those, monkeys; **baddha anjali puTaaH** = with adjoined, palms, fold; **shiighram aayayuH** = swiftly, came.

Sugreeva shouted sharply saying, "come here," at the best monkey-adjutants and on hearing his call all of those monkeys that are spared to see the ladies of palace chambers have come there swiftly with their palms adjoined in supplication. [4-38-7]

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तान् उवाच ततः प्राप्तान् राजा अर्क सदृश प्रभः ॥ ४-३८-८

उपस्थापयत क्षिप्रम् शिबिकाम् मम वानराः ।

8b, 9a. **tataH** = then; **arka sadR^isha prabhaH** = sun, similar, in refulgence; **raajaa** = king; **praaptaan taan uvaaca** = [monkeys] who arrived, to them, spoke; **vaanaraaH** = oh,

vanara-s; **mama shibikaam** = my, palanquin; **kSipram upa sthaapayata** = immediately, at hand, be positioned.

Then the king Sugreeva whose refulgence is kindred to that of sun has said to those vanaras that have arrived there, "oh, vanara-s, immediately position my palanquin before me." [4-38-8b, 9a]

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श्रुत्वा तु वचनम् तस्य हरयः शीघ्र विक्रमाः ॥ ४-३८-९
समुपस्थापयामासुः शिबिकाम् प्रिय दर्शनाम् ।

9b, 10a. **shiighra vikramaaH** = in agility, adept ones; **harayaH** = monkeys; **tasya vacanam shrutvaa** = his, words, on hearing; **priya darshanaam shibikaam** = an exquisite one, in its appearance, such a palanquin; **sam upa sthaapayaamaasuH** = readily, nearby, started to position.

On hearing his words those monkeys who are the adept ones in their agility right away brought an exquisite palanquin and readily started to position it at his nearby. [4-38-9b, 10a]

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ताम् उपस्थापिताम् दृष्ट्वा शिबिकाम् वानराधिपः ॥ ४-३८-१०
लक्ष्मण आरुह्यताम् शीघ्रम् इति सौमित्रिम् अब्रवीत् ।

10b, 11a. **vaanara adhipaH** = monkeys, king - Sugreeva; **upasthaapitaam taam shibikaam dR^iSTvaa** = nearby, positioned, that, palanquin, on seeing; **lakSmaNa shiighram aaruchyataam** = Lakshmana, quickly, mount it; **iti saumitrim abraviit** = thus, to Soumitri, said.

And on seeing palanquin positioned at his nearby the king of monkeys Sugreeva said to Soumitri, "you mount it, Lakshmana, be quick." [4-38-10b, 11a]

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इति उक्त्वा कांचनम् यानम् सुग्रीवः सूर्य सन्निभम् ॥ ४-३८-११
बहुभिः हरिभिः युक्तम् आरुरोह स लक्ष्मणः ।

11b, 12a. **sugriivaH iti uktvaa** = Sugreeva, so, saying; **suurya sannibham** = sun, similar in shine [palanquin]; **bahubhiH haribhiH yuktam** = many, monkeys, having [as carriers]; **kaancanam yaanam** = golden, carriage; **sa lakSmaNaH aaruroha** = with Lakshmana, climbed into it.

Saying so Sugreeva got into that golden carriage which in shine is like the sun and which has many monkey-carriers along with Lakshmana. [4-38-11b, 12a]

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पाण्डुरेण आतपत्रेण ध्रियमाणेन मूर्धनि ॥ ४-३८-१२
शुक्लैः च वाल व्यजनैः धूयमानैः समंततः ।
शंख भेरी निनादैः च वन्दिभिः च अभिवन्दितः ॥ ४-३८-१३
निर्ययौ प्राप्य सुग्रीवो राज्य श्रियम् अनुत्तमाम् ।

12b, 13, 14a. **sugriivaH** = Sugreeva; **an uttamaam** = un, excelled one; **raajya shriyam praapya** = of kingdom, magnificence, on achieving; **vandibhiH abhi vanditaH ca** = by panegyrist, highly extolling, also; **muurdhani** = atop head; **dhriyamaaNena** = held on [as shade]; **paaNDureNa aata patreNa** = white, sun, shade - by parasol; **samantataH** = all over; **dhuuyamaanaH shuklaiH vaala vyajanaiH ca** = being fanned, white, with fur-fans, also; **shankha bherii ni naadaiH ca** = of conch-shell, of drums, with high, sounds, also; **nir yayau** = out, started.

Sugreeva who achieved the kingdom of unexcelled magnificence has started out that magnificently to the high extolment of panegyrist, while a white royal-parasol spread overhead the palanquin, white fur-fans fanning him from all over, and while conch-shells are blowing loud and drums are drumming high. [4-38-12b, 13, 14a]

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स वानर शतैः तीष्णैः बहुभिः शस्त्र पाणिभिः ॥ ४-३८-१४

परिकीर्णो ययौ तत्र यत्र रामो व्यवस्थितः ।

14b, 15a. saH = he - Sugreeva; shastra paaNibhiH = weapons, in hands - wielders; tiiSkNaiH = confrontational ones; bahubhiH vaanara shataiH = with many, vanara-s, along with, hundreds of; pari kiirNaH = around, spreading - surrounded with; raamaH yatra vyavasthitaH [vi ava sthitaH] = Rama, where he is, ensconced; tatra yayau = to there, they travelled.

Sugreeva travelled thus surrounded with many hundreds of vanara-s, who look confrontational and who wielded weapons, to the place where Rama is staying. [4-38-14b, 15a]

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स तम् देशम् अनुप्राप्य श्रेष्ठम् राम निषेवितम् ॥ ४-३८-१५

अवातरत् महातेजाः शिबिकायाः स लक्ष्मणः ।

15b, 16a. mahaatejaaH = great-resplendent one, Sugreeva; sa lakSmaNaH = along with, Lakshmana; saH = he - Sugreeva; raama niSevitam = by Rama, adored - place adored by Rama while staying there; shreSTham tam deshama = choicest, that, province; anupraapya = on attaining; shibikaayaaH = from palanquin; avaa tarat = down, climbed.

On reaching the province where Rama is staying in all his adoration to that place, the great-resplendent Sugreeva descended the palanquin along with Lakshmana. [4-38-15b, 16a]

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आसाद्य च ततो रामम् कृत अंजलि पुटो अभवत् ॥ ४-३८-१६

कृत अंजलौ स्थिते तस्मिन् वानराः च अभवन् तथा ।

16b, 17a. tataH = then; raamam aasaadya ca = Rama, on reaching, also; kR^ita anjali puTaH abhavat = making, adjoined, palm-fold, he became; tasmin = his; kR^ita anjalau sthite = making, palms adjoined, when he remained; vaanaraaH ca = [all of the] monkeys, also; tathaa = like that; abhavat = they became - all stood with adjoined palms.

When Sugreeva reached Rama he stood still with adjoined-palms, and when he remained still with palm-fold all the other monkeys stood still with palm-fold. [4-38-16b, 17a]

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तटाकम् इव तम् दृष्ट्वा रामः कुड्मल पंकजम् ॥ ४-३८-१७

वानराणाम् महत् सैन्यम् सुग्रीवे प्रीतिमान् अभूत् ।

17b, 18a. raamaH = Rama; kuDmala pankajam = with buds, of lotuses; tam = it [vanara fore]; taTaakam iva = a lake, as if - it is; vaanaraaNaam mahat sainyam = of Vaanaras, massive, army; dR^iSTvaa = on seeing; sugriive priitimaan abhuut = in Sugreeva, exultant, he became.

Rama became exultant of Sugreeva on seeing the massive army of Vanara-s which is just like a vast lake plethoric with buds of lotuses. [4-38-17b, 18a]

Terrible looking monkeys are compared with delicate lotus buds - is this a simile at all? Not So. The 'sense' dhvani in this is like this. The folded and adjoined palms of all the monkeys are looking like lotus buds.

While adjoining palms they raised hands over their heads, where their bodies are appearing similar to the stems of lotuses, and folded palms are like unfolded lotus buds. Rama is gladdened because the lake called Sugreeva contains these many prayerful devotees who are praying with lotus-bud-like folded palms.

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पादयोः पतितम् मूर्ध्ना तम् उत्थाप्य हरीश्वरम् ॥ ४-३८-१८
प्रेम्णा च बहुमानात् च राघवः परिष्वजे ।

18b, 19a. raaghavaH = Raghava; muurdhnaa paadayoH patitam = with head - headlong, on feet [of Rama,] fallen; tam hariishvaram = him, monkey's king - Sugreeva; utthaapya = on raising up; premNaa ca bahumaanaat ca = with care, and, credit, also; pari Sa svaje = tightly, hugged him.

Raghava raised and tightly hugged the king of monkeys Sugreeva, who has prostrated himself with his head touching the feet of Rama, with care and credit. [4-38-18b, 19a]

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परिष्वज्य च धर्मात्मा निषीद इति ततो अब्रवीत् ॥ ४-३८-१९
निषण्णम् तम् ततो दृष्ट्वा क्षितौ रामो अब्रवीत् ततः ।

19b, 20a. tataH = then; dharmaatmaa raamaH = virtue-souled one, Rama; pariSvajya ca = on hugging, also; tataH = then; niSiida iti abraviit = be seated, thus, said - to Sugreeva; tataH = then; kSitau niSaNNam = on ground, who is sitting - Sugreeva; tam dR^iSTvaa abraviit = him, on seeing, spoke.

After hugging Sugreeva that virtue-souled Rama then said to him, "be seated." Then on seeing Sugreeva who took seat on ground Rama spoke to him. [4-38-19b, 20a]

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धर्मम् अर्थम् च कामम् च काले यः तु निषेवते ॥ ४-३८-२०
विभज्य सततम् वीर स राजा हरिसत्तम ।

20b, 21a. viira = oh, valiant one; hari sattama = oh, monkey's, the best; yaH = he who; satatam = always; dharmam artham ca kaamam ca = probity, prosperity, also, pleasure-seeking, also; kaale = according to time; vibhajya = by dividing; niSevate = devote oneself to; saH raajaa = he [alone,] is the king.

"He alone is the king, oh, valiant Sugreeva, who always divides time for devoting himself to probity, prosperity and pleasure-seeking. [4-38-20b, 21a]

Say, mornings for duty-bound affairs, afternoons for financial matters, and nights for pleasure-seeking programs.

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हित्वा धर्मम् तथा अर्थम् च कामम् यः तु निषेवते ॥ ४-३८-२१
स वृक्ष अग्रे यथा सुप्तः पतितः प्रतिबुध्यते ।

21b, 22a. yaH = he who; dharmam tathaa artham ca = probity, like that, prosperity, also; hitvaa = on discarding; kaamam tu niSevate = to pleasure-seeking, alone, devotes to; saH = he; vR^ikSa agre suptaH yathaa = on tree, top, one who slept, as with; patitaH prati budhyate = after falling, in turn, wakes up [awakens.]

"If one devotes himself to pleasure-seeking alone, casting off the probity and like that the prosperity also, he is like the one who slept on a treetop who awakens only after falling down. [4-38-21b, 22a]

An out-and-out pleasure-seeker wakes up only when he runs into troubles. Till such time he uses slender branches and tender leaves available on the infirm treetop, called his pleasuring area, as his cushion bed and foam pillows.

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अमित्राणाम् वधे युक्तो मित्राणाम् संग्रहे रतः ॥ ४-३८-२२
त्रिवर्ग फल भोक्ता च राजा धर्मेण युज्यते ।

22b, 23a. a mitraaNaam vadhe yuktaH = un, friendly ones, in killing, bound up in; mitraaNaam sangrahe rataH = of friends, forgathering, bound up with; such a; raajaa = king; dharmeNa yujyate = with righteousness, enjoined with; tri varga phala bhoktaa ca = three, fold [probity, prosperity, pleasures] fruit, enjoyer, also - he becomes.

"And the king who is bound up in eliminating unfriendly ones and bound up with forgathering friends, he will be enjoined with righteousness, and he even becomes the real enjoyer of the fruit of threefold virtues, namely **dharma**, **artha**, **kaama** - probity, prosperity and pleasures. [4-38-22b, 23a]

A sheer pleasure-seeker will be awakened when he suddenly falls from heights of pleasures, may it be due any factor like wealth, age or destitution. This happens if only he summarily rejects the other two, probity in life and pursuance to acquire real and everlasting prosperity, in lifetime. And a real king worth his kingship is the one who practises and enjoys all the threefold virtues, namely probity, prosperity and pleasures at appropriate timings and at appreciable limits, unlike Sugreeva who is indulgent in only one among those three, namely pleasures.

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उद्योग समयः तु एष प्राप्तः शत्रु निषूदन ॥ ४-३८-२३
संचिंत्यताम् हि पिंगेश हरिभिः सह मंत्रिभिः ।

23b, 24a. shatru niSuudana = oh, enemy, eliminator; pinga iisha = oh, monkeys, king of - Sugreeva; eSa udyoga samayaH praaptaH = this is, for endeavour, time, has chanced; mantribhiH haribhiH saha = with monkeys, ministers, along with - jointly; sam cintyataam = let it be thought over; hi = indeed.

"Oh, enemy-eliminator, time for endeavour has come, oh, king of monkeys, let this be discussed along with your monkey-ministers." Thus Rama spoke to Sugreeva. [4-38-23b, 24a]

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एवम् उक्तः तु सुग्रीवो रामम् वचनम् अब्रवीत् ॥ ४-३८-२४
प्रनष्टा श्रीः च कीर्तिः च कपि राज्यम् च शाश्वतम् ।
त्वत् प्रसादात् महाबाहो पुनः प्राप्तम् इदम् मया ॥ ४-३८-२५

24b, 25. evam uktaH tu sugriivaH = thus, who is spoken to, on his part, Sugreeva; raamam vacanam abraviit = to Rama, words, said; mahaabaahuH = oh dextrous one; pra naSTaa shriiH ca kiirtiH ca = verily, mislaid, prosperity, also, popularity, also; shaashvatam = everlasting one; idam kapi raajyam ca = this, monkeys, kingdom, also; mayaa = by me; tvat prasaadaat = by your, beneficence, punaH praaptam = again, achieved.

When Rama addressed him in this way, Sugreeva said these words to Rama, "oh, dextrous Rama, by your beneficence I have repossessed prosperity, popularity and this everlasting kingdom of monkeys which are actually mislaid. [4-38-24b, 25]

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तव देव प्रसदात् च भ्रातुः च जयताम् वर ।

कृतम् न प्रतिकुर्यात् यः पुरुषाणाम् स दूषकः ॥ ४-३८-२६

26. **deva** = oh, god; **jayataam vara** = oh, among victors, the best one; **tava** = your; and; **bhraatuH ca** = [your] brother's; **prasadaat** = by benevolence; **kR^itam** = done; **[upakaaram** = favour]; **yaH** = he, who; **na prati kuryaat** = doest not, in turn, does - does not requite; **saH puruSaaNaam duuSakaH** = he, among people, is a vitiator [of probity.]

"Oh, god, by your and your brother's benevolence alone I regained what I lost, oh, victorious one among victors, and he who does not requite the favour that has been done for him will become the vitiator of probity among men. [4-38-26]

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एते वानर मुख्याः च शतशः शत्रु सूदन ।

प्राप्ताः च आदाय बलिनः पृथिव्याम् सर्व वानरान् ॥ ४-३८-२७

ऋक्षाः च वानराः शूरा गौलांगूलाः च राघव ।

कांतार वन दुर्गाणाम् अभिज्ञा घोर दर्शनाः ॥ ४-३८-२८

27. **shatru suudana** = oh, enemy, subjugator; **shatashaH** = hundreds are; **ete vaanara mukhyaaH ca** = these, Vanara, chiefs, also; **pR^ithivyaam** = on earth available; **balinaH sarva vaanaraan aadaaya** = forceful ones, all of the, Vanara-s, on fetching; **praaptaaH ca** = they came, also - they just returned on forgather.

"These are the hundreds of vanara chiefs, oh, enemy-subjugator, who have just returned on forgather all of the forceful vanara-s on earth. [4-38-27]

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देव गन्धर्व पुत्राः च वानराः काम रूपिणः ।

स्वैः स्वैः परिवृताः सैन्यैः वर्तन्ते पथि राघव ॥ ४-३८-२९

28. **raaghava** = one born in Raghu's dynasty; **raaghava** = oh, Raghava; **abhij~naaH** = knowers [experts of places that are] **kaantaara** = impenetrable forests; **vana** = woodlands; **dur gaaNaam** = not, passable - say mountains; **ghora darshanaaH** = those that are dreadful, in look; **R^ikSaaH ca** = bears, also; **vaanaraaH** = monkeys; **shuuraaH golaanguulaaH ca** = brave ones; baboons, also; **deva gandharva putraaH ca** = of gods, of gandharva-s, sons, also; **kaama ruupiNaH** = by wish, guise-changers; such; **vaanaraaH** = Vanara-s; **svaiH svaiH sainyaiH** = their, their [their own,] with forces; **parivR^itaaH** = fenced round; **pathi vartante** = in path, are on the move.

"Oh, Raghava, the legatee of Raghu, those vanara-s with dreadful appearance, and who are the experts in permeating the impenetrable forests, woodlands and impassable mountains are coming. And the bears, monkeys and brave baboons who are the children of gods and gandharva-s, and who change their guise just by their wish are halfway through on their path duly fenced round with one's own forces. [4-38-28, 29]

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शतैः शत सहस्रैः च कोटिभिः च प्लवंगमाः ।

अयुतैः च आवृता वीरा शंकुभिः च परंतप ॥ ४-३८-३०

अर्बुदैः अर्बुद शतैः मध्यैः च अन्तैः च वानराः ।

समुद्राः च परार्धाः च हरयो हरि यूथपाः ॥ ४-३८-३१

30, 31, 32. **paran tapa** = oh, enemy-flamer; **raajan** = oh, king; **viira** = oh, valiant one; **plavan gamaaH** = fly-jumpers; **shataiH** = in hundreds; **shata sahasraiH ca** = in hundred, thousands, even - in lakhs; **tathaa** = likewise; **koTibhiH ca** = in crores [millions]; **ayutaiH ca** = in legion named aayuta; **shankubhiH ca** = with legions named shanku-s, also; **arbudaiH** = with legions named arbuda; **arbuda shataiH** = such arbuda-s, hundreds of; **madhyaiH ca** = with legions named madhya-s, also; **antaiH ca** = with legions named antaH-s; **aavR^itaa** = surrounded with such legions; **vaanaraaH** = Vanara-s; [**pathi vartante** = are on the path]; **samudraaH ca paraardhaaH ca** = with legions named as - samudra-s, also, paraardha-s; **harayaH** = monkeys; **mahendra sama vikramaaH** = Mahendra, [vanara-s who] equal, in valour; **megha parvata samkaashaa** = clouds, mountains, similar to; **meru vindhya kR^ita aalayaaH** = on Mt. Meru, Mt. Vindhya, who made, their domicile; **te** = for you for your purpose; **hari yuuthapaaH** = monkey, commanders; **aagamiSyanti** = will be coming.

"Oh, king, some of the fly-jumpers that are arriving are with a hundred-legion, some with a hundred-thousand legion, and even some with millions of legions, while the some are on the way with specific legions like aayuta-s, shanku-s. And oh, valiant one Rama, some with legions of arbuda-s, and some with hundreds of arbuda-s, some with madhya-s, and some with antaH-s are coming. Some more are coming with samudra-s and some with paraardha-s legions of monkeys. Oh, enemy-flamer Rama, the legions of monkeys along with their monkey commanders who are viable to Mahendra in valour, and who compare with massive clouds and mountains, and who domiciled on Mt. Meru and Mt. Vindhya will be coming in your service. [4-38-30, 31, 32]

In the Indian counting system hundred thousands becomes one lakh, [1,00, 000.] One hundred lakhs become one crore, [10,000,000.] The ancient Indian legionaries have names like **aayuta** 'one thousand per unit...' **shanku** 'one lakh crores...' a trillion - 10^{12} . One **arbuda** 'thousand shanku-s...' **madhyama** 'ten arbuda-s...' **antam** 'ten madhyama-s...' **samudra** 'twenty antya-s...' **paraardha** 'thirty samudra-s...' Rama Tilaka says that by giving these numbers it is to be understood that 'innumerable monkeys are coming...' But others hold the view that the ancients have organised military pattern hence particular nomenclature is given to each, apart from the generalisation of Rama Tilaka.

Govindaraja takes up the enumeration as given in Indian Astrology, which multiplies ten times each, as said in verse:

ekam dasha shatam asmaat sahasram ayutam tataH param lakSham | prayutam koTim atha arbudam vR^inde kharvam nikharvam ca | tasmaat mahaa sarojam shankum saritaam patim tvat antam | madhyam paraadham aaruuhya atha uttaram dasha guNam tathaa j~neyam || 'one, ten, hundred, thousand, ten thousand, one lakh, **prayutam** 'ten lakhs or a million, then a crore and then an **arbuda** ten-crore or a billion, and then ten arbuda-s makes one **br^inda** and ten brinda-s make one **kharva** and ten kharva-s make one **nikharva** and ten nikharva-s make one **mahaa padma** and ten mahaa padma-s make one **shanku** 'one lakh crores or a trillion, and ten shanku-s make one **samudra** and then ten samudra-s make one **anta** and ten anta-s make a **madhyama** and ten madhyama-s make one **paraardha** it may be known thus...

By this, the nomenclature of million, billion and trillion was there in ancient days and this may be observed by the names: **prayutam** 'a million...' **arbuda** 'a billion..' and **shanku** 'a trillion...' and this exactly relates to the decimal system which is based on the number ten, in which the smaller units are related to the principal units as powers of ten [units, tens, hundreds, thousands, etc.]

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ते त्वाम् अभिगमिष्यन्ति राक्षसम् योद्धुम् आहवे ।

निहत्य रावणम् युद्धे हि आनयिष्यन्ति मैथिलीम् ॥ ४-३८-३३

33. [**ye** = which of those vanara-s]; **yuddhe yoddhum** = in war, to combat - whoi are combative; **aahave raakSasam raavaNam nihatya** = in war, demon, Ravana, on killing; **maithiliim aanayiSyanti** = Maithili, who can bring her; **te** = such of those vanara-s; **tvaam abhi gamiSyanti** = you, they will be approaching; **hi** = surely.

"Those vanara-s who are combative in wars, and those who can fetch Maithili on eliminating Ravana in war, will be approaching you soon." Thus Sugreeva informed Rama. [4-38-33]

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ततः समुद्योगम् अवेक्ष्य वीर्यवान्
हरि प्रवीरस्य निदेश वर्तिनः ।
बभूव हर्षात् वसुधा अधिप आत्मजः
प्रबुद्ध नील उत्पल तुल्य दर्शनः ॥ ४-३८-३४

34. tataH = then; viiryavaan = valorous one - Rama; vasudhaa adhipa aatmajaH = of earth, king's, son - prince Rama; nidesha vartinaH = under order [of Rama,] operating; hari pra viirasya = monkey, prominent, valorous one's - Sugreeva's; sam udyogam = perfect, effort; avekSyā = on observing; harSaāt = by jubilation; pra buddha niila utpala tulya = well, bloomed, blue, Costus - a kind of Indian lotus, similar; darshanaH = with such eyes - not appearance in general; babhuuva = became.

Then on seeing the perfect effort made by the prominent one among all monkeys, Sugreeva, who is operating under his control, the eyes of valorous prince Rama are widened in jubilation, like the well-bloomed blue-lotuses. [4-38-34]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्टा त्रिंशः सर्गः

Thus, this is the 38th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 39 Verses converted to UTF-8, Nov 09

Introduction

Millions and millions of monkeys arrive with their troop-leaders to the control of Sugreeva. Rama's intent to wage war with Ravana is informed to Sugreeva. And Sugreeva who is interested for requital of the help rendered by Rama informs that all the monkeys on earth are ushered to remain in the service of Rama. While Sugreeva is informing about the arrival of monkeys, in a split-second that place is further crammed up with troops and troops of monkey-warriors.

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इति ब्रुवाणम् सुग्रीवम् रामो धर्मभृताम् वरः ।
बाहुभ्याम् संपरिष्वज्य प्रत्युवाच कृताञ्जलिम् ॥ ३-३९-१

1. **dharma bhR^itaam varaH** = probity, proponent of, the best; **raamaH** = Rama; **iti bruvaaNam kR^itaanjalim** = thus, who is speaking, with his palms-adjoined; **sugriivam** = to such Sugreeva; **baahubhyaam** = with both arms; **sam pari Svajya** = well embracing; **prati uvaaca** = in reply, spoke - replied.

Rama, the best proponent of probity, happily embraced Sugreeva with both of his arms and replied him who is speaking in this way suppliantly adjoining palms at Rama. [3-39-1]

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यत् इन्द्रो वर्षते वर्षम् न तत् चित्रम् भविष्यति ।
आदित्यो असौ सहस्रांशुः कुर्यात् वितिमिरम् नभः ॥ ३-३९-२
चन्द्रमा रजनीम् कुर्यात् प्रभया सौम्य निर्मलाम् ।
त्वत् विधो वा अपि मित्राणाम् प्रीतिम् कुर्यात् परंतप ॥ ३-३९-३

2, 3. **parantapa** = oh, enemy-flamer; **saumya** = oh, kind one - Sugreeva; **indraH varSam** = Indra, rain; **yat varSate** = what for, he rains - the fact that Indra gives rain through Rain-god; **sahasra amshuH** = thousands of, rayed one - one with umpteen sunrays; **asau aadityaH** = that, sun; **nabhaH vi timiram** = sky, without, darkness; **kuryaat** = makes - the fact that the sun removes darkness; **candramaa prabhayaa rajaniim nirmalaam** = moon, with his shine, night, shiny; **kuryaat** = makes - the fact of moon's illumining the night; there is no wonder in them, so also; **vaa api** = or, even; **tvat vidhaH** = your, kind of [helpful being]; **mitraaNaam priitim kuryaat** = to friends, gladness, makes - the fact of gladdening friends; **tat** = that - sort of helpful nature; **na citram bhaviSyati** = no, wonder, it will be.

"There is no wonder, oh, enemy-flamer, if Indra gives rain, or if that thousand-rayed sun makes the sky undark, or if the moon makes night shiny with his moonshine, so also oh, gentle one, if a true-friend of your kind gladdens his indigent-friend, there is no wonder. [3-39-2, 3]

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एवम् त्वयि तत् न चित्रम् भवेत् यत् सौम्य शोभनम् ।

जानामि अहम् त्वाम् सुग्रीव सततम् प्रिय वादिनम् ॥ ३-३९-४

4. **saumya** = oh, nice one; **sugriiva** = oh, Sugreeva; **evam** = in this way; **tvayi** = [which is prevailing] in you; **tat** = that [helpful nature in doing good deeds]; **yat shobhanam** = which is, decorous; **citram na bhavet** = wonder, not, it will be; **tvaam** = you; **satatam priya vaadinam** = always, as affability, exponent of; **aham jaanaami** = I am, aware of.

"In this way, oh, nice Sugreeva, that helpful nature which is decorously prevailing in you, ushering you for organising the worthwhile, will not be a wonder but natural. I am aware that you have always been the exponent of affability. [3-39-4]

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त्वत् स नाथः सखे संख्ये जेता अस्मि सकलान् अरीन् ।

त्वम् एव मे सुहृत् मित्रम् साहाय्यम् कर्तुम् अर्हसि ॥ ३-३९-५

5. **sakhe** = oh, friend; **tvat sa naathaH** = with you, as, helmsman; **sankhye sakalaan ariin** = in war, all, enemies; **jetaa asmi** = triumphing, I will be; **su hR^it mitram** = good-hearted, friend; **tvam eva** = you, alone; **me saahaayyam kartum arhasi** = to me, helping hand, to proffer, worthy of you.

"With you as the helmsman, oh, friend, I will be triumphing over all the enemies, and you alone are worthy to proffer a helping hand to me as a good-hearted friend of mine. [3-39-5]

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जहार आत्म विनाशाय वैदेहीम् राक्षस अधमः ।

वंचयित्वा तु पौलोमीम् अनुह्लादो यथा शचीम् ॥ ३-३९-६

6. **raakSasa adhamah** = demon, knavish; **vancayitvaa vaidehiim** = on deceiving, Vaidehi; **anuhlaadaH** = demon Anuhlaada; **paulomiim** = Puloma's daughter; **shaciim** = Sachi Devi; **yathaa** = as with; **aatma vinaashaaya** = for self, extinction; **jahaara** = carried off.

"That knavish demon Ravana deceitfully carried off Vaidehi for his own extinction, as demon Anuhlaada carried off Sachi Devi, the daughter of Puloma. [3-39-6]

Myth: Shaci Devi, the wife of Indra, is the daughter of a demon called Puloma, the son of Danu. One named Anuhlaada, the son of Hiranyakshyapa, on deceiving Indra abducted Shaci Devi with the consent of her father Puloma. Then Indra infuriated at Puloma, the father of Sachi Devi, for making the abduction possible, killed him. Thereby Indra got a name Pulomajit.

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न चिरात् तम् हनिष्यामि रावणम् निशितैः शरैः ।

पौलोम्याः पितरम् दृप्तम् शत क्रतुः इव अरिहा ॥ ३-३९-७

7. **tam raavaNam** = him, that Ravana; **na ciraat** = not, long after [as soon as possible]; **ari haa** = enemy, slayer; **shata kratuH** = hundred, ritual performer [Indra]; **paulomyaaH** = Paulomii [Shaci's]; **dr^iptam pitaram iva** = insolent, father, as with; **nishitaiH sharaiH han iSyaami** = with sharp, arrows, I wish to eliminate.

"As soon as possible I wish to eliminate that Ravana with sharp arrows, as has been done by the enemy slyer Indra when he eliminated the insolent father of Sachi Devi, namely Puloma." Thus Rama is about to tell other things to Sugreeva, but... [3-39-7]

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एतस्मिन् अन्तरे च एव रजः समभिवर्तत ।

उष्णाम् तीव्राम् सहस्रांशोः छादयत् गगने प्रभाम् ॥ ३-३९-८

8. **etasmin antare** = in this, meanwhile; **gagane** = on sky; **sahasra amshoH** = of thousand-rayed one [sun's]; **uSNaam tiivraam prabhaam** = scorching, intense, radiation; **Chaadayat** = covering; **rajaH** = dust; **sam abhivartata** = started - dust started to overcast sky.

In the meanwhile dust started to overcast the sky covering the intensely scorching radiation of the sun. [3-39-8]

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दिशः पर्याकुलाः च आसन् तमसा तेन दूषिताः ।

चचाल च मही सर्वा स शैल वन कानना ॥ ३-३९-९

9. **tena** = by that; **tamasaa** = by darkness - [rajasaa = dust]; **duuSitaaH** = stained; **dishaH paryaakulaaH ca aasan** = directions, confound, also, became; **sa shaila vana kaananaa** = with, mountains, woods, forests; **sarvaa mahii ca** = entire, earth, also; **cacaala** = wobbled.

Stained with that darkness the directions are confounded, and the entire earth together with its mountains, woods, and forests has wobbled. [3-39-9]

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ततो नगेन्द्र संकाशैः तीक्ष्ण दन्ष्ट्रैः महाबलैः ।

कृत्स्ना संछादिता भूमिः असंख्येयैः प्लवंगमैः ॥ ३-३९-१०

निमेष अंतर मात्रेण ततः तैः हरि यूथपैः ।

कोटी शत परीवारैः कामरूपिभिः आवृता ॥ ३-३९-११

नादेयैः पार्वतेयैः च सामुद्रैः च महाबलैः ।

हरिभिः मेघ निहृदैः अन्यैः च वन वासिभिः ॥ ३-३९-१२

तरुण आदित्य वर्णैः च शशि गौरैः च वानरैः ।

पद्म केसर वर्णैः च श्वेतैः मेरु कृत आलयैः ॥ ३-३९-१३

10, 11, 12, 13. **tataH** = then; **naga indra samkaashaiH** = monkeys who are - mountain, lofty, similar to - mountainous in size; **tiikSNa danSTraiH** = with excruciating, fangs; **mahaabalaiH** = abnormally mighty ones; **a sankhyeyaiH** = in not, calculable - masses; **plavangamaiH** = with fly-jumpers; **kR^itsnaa bhuumiH** = entire, earth; **nimeSa antara maatreNa** = split-second, within, just; **sam Chaaditaa** = verily, overspread; **tataH** = then; **hari yuuthapaiH** = with monkey, commanders; **koTii shata pariivaaraiH** = with crores [millions,] hundreds of, legions [of monkeys]; **kaama ruupibhiH** = with by wish, guise-changers; who are from; **naadeyaiH** = pertaining to rivers; **paarvateyaiH ca** = pertaining to mountains, also; **saamudraiH ca** = pertaining to oceans, also; **mahaabalaiH haribhiH** = of amazing, strength, with monkeys; **megha nirhraadaiH** = whose blaring will be like - clouds, crashing; **anyaiH** = with others; **vana vaasibhiH ca** = forests, dwellers, also; **taruNa aaditya varNaiH ca** = tender, sun, in colour [complexion,] also; **shashi gauraiH ca** = moon, white [in complexion,] also; **padma kesara varNaiH ca** = lotus, fibril, with [body] colour, also; **shvetaiH meru kR^ita aalayaiH** = who are snow-white ones, who on Mt. Meru, made, their dwelling; with such; **taiH vaanaraiH** = by [such of] them, vanara-s; **[bhuumiH** = ground is]; **aavR^itaa** = enshrouded with them.

In a split-second the entire ground is then enshrouded with incalculable fly-jumpers whose size is mountainous, fangs excruciating, and might abnormal, and each monkey commander is surrounded with hundreds of millions of legions of monkeys, who by their wish can change of their guise, and these monkeys of amazing strength have come crashing war-whoops as clouds letting out thunders while they are on their way from their habitation like riversides, seashores,

mountains, and some other monkeys have come from forests as they are forest dwellers, and in the vast of masses their complexion alone remained as an identity to their habitation, like the stripe of tender-sun of some monkeys is marking them from the place of rising sun, moon-white body colour of some more telling that they are from the place of nightly moon, and the colour of skin looking like lotus-fibrils of many more indicates that they are from fertile watery lands, and the snow-white complexion of yet some more indicates that the dwelling place of those monkeys is Mt. Meru. [3-39-10, 11, 12, 13]

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कोटी सहस्रैः दशभिः श्रीमान् परिवृतः तदा ।
वीरः शतबलिः नाम वानरः प्रत्यदृश्यत ॥ ३-३९-१४

14. **tadaa** = at that time; **dashabhiH koTii sahasraiH** = ten, crore, thousands - ten thousand crores - a lakh of crores; **pari vR^itaH** = around, encircled - hemmed in; **shriimaan viiraH** = distinguished, valorous one; **shatabaliH naama vaanaraH** = brave, Shatabali, named, Vanara; **pratyadR^ishyata [prati a dR^ishyata]** = = came into view - by Rama and others.

In the meantime the arrival of a distinguished and valorous vanara named Shatabali, hemmed in with ten thousand crores of vanara-s, came into the view of Rama and others. [3-39-14]

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ततः कांचन शैल आभः ताराया वीर्यवान् पिता ।
अनेकैः बहु साहस्रैः कोटिभिः प्रत्यदृश्यत ॥ ३-३९-१५

15. **tataH kaancana shaila aabhaH** = then, golden, mountain, in sheen; **taaraayaa pitaa** = Lady Tara's, father [Sushena]; **viiryavaan** = valorous one; **bahu saahasraiH koTibhiH** = many, thousands, of crores; **an ekaiH** = with not one, with multitudinous monkeys; **pratyadR^ishyata** = appeared.

Sushena, the father of Lady Tara, a valorous one with the sheen of golden mountain then appeared with very many thousands of crores of vanara-s. [3-39-15]

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तथा अपरेण कोटीनाम् साहस्रेण समन्वितः ।
पिता रुमयाः संप्राप्तः सुग्रीव श्वशुरो विभुः ॥ ३-३९-१६

16. **tathaa** = like that; **vibhuH** = most efficient [vanara-chief]; **rumayaaH pitaa** = Ruma's, father; **sugriiva shvashuraH** = Sugreeva's, father-in-law; **apareNa** = with another; **koTiinaam saahasreNa samanvitaH** = of crores, a thousand, followed by - monkey troops; **sampraaptaH** = has bechanced - arrived.

Like that the most efficient vanara-chief Taara, the father of Ruma and Sugreeva's father-in-law, turned up with another thousand crores of vanara-s following him. [3-39-16]

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पद्म केसर संकाशः तरुण अर्क निभ आननः ।
बुद्धिमान् वानर श्रेष्ठः सर्व वानर सत्तमः ॥ ३-३९-१७
अनीकैः बहु साहस्रैः वानराणाम् समन्वितः ।
पिता हनुमतः श्रीमान् केसरी प्रत्यदृश्यत ॥ ३-३९-१८

17. **padma kesara samkaashaH** = lotus, fibril, in gleam; **taruNa arka nibha aananaH** = young, sun, glittering, visage; **buddhimaan** = intellectual; **vaanara shreSThaH** = among vanara-s, the prominent one; **sarva vaanara sattamaH** = among all, vanara-s, graceful one; **hanumataH**

pitaH = Hanuma's, father; **shriimaan kesarii** = honourable, Kesari; **bahu saahasraiH** = very, many, thousands of; **vaanaraaNaaM** = of vanara-s; **aniikaiH** = with army; **samanvitaH** = associated with; **pratyadR^ishyata** = came into view.

Honourable Kesari, the father of Hanuma, with his bodily gleam like that of the fibrils of lotuses and visage glittering in the gleam of nascent sun, and who is an intellectual, graceful and prominent vanara among all the vanara-s, then came into view associated with thousands and thousands of armies of vanara-s. [3-39-17]

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गो लांगूल महाराजो गवाक्षो भीम विक्रमः ।

वृतः कोटि सहस्रेण वानराणाम् अदृश्यत ॥ ३-३९-१९

19. **vaanaraaNaaM koTi sahasreNa** = vanara-s, crores, thousand; **vR^itaH** = encircled by; **golaanguula mahaaraajaH** = baboons, sovereign; **bhiima vikramaH** = formidably, adventurous one; **gavaakSaH adR^ishyata** = Gavaaksha, is seen.

Gavaaksha, the formidably adventurous sovereign of baboons is then seen encircled by a thousand crore vanara-s. [3-39-19]

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ऋक्षाणाम् भीम वेगानाम् धूम्रः शत्रु निबर्हणः ।

वृतः कोटि सहस्राभ्याम् द्वाभ्याम् समभिवर्तत ॥ ३-३९-२०

20. **shatru nibarhaNaH** = enemy, destroyer; **dhumraH** = Dhumra; **bhiima vegaanaam R^ikSaaNaam** = of frightful, fastness, with bears; **dvaabhyaam koTi sahasraabhyaam** = with two, crore, thousands; **vR^itaH** = surrounded by; **sam abhi vartata** = verily, to fore, coursed - marched forward.

Dhumra, the enemy destroyer, marched to the fore of Rama and others surrounded with two thousand crores of bears which have frightful fastness. [3-39-20]

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महा अचल निभैः घोरैः पनसो नाम यूथपः ।

आजगाम महावीर्यः तिसृभिः कोटिभिः वृतः ॥ ३-३९-२१

21. **panasaH naama** = Panasa, named; **mahaaviiryaH** = highly valorous; **yuuthapaH** = a commander; **tisR^ibhiH koTibhiH** = with three, crores - of vanara-s; who are; **mahaa acala nibhaiH ghoraiH** = gigantic, mountain, beaming forth like, horrendous; **vR^itaH** = attended by; **aajagaama** = came up.

The highly valorous commander named Panasa has then arrived attended by a three crore legion of horrendous vanara-s who are beaming forth like gigantic mountains. [3-39-21]

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नील अंजन चय आकारो नीलो नाम अथ यूथपः ।

अदृश्यत महाकायः कोटिभिः दशभिः वृतः ॥ ३-३९-२२

22. **atha** = now; **dashabhiH koTibhiH** = with ten, crores - of vanara-s; **vR^itaH** = encircled by; **niila anjana caya akaaraH** = black, mascara, mound, in shape; **mahaa kaayaH** = colossally, bodied; **niilaH naama yuuthapaH** = Niila, named, then, commander; **adR^ishyata** = has come into view.

Commander Niila has then come into view with his colossal and blackish mascara mound-like body encircled by ten crores of vanara-s that are selfsame to their leader. [3-39-22]

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ततः कांचन आभौ गवयो नाम यूथपः ।

आजगाम महावीर्यः कोटिभिः पंचभिः वृतः ॥ ३-३९-२३

23. tataH = then; kaancana [shaila] aabhaH = golden, [mountain,] in sheen; mahaaviiryaH = great-mighty one; gavayaH naama yuuthapaH = Gavaya, named, commander; pancabhiH koTibhiH vR^itaH = with five, crores - of army, surrounded by; aajagaama = came forth.

Then the great-mighty commander named Gavaya whose bodily sheen is like that of a golden mountain has come forth surrounded by five crores of vanara-s. [3-39-23]

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दरीमुखः च बलवान् यूथपो अभ्याययौ तदा ।

वृतः कोटि सहस्रेण सुग्रीवम् समुपस्थितः ॥ ३-३९-२४

24. tadaa = then; balavaan dariimukhaH ca = mighty one, Dariimukha, also; yuuthapaH = commander; koTi sahasreNa = crores, thousand; vR^itaH = along with; abhyaayayau [abhi aa yayau] = came nigh of; sugriivam sam upa sthitaH = to Sugreeva, verily, nearby, stayed.

Dariimukha, the mighty commander then came along with a thousand crore vanara-s and he stayed nearby Sugreeva drawing nigh of him. [3-39-24]

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मैन्दः च द्विविदः च उभौ अश्वि पुत्रौ महाबलौ ।

कोटि कोटि सहस्रेण वानराणाम् अदृश्यताम् ॥ ३-३९-२५

25. mahaa balau = great-mighty ones; ashvi putrau = Ashvani twin's, sons of; maindaH ca dvididaH ca = Mainda, also, Dvidida, also; ubhau = two of them; vaanaraaNaam = of vanara-s; koTi koTi sahasreNa = crore, crore, with thousand - each with a thousand crore vanara-s; adR^ishyataam = are seen.

Both Mainda and Dvidida, the great-mighty sons Ashvini-twin gods have then appeared, each with a thousand crore vanara-s. [3-39-25]

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गजः च बलवान् वीरः त्रिसृभिः कोटिभिः वृतः ।

आजगाम महातेजाः सुग्रीवस्य समीपतः ॥ ३-३९-२६

26. balavaan viiraH mahaatejaaH = mighty, braving, highly resplendent one; gajaH ca = Gaja, also; trisR^ibhiH koTibhiH vR^itaH = three, corers [of vanara-s,] encompassed by; sugriivasya samiipataH aajagaama = to Sugreeva's, nearby, came forth.

The mighty, braving and highly resplendent Gaja came forth to the near of Sugreeva encompassed by three crores of vanara-s. [3-39-26]

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ऋक्ष राजो महातेजा जांबवान् नाम नामतः ।

कोटिभिः दशभिः व्याप्तः सुग्रीवस्य वशे स्थितः ॥ ३-३९-२७

27. mahaatejaa = highly resplendent one; naamataH jaambavaan naama = by name, Jambavanta, renowned one; R^iksha raajaH = bears, king; dashabhiH koTibhiH = ten, crores - of bears; vyaaptaH = spreading around him; sugriivasya vashe sthitaH = Sugreeva's, under control, stayed - stood firm.

A great resplendent one who is renowned by his name Jambavanta has then come with a brigade of ten crore bears spreading around him and stood firm under the control of Sugreeva. [3-39-27]

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रुमणो नाम तेजस्वी विक्रान्तैः वानरैः वृतः ।

आगतो बलवान् तूर्णम् कोटि शत समावृतः ॥ ३-३९-२८

28. vi kraantaiH vaanaraiH vR^itaH = with highly, venturesome, vanara-s, surrounded by; tejasvii balavaan rumaNaH naama = blaze like, mighty one, Rumana, named; koTi shata samaavR^itaH = crore, hundred, along with; tuurNam aagataH = swiftly, came.

A blaze-like mighty vanara named Rumana came swiftly surrounded with a hundred crore legion of vanara-s who are highly venturesome. [3-39-28]

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ततः कोटि सहस्राणाम् सहस्रेण शतेन च ।

पृष्ठतो अनुगतः प्राप्तो हरिभिः गंधमादनः ॥ ३-३९-२९

29. tataH koTi sahasraaNaam = then, crore, thousand; sahasreNa shatena ca = thousand, hundreds, also; haribhiH = with vanara-s; pR^iSThataH anugataH = at behind, followed by; gandha maadanaH = Gandhamaadana; praaptaH = has arrived.

Gandhamaadana has then arrived while ten thousand crores and hundred thousand crores of monkeys are following him at his behind. [3-39-29]

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ततः पद्म सहस्रेण वृतः शङ्कु शतेन च ।

युव राजो अंगदः प्राप्तः पितृ तुल्य पराक्रमः ॥ ३-३९-३०

30. tataH = then; pitR^i tulya paraakramaH = father [Vali,] matching, in valour; yuva raajaH angadaH = crown-prince, Angada; padma sahasreNa = padma-s, a thousand of; shanku shatena ca = shanku, a hundred of, also; vR^itaH = encompassed by; praaptaH = turned up;.

Angada, the crown prince of Kishkindha, who matches his father Vali in valour has then turned up with a thousand padma legions and a hundred shanku legions of vanara-s. [3-39-30]

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ततः तारा द्युतिः तारो हरिः भीम पराक्रमः ।

पञ्चभिः हरि कोटीभिः दूरतः प्रत्यदृश्यत ॥ ३-३९-३१

31. tataH = then; taaraa dyutiH = stars, who has the sparkle of; bhiima paraakramaH = of remarkable, valour; taaraH hariH = Tara, the monkey; pancabhiH hariH koTiibhiH = with five, monkey, crores; duurataH = at a distance; pratyadR^ishyata = has appeared.

Tara, the vanara-commander, whose sparkle is as that of stars and whose valour is remarkable then appeared at a distance with five crore monkeys. [3-39-31]

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इन्द्रजानुः कपिः वीरो यूथपः प्रत्यदृश्यत ।

एकादशानाम् कोटीनाम् ईश्वरः तैः च सम्वृतः ॥ ३-३९-३२

32. ekaadashaanaam koTiinaam = for eleven, crores [of monkeys]; iishvaraH = chief of; viiraH yuuthapaH = very bold, commander; indrajaanuH kapiH = Indrajaaanu, [named]

monkey; **taiH** = with them - with such a kind of, selfsame vanara-s; **samvR^itaH** = encompassed by; **praty adR^ishyata** = appeared.

Indrajaanu, the brave monkey commander who is the chief of eleven crores of monkeys has appeared then encompassed by selfsame vanara troopers. [3-39-32]

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ततो रंभः तु अनुप्राप्तः तरुण आदित्य संनिभः ।

आयुतेन वृतः चैव सहस्रेण शतेन च ॥ ३-३९-३३

33. **tataH** = then; **taruNa aaditya sannibhaH** = tender, sun, similar in shine; **rambhaH** = Rambha; **aayutena sahasreNa** = with aayuta-s, thousand of; **shatena ca** = plus a hundred, also; **vR^itaH** = surrounded by; **anupraaptaH** = has come.

Rambha whose bodily glow is like that of tender-sun has then come forth fenced in a thousand plus a hundred of **aayuta**-s of vanara legions. [3-39-33]

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ततो यूथ पतिः वीरो दुर्मुखो नाम वानरः ।

प्रत्यदृश्यत कोटिभ्याम् द्वाभ्याम् परिवृतो बली ॥ ३-३९-३४

34. **tataH** = then; **yuutha patiH** = legion, commander; **viiraH** = braving one; **balii** = powerful one; **durmukhaH naama vaanaraH** = Durmukha, named, vanara; **dvaabhyaam koTibhyaam parivR^itaH** = with two, crores [of vanara-s,] encompassed by; **pratyadR^ishyata** = has appeared.

A braving and powerful legion commander of vanara-s named Durmukha has then appeared encompassed with two crores of vanara-s. [3-39-34]

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कैलास शिखर आकारैः वानरैः भीम विक्रमैः ।

वृतः कोटि सहस्रेण हनुमान् प्रत्यदृश्यत ॥ ३-३९-३५

35. **hanumaan** = Hanuma; **kailaasa shikhara aakaaraiH** = Mt. Kailash, summits, in shape of; **bhiima vikramaiH** = of formidable, bravery; **koTi sahasreNa** = crore, thousand; **vaanaraiH** = with vanara-s; **vR^itaH** = encompassed by; **pratyadR^ishyata** = appeared.

Then Hanuma appeared with a thousand crore vanara-s encompassing him who in shape are like the summits of Mt. Kailash and whose bravery is formidable. [3-39-35]

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नलः च अपि महावीर्यः संवृतो द्रुम वासिभिः ।

कोटी शतेन संप्राप्तः सहस्रेण शतेन च ॥ ३-३९-३६

36. **mahaaviiryaH** = highly, vigorous one; **nalaH ca api** = Nala, also, even; **koTii shatena** = crores, hundred; **saahasreNa shatena ca** = thousand, hundred; **druma vaasibhiH** = on tree, dwellers [monkeys]; **samvR^itaH** = surrounded with; **sampraaptaH** = arrived.

Highly vigorous Nala has also arrived while he is surrounded with a hundred crore one thousand and one hundred monkeys, the dwellers on trees. [3-39-36]

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ततो दधिमुखः श्रीमान् कोटिभिः दशभिः वृतः ।

संप्राप्तो अभिनदन् तस्य सुग्रीवस्य महात्मनः ॥ ३-३९-३७

37. tataH = then; shriimaan dadhimukhaH = salutary one, Dadhimukha; dashabhiH koTibhiH vR^itaH = ten, crores, encircled by; abhi nadan = highly, blaring; tasya mahaa atmanaH sugriivasya = to that, great-souled one, to Sugreeva; sampraaptaH = arrived.

Dadhimukha, the salutary vanara-chief then arrived at the near of that great-souled Sugreeva encircled by a ten crore vanara-s who are all blaring highly. [3-39-37]

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शरभः कुमुदो वह्निः वानरो रंहः एव च ।
एते च अन्ये च बहवो वानराः काम रूपिणः ॥ ३-३९-३८
आवृत्य पृथिवीम् सर्वाम् पर्वतान् च वनानि च ।
यूथपाः समनुप्राप्ता एषाम् संख्या न विद्यते ॥ ३-३९-३९

38, 39. sharabhaH kumudaH = Sharabha, Kumuda; vaanaraH vahniH = vanara, Vahni; ramhaH eva ca = Ramha, even, also; ete kaama ruupiNaH = these are, by wish, guise-changers; anye ca bahavaH = others, also, many of them; eSaam sankhyaa na vidyate = whose, count, not, known; such of those; vaanaraaH = vanara-s; yuuthapaaH = their commanders; sarvaam = in entirety; pR^ithiviim = earth; parvataam ca vanaani ca = mountains, also, forests, also; aavR^itya = overspreading; samanupraaptaa = presented themselves.

Sharabha, Kumuda, Vahni, also even Ramha, these and many other vanara-s have come who by their wish are the guise-changers. And many of those other commanders who have presented themselves along with their troops, overspreading the earth inclusive of its mountains and forests, their count is unknown. [3-39-38, 39]

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आगताः च निविष्टाः च पृथिव्याम् सर्व वानराः ।
आप्लवंतः प्लवंतः च गर्जतः च प्लवंगमाः ।
अभ्यवर्तन्त सुग्रीवम् सूर्यम् अभ्र गणा इव ॥ ३-३९-४०

40. plavamgamaaH = fly-jumpers; aaplavantaH = by swinging; plavantaH ca = by flying, also; garjantaH ca = thundering, also; pR^ithivyaam sarva vaanaraaH = on earth, all, monkeys; aagataaH ca niviSTaaH ca = arrived, also, settled down, also; suuryam abhra gaNa iva = at sun, clouds [cramming,] number of, like; sugriivam = at Sugreeva; abhyavartanta [abhi ava vR^it = before, they moved,] presented themselves before Sugreeva.

All those fly-jumpers arrived by swinging, flying and thundering, and all of the monkeys on earth have arrived thus, presented themselves and settled down around Sugreeva as if a number of clouds are cramming the sun. [3-39-40]

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कुर्वाणा बहु शब्दान् च प्रकृष्टा बलशालिनः ।
शिरोभिः वानरेन्द्राय सुग्रीवाय न्यवेदयन् ॥ ३-३९-४१

41. prakR^iSTaaH = outstanding ones; baahu shaalinaH = having sturdy arms, arms are the only weapons to them; bahu shabdaan kurvaaNaaH ca = many, hues and [war] cries, while making, also [while they are arriving]; shirobhiH = with [raised] heads; vaanara idraaya sugriivaaya = to vanara-king, Sugreeva; nyavedayan = submitted [themselves - informed of their arrival with raised heads.]

While arriving those monkeys made many a hue and cry of war, and those outstanding monkeys who are armed with a pair of their own arms have informed the vanara king Sugreeva about their arrival by tilting up their heads as in roll-call or in headcount. [3-39-41]

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अपरे वानर श्रेष्ठाः संगम्य च यथा उचितम् ।

सुग्रीवेण समागम्य स्थिताः प्राञ्जलयः तदा ॥ ३-३९-४२

42. **apare** = some other; **vaanara shreSThaaH** = vanara, leaders; **yathaa ucitam** = as, befitting; **sangamya ca** = coming together, also; **sugriiveNa samaagamya** = with Sugreeva, on meeting; **tadaa** = then; **praanjalayaH sthitaH** = with palms-adjoined, stayed behind.

As befitting to them the other vanara leaders have come together to meet Sugreeva, and on their meeting with Sugreeva then they stayed behind with their palms adjoined. [3-39-42]

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सुग्रीवः त्वरितो रामे सर्वान् तान् वानरर्षभान् ।

निवेदयित्वा धर्मज्ञः स्थितः प्रान्जलिः अब्रवीत् ॥ ३-३९-४३

43. **dharmaj~naH** = rectitude, knower of; **sugriivaH** = Sugreeva; **tvaritaH** = promptly; **praanjaliH sthitaH** = with adjoined palms, staying; **taan sarvaan vaanara R^iSabhaan** = them, all, vanara-s, prominent ones; **raame** = to Rama; **nivedayitvaa** = having informed about them; **abraviit** = addressed [the monkeys that are forgathered.]

Then Sugreeva, the knower of rectitude, promptly informed about all of those paramount monkeys to Rama as to who is who, and staying with folded palms he addressed the forgathered monkey chiefs. [3-39-43]

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यथा सुखम् पर्वत निझरिषु

वनेषु सर्वेषु च वानरेन्द्राः ।

निवेशयित्वा विधिवत् बलानि

बलम् बलज्ञः प्रतिपत्तुम् ईष्टे ॥ ३-३९-४४

44. **vaanara indraaH** = oh, vanara-chiefs; **parvata nirjhareSu** = on mountains, at riversides; **sarveSu vaneSu ca** = everywhere, in forests, also; **yathaa sukham** = according, to you comfort; **vidhivat** = procedurally; **balaani niveshayitvaa** = troops, on camping if you camp the troops properly; **bala j~naH** = force-knower - Rama; **balam** = forcefulness [of your troops]; **pratipattum** = to infer; **iiSTe** = he - Rama - desires to - he expects to, as a kind of guard of honour.

"Oh, chiefs of vanara-s, on procedurally camping your forces everywhere on mountains, at riversides, and in forests according their comfort, the knower of absolute force, Rama, expects to inspect them to infer the forcefulness of your forces. [3-39-44]

The count of the monkeys who followed their leaders cannot be rendered into million, billion counts, precisely. But when all of them are put together they result into the numerals as contained in Yajur Veda taittiriya as said in Dharmaakuutam. ekaa ca dasha shatam ca sahasram ca ayutam ca prayutam ca nyavrindam ca samudraH ca madhyam ca antaH ca paraadhaH Yajur Veda taittiriya vaanara pramukhaa mahaa prabhaavaa dasha sahasra koTi bR^inda khara nikharva anta madhya paraardha aneka paraardha sa~NkhyaaakaiH aprameya paraakramaiH vaanaraiH parivR^itaa samaagataaH sugriiveNa ca yathaa sukham viniveshitaH ca -Dharmaakuutam - Further he goes on to quote Leelavati mathematics: liilaavatii gaNita shaastre siddhanta shiromaNe -

eka dasha shata sahasra aayuta lakSha prayuta koTyaH kramashaH |
arbudam abdam kharva nikharvam mahaapadmam shankhavaH tasmaat | |
nidhiH ca antam madhyam paraardham iti dasha guNa uttaram samj~naaH |
samkhyaaayaaH sthaanaanaam vyavahaara artham kR^itaaH puurvaiH iti | |

Thus, this is the 39th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 39

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva orders vanara-s to search east under the leadership of Vinata, a mighty vanara. Firstly he dedicates all the vanara forces to Rama, but Rama desired to know whether Seetha is alive or not, and if so at what place. Then Sugreeva commissioning Vinata explains the topography and geography of Eastern side of the **jambuu dwiipa**, 'the Indian subcontinent,' and its eastward, comprising whole of South-East Asia. This is the first chronicle ever recorded about the lands and oceans, islands and dwellers in there, as far as Ancient Indian Geography is concerned.

[Verse Locator](#)

अथ राजा समृद्ध अर्थः सुग्रीवः प्लवगेश्वरः ।
उवाच नरशार्दूलम् रामम् परबलार्दनम् ॥ ४-४०-१

1. **plavaga iishvaraH** = fly-jumper's, lord; **raajaa sugriivaH** = king, Sugreeva; **samR^iddha arthaH** = abound, in means; **atha** = then; **nara shaarduulam** = to tigerly-man; **para bala ardanam** = enemy, might, to vanquisher; **raamam uvaaca** = to Rama, said.

The lord of fly-jumpers, king Sugreeva, who by now is replete with every means, then spoke to the tigerly-man and the vanquisher of enemy's might, Rama. [4-40-1]

[Verse Locator](#)

आगता विनिविष्टाः च बलिनः कामरूपिणः ।
वानरेन्द्रा महेन्द्र आभा ये मत् विषय वासिनः ॥ ४-४०-२

2. **ye mat viSaya vaasinaH** = those, my, in province, dwellers; **balinaH kaama ruupiNaH** = mighty ones, at wish, guise-changers; **mahendra aabhaa** = like that of Mahendra, whose sheen is; **vaanara indraa** = vanara, chiefs; **aagataaH** = arrived; **vi niviSTaaH ca** = properly encamped, also.

"The mighty vanara chiefs who are guise-changers by their wish and who in sheen are like Mahendra, and who dwell in my province have arrived and they are properly encamped too. [4-40-2]

[Verse Locator](#)

त इमे बहु विक्रान्तैः बलिभिः भीम विक्रमैः ।
आगता वानरा घोरा दैत्य दानव संनिभाः ॥ ४-४०-३

3. **ghoraaH** = ghastly ones; **daitya daanava sannibhaaH** = to monsters, ogres, matching to; **ta ime [te ime** = those [vanara-chiefs, these [with their soldiers]; **vaanaraaH** = vanara-s; **bhiima vikramaiH** = terribly, victorious ones; **balibhiH** = mighty ones; **bahu vikraantaiH** = diversely, triumphant ones; **aagataa** = arrived.

"Those ghastly vanara-chiefs who are a match to the monsters and ogres have arrived with these diversely triumphant, terribly victorious and mighty vanara-soldiers. [4-40-3]

[Verse Locator](#)

ख्यात कर्म अपदानाः च बलवन्तो जित क्लमाः ।
पराक्रमेषु विख्याता व्यवसायेषु च उत्तमाः ॥ ४-४०-४
पृथिवि अंबु चरा राम नाना नग निवासिनः ।
कोटि ओघाः च इमे प्राप्ता वानराः तव किंकराः ॥ ४-४०-५

4. **raama** = oh, Rama; **khyaata karma** = acclaimed, deeds; **apadaanaaH ca** = accomplished tasks, also; **balavantaH** = powerful ones; **jita klamaaH** = they overcame, their weariness; **paraakrameSu vikhyaataa** = in confrontation, renowned ones; **vyavasaayeSu uttamaaH ca** = in manoeuvres, also, noteworthy ones; **pR^ithivi ambu caraa** = on earth, on water, they travel; **naanaa naga nivaasinaH** = on diverse, mountains, dwellers; such as they are; **ime vaanaraaH** = these, vanara-s; **koTi oghaaH** = in crores, of clusters [millionfold]; **tava kinkaraaH** = as your, servants; **praaptaaH** = they came.

"Oh, Rama, these vanara-s are acclaimed for undertaking impossible deeds, and they will accomplish whatever task they have undertaken. They are powerful ones who have overcome weariness. They are renowned for their confrontation and noteworthy in their manoeuvres. These who are the dwellers on diverse mountains can travel either on earth or on water. Such as they are these vanara-s have come in millionfold as your servants. [4-40-4, 5]

Vividly: 'These vanara-s are acclaimed for their impossible deeds like jumping over oceans, swinging from mountains to mountains, even lifting mountainous mass etc., thus any impracticable task is assignable to them, and hitherto each and every infeasible task undertaken by them is accomplished by each of them, thus they all are dependable... these are not only powerful individually, but they also have overpowered their individual weariness, thus they pursue any task unweariedly... and these are renowned for their complicate confrontations and noteworthy manoeuvres...'

[Verse Locator](#)

निदेश वर्तिनः सर्वे सर्वे गुरु हिते स्थिताः ।
अभिप्रेतम् अनुष्ठातुम् तव शक्यन्ति अरिंदम ॥ ४-४०-६

6. **arindama** = oh, enemy-repressor, Rama; **sarve nidesha vartinaH** = all of them, in orderliness, they abide; **sarve guru hite sthitaH** = all, in mentor's [king's, welfare, abide by; **tava abhipretam anuSThaatum shakSyanti** = at your, discretion, to discharge, they will be able to.

"All of them will conduct themselves in orderliness and all abide by the welfare of their king, and oh, Rama, the enemy-repressor, they will be able to discharge whatever task entrusted to them at your discretion. [4-40-6]

[Verse Locator](#)

त इमे बहु साहसैः अनेकैः बहु विक्रमैः ।
आगता वानरा घोरा दैत्य दानव संनिभाः ॥ ४-४०-७

7. **ghoraaH** = ghastly ones; **daitya daanava sannibhaaH** = to monsters, ogres, matching to; **ta ime [te ime** = those [vanara-chiefs, these [with their soldiers]; **vaanaraaH** = vanara-s; **bhiima vikramaiH** = terribly, victorious ones; **balibhiH** = mighty ones; **bahu vikraantaiH** = diversely, triumphant ones; **aagataa** = arrived.

"Such of those ghastly vanara-chiefs who are a match to the monsters and ogres have arrived with these diversely triumphant, terribly victorious and mighty vanara-soldiers. [4-40-7]

This verse may appear similar to verse 3 above but differs in mood of the dialogue.

यत् मन्यसे नरव्याघ्र प्राप्त कालम् तत् उच्यताम् ।
तत् सैन्यम् त्वत् वशे युक्तम् आज्ञापयितुम् अर्हसि ॥ ४-४०-८

8. nara vyaaghra = oh, manly, tiger Rama; yat = whichever; praapta kaalam = chanced, according to time [seasonable]; manyase = you think fit; tat ucyataam = that, may be said; tvat vashe = under your, control; yuktam = that has joined; tat sainyam = that, military force; aaj~naapayitum arhasi = to give orders, apt of you.

"Oh, the manly-tiger Rama, whichever you think fit and seasonable that may be said. It will be apt of you to give orders to this vanara force since this has joined up under your command. [4-40-8]

Verse Locator

कामम् एषाम् इदम् कार्यम् विदितम् मम तत्त्वतः ।
तथा अपि तु यथा युक्तम् आज्ञापयितुम् अर्हसि ॥ ४-४०-९

9. idam kaaryam = this, task - of yours; mama = to me; tattvataH = in its nature; viditam kaamam = is known, in fact; tathaa api = then, even; yathaa yuktam = as, befitting; eSaam = them; aaj~naapayitum arhasi = to give orders [to them, apt of you.

"In fact, this task of yours is known to me in its nature. Even then, it will be apt of you to give them orders as befitting." Thus Sugreeva spoke to Rama. [4-40-9]

This verse has different shades in different mms. Dharmaakuutam has this as kaamam eSaam idam kaarye viditam viira tattvataH then it means that 'I know how to use them in this task...' Some other mms have it to mean: 'Myself and these vanara-s know the task but we are waiting for formal orders from you...' anena prabhu sannidhau svena svaatantryam na avalambaniiyam | kintu tad uktam eva srotavyam iti suucitam - dk'In the presence of the supreme commander, a lower level commander cannot and should not act independently. Whatever is said by the chief is to be carried out...' This is the foremost discipline required of any army personnel.

Verse Locator

तथा ब्रुवाणम् सुग्रीवम् रामो दशरथात्मजः ।
बाहुभ्याम् संपरिष्वज्य इदम् वचनम् अब्रवीत् ॥ ४-४०-१०

10. dasharatha aatmajaH raamaH = Dasharatha's, son, Rama; tathaa bruvaaNam sugriivam = thus, who is speaking, to Sugreeva; baahubhyaam sam pariSvajya = with both arms, well [heartily hugging; idam vacanam abraviit = this, word, said.

While Sugreeva is speaking thus, Rama the son of Dasharatha heartily hugged him with both of his arms and said this word to him. [4-40-10]

Verse Locator

ज्ञायताम् सौम्य वैदेही यदि जीवति वा न वा ।
स च देशो महाप्राज्ञ यस्मिन् वसति रावणः ॥ ४-४०-११

11. mahaa praj~na = oh, well-informed one [Sugreeva]; saumya = oh, gracious one; yadi vaidehii jiivati vaa = whether, Vaidehi, alive, either; na vaa = not, or; raavaNaH yasmin vasati = Ravana, wherein, dwells; sa deshaH ca = that, place, likewise; j~naayataam = it is to be known.

"Oh, gracious Sugreeva, whether Vaidehi is alive or not - it shall be known. Likewise, oh, well-informed one that place in which Ravana dwells - it is to be determined, at the outset. [4-40-11]

Verse Locator

अधिगम्य तु वैदेहीम् निलयम् रावणस्य च ।

प्राप्त कालम् विधास्यामि तस्मिन् काले सह त्वया ॥ ४-४०-१२

12. **vaidehiim** = about Vaidehi; **raavaNasya nilayam ca** = Ravana's, dwelling place, also; **adhigamya tu** = on knowing, only; **tasmin kaale** = at that, time; **tvayaa saha** = with you, in association - on deliberating with you; **praapta kaalam** = befitting, to time [timely action]; **vidhaasyaami** = I will order for.

"Only on knowing about Vaidehi, also about the dwelling place of Ravana, I will order for the timely action at that time, that too, after deliberating with you. [4-40-12]

[Verse Locator](#)

न अहम् अस्मिन् प्रभुः कार्ये वानरेन्द्र न लक्ष्मणः ।

त्वम् अस्य हेतुः कार्यस्य प्रभुः च प्लवगेश्वर ॥ ४-४०-१३

13. **plavaga iishvara** = oh, fly-jumper's king; **vaanarendra** = vanara chief; **aham asmin kaarye prabhuH na** = I am, in this, task, capable [sufficient unto, master, not; **lakSmaNaH na** = Lakshmana, is not; **tvam asya kaaryasya** = you are, this, task's; **hetuH prabhuH ca** = catalyst, and master, also.

"Oh, chief of vanara-s, I am not the master of this task, nor Lakshmana is, but you, oh king of fly-jumpers, are the catalyst and master of this task of searching Seetha. [4-40-13]

[Verse Locator](#)

त्वम् एव आज्ञापय विभो मम कार्यं विनिश्चयम् ।

त्वम् हि जानासि यत् कार्यम् मम वीर न संशयः ॥ ४-४०-१४

14. **vibhoH** = oh, lord [of vanara-s]; **mama kaarya vi nishcayam** = in my, of task, for the right determination - what is to be done in my task; **tvam eva aaj~naapaya** = you, alone, give orders; **viira** = oh, valiant one; **mama yat kaaryam** = my, what, task is there; **tvam jaanaasi hi** = you are, aware of it, isn't it; **na samshayaH** = need not, have doubt - about it, your giving orders is inoffensive.

"Oh, lord of vanara-s, you alone have to give orders for the right determination of my task, and what my task is, oh, valiant one, you are fully aware of it, isn't it. And it is inoffensive of you to issue orders in this regard. [4-40-14]

[Verse Locator](#)

सुहृद् द्वितीयो विक्रान्तः प्राज्ञः काल विशेष वित् ।

भवान् अस्मत् हिते युक्तः सुहृद् आप्तो अर्थवित्तमः ॥ ४-४०-१५

15. **bhavaan suhR^it** = you are, kind-hearted; **dvitiiyaH [viniitaH]** = second-best one [first one is Lakshmana, if it is vinnita = a benign one]; **vikraantaH** = valorous one; **praaj~naH** = an intellectual; **kaala visheSa vit** = time's, speciality [scope, knower of; **asmat hite yuktaH** = you, in our, welfare, join forces with; **suhR^it** = good-hearted [partner]; **aaptaH** = helpful one [patron]; **artha vit tamaH** = intention, knower, the best - best one among the knowers of our intentions.

"You are a kind-hearted one. To me you are the second-best one, first being Lakshmana. More so, you are a valorous vanara, an intellectual, a knower of the scope of the time and you joined forces with us in our welfare, a partner and a patron of ours, and the best one among all those who are aware of our intentions." Thus Rama said to Sugreeva. [4-40-15]

The often repeated word of Rama 'my task, my mission...' is not just regaining Seetha, but the complete elimination of demon's clan, for which Seetha is the conditional and instrumental entity. The masters have to repose absolute confidence in servants unconditionally to get things done: **anena prabhuNaa api aaptatame abhij~ne artha saadhake svaatantryam aadhaaya kaaryam saadhaniiyam iti suucitam** - dk

एवम् उक्तः तु सुग्रीवो विनतम् नाम यूथपम् ।
 अब्रवीत् राम सांनिध्ये लक्ष्मणस्य च धीमतः ॥ ४-४०-१६
 शैलाभम् मेघ निर्घोषम् ऊर्जितम् प्लवगेश्वरम् ।

16, 17a. *evam uktaH tu sugriivaH* = thus, said to, on his part, Sugreeva; *raama saannidhye* = in Rama's, presence; *dhiimataH lakSmaNasya ca* = the observant, of Lakshmana's [in presence, also; *yuuthapam* = to vanara-commander; *shaila aabham* = mountain, in sheen; *megha nirghoSam* = cloudlike, in thundering; *uurjitam* = mightiest; *vinatam naama* = to Vinata, named; *plavageshvaram abraviit* = to fly-jumpers, chief, spoke.

When Rama said so, Sugreeva spoke in the presence of Rama and the observant Lakshmana, to a mightiest chief of fly-jumpers, named Vinata, who is a commander of vanara army, who is like a mountain in his sheen and who thunders like a cloud. [4-40-16, 17a]

Verse Locator

सोम सूर्य निभैः सार्धम् वानरैः वानरोत्तम ॥ ४-४०-१७
 देश काल नयैः युक्तः विज्ञः कार्य विनिश्चये ।
 वृतः शत सहस्रेण वानराणाम् तरस्विनाम् ॥ ४-४०-१८
 अधिगच्छ दिशम् पूर्वाम् स शैल वन काननाम् ।

17b, 18, 19a. *vaanara uttama* = oh, vanara [Vinata, the best; *desha kaala nayaiH yuktaH* = place, time, probity, in consonance with - you are aware of; *kaarya vinishcaye vij~naH* = task, in determination, you are an expert; such as you are you with; *soma suurya nibhaiH* = who are - moon, sun, in glow; *vaanaraiH saardham* = vanara-s, along with; *tarasvinaam vaanaraaNaam shata sahasreNa* = powerful ones, with vanara-s, in hundreds, thousands; *vR^itaH* = accompanied with; *sa shaila vana kaananaam* = with, mountains, woodlands, forests; *puurvaam disham adhigacCha* = eastern, direction, you go over.

"Oh, Vinata, the best vanara, you are an expert in determining the tasks in consonance with time, place and probity. Hence, you along with vanara-s, whose glow shall be like the moon and sun for they shall be from the progeny of Sun and Moon, and even accompanied with a hundred thousand, say one lakh, other powerful vanara-s, shall go over Eastern direction of the earth inclusive of its mountains, woodlands and forests. [4-40-17b, 18, 19a]

In some translations the second foot's gist is also attributed to Vinata, i.e., Vinata is with the glow of sun, moon etc., but it is for the progeny of the Sun and Moon gods, who are to follow Vinata.

Verse Locator

तत्र सीताम् च वैदेहीम् निलयम् रावणस्य च ॥ ४-४०-१९
 मार्गध्वम् गिरि दुर्गेषु वनेषु च नदीषु च ।

19b, 20a. *tatra* = there; *vaidehiim siitaam ca* = princes from Videha kingdom, of Seetha, also; *raavaNasya nilayam ca* = of Ravana, residency, also; *giri durgeSu* = in mountains, impassable places; *vaneSu ca* = in forests, even; *maargadhvam* = shall be searched.

"There in the East, the forests, mountains and impassable places shall be searched for the princess from Videha kingdom, namely Seetha, and even for the residency of Ravana. [4-40-19b, 20a]

The eastside is not the eastside of Kishkindha, but to the East of *jambuu dviipa* 'Indian subcontinent... inclusive of South-East Asia...' The meridian of the *Saraswati Triveni* - the confluence of rivers *Ila*, *Bharati*, and *Saraswati* - is still the prime meridian for Indian astronomers. The first observatory *Ujjain Observatory* is on this meridian. *uddicya pascimottaraH tasyaaH sharaavatyaH avadheH yaH pascimottaH* - sa *uddicya iti*

ucyate Taking Ujjain, the place where one ancient river flowed circuitously in Central India, named Sharavati, as the centre of the country, the ancient astronomers have decided the quarters. So, Sugreeva said about the absolute east of India but not about the east of his small kingdom.

[Verse Locator](#)

नदीम् भागीरथीम् रम्याम् सरयूम् कौशिकीम् तथा ॥ ४-४०-२०
कालिंदीम् यमुनाम् रम्याम् यामुनम् च महागिरिम् ।
सरस्वतीम् च सिंधुम् च शोणम् मणि निभ उदकम् ॥ ४-४०-२१
महीम् कालमहीम् चैव शैल कानन शोभिताम् ।
ब्रह्ममालान् विदेहान् च मालवान् काशि कोसलान् ॥ ४-४०-२२
मागधाम् च महाग्रामान् पुण्ड्रान् अंगाम् तथैव च ।
भूमिम् च कोशकाराणाम् भूमिम् च रजत आकराम् ॥ ४-४०-२३

20b, 21, 22, 23. nadiim bhaagiirathiim = River, Bhaagiirathi [Ganga]; ramyaam sarayuum = delightful one, River Sarayu; tathaa kaushikiim = likewise, River Kaushiki; kaalindiim ramyaam yamunaam = river emerging from Mt. Kalinda, pleasing [river,] River Yamuna; yaamunam ca mahaa girim = the source of River Yamuna, also, great, mountain; sarasvatiim ca sindhum ca = River Saraswati, also, River Sindhu, also; maNi nibha udakam = one with - gemlike, lustrous, waters; shoNam = River Shona; mahiim = River Mahii; shaila kaanana shobhitaam = with mountains, forests, brightened by; kaalamahiim = River Kaalamahi; ca eva = also thus; brahmamaalaan = [kingdoms like Brahmamaala; videhaan ca = Videha, also; maalavaan kaashi kosalaan = Malava, Kaashi, Kosala; maagadhaam mahaa graamaan ca = pertaining to Maagadha kingdom, also, grand villages; puNDraan angaam = Pundra, Anga [kingdoms]; tathaa eva ca = like, that, only; koshakaaraaNaam bhuumim ca = of Koshakaara kings, provinces, also; rajata aakaraam = [places pertaining to silver, mines; bhuumim ca = lands [provinces, also; [maargadhvam = shall be searched.

"Search shall be conducted at the riversides of heartening rivers like River Bhaagiirathi, another name for River Ganga, and River Sarayu, like that at River Kaushiki, and at the pleasing surrounds of River Yamuna, and on Mt. Kalinda, as well at River Saraswati, River Sindhu and at the river whose waters are lustrous like gems, namely River Shona, and further at River Mahi and River Kaalamahi which rivers are brightened by mountains and forests surrounding them. And the kingdoms like Brahmamaala, Videha, Maalva, Kaashi, and Kosala, and in Maagadha, which kingdom has grand villages, and in that way, also in the kingdoms of Pundra and Anga, and in the countries of the kings called Koshakaara, and in the provinces of silver mines search is to be conducted. [4-40-20b, 21, 22, 23]

The mention of these two western rivers, Saraswati and Sindhu, at this eastern place, to where Vinata is being sent, is a disputed matter. The River Saraswati is the river of Vedic period that once coursed but later disappeared or is coursing underground. This river is 'this creative centre of Man, River Saraswati, was made by the deva-s...' Rig Veda, 3.33.4, and 'all life takes its origin from your [Saraswati womb... Rig Veda, 2-4, 9-17. Presently research work is undertaken to find out this river under the banner 'Saraswati Nadi Shodh Abhiyaan' and they are trying to find out the palaeodrainage, the buried course of this river. It is believed that this perennial river was flowing from Himalayas through Punjab, Haryana, Western Rajasthan, and through the Rann of Kutch in Gujarat, and it is said that if this could be traced an abundant source of underground water could be established.

Likewise, the mention about Sindhu at this place does not relate to westerly Indus River, because any river or rivulet is generally called Sindhu: deshe nada visheSe abdausindhurnaa sariti striyaam - amara kosha. Sugreeva separately indicates Indus river at 15th verse, chapter 42: sindhu saagarayoH caiva sangame... Hence it is taken as another easterly river called Indusa.

So also the river Mahi as said in next verse, on which Griffith says that 'The Mahii River rises in Malwa [Malwa Plateau, Madhya Pradesh, and falls in the Gulf of Cambay after a westerly course of 280 miles...' But the Ancient Geography of India says that 'the mention of this river is out of place here and is probably due to erroneous transposition of the verses...'

It is generally accepted that many verses in these episodes of Sugreeva's narrating the geography are shuffled. The River Shona is present day Shon, and Kaushiki is Koshi, and she is the sister of Vishvamitra. That sage explains about the emergence of this river in Bala Kanda.

Videha is Mithila, the kingdom from where Seetha came to Ayodhya, this and Anga kingdoms were roughly present West Bengal. Magadha is the famous post Buddhist period kingdom, ruling from present-day Bihar. Huen Tsong recorded that 'to the north of Magadha, River Ganga courses, to the west of it Kaashi province is there, and in east **hiraNya parvata** [Maanghir is there, and in south **giraNa suvarNa** [singa bhuumi is there... and its capital is **kusuma pura** [paaTalii putra present day Patna. Next, the word '**koshakaara** is literally a silkworm or one who makes scabbards or a lexicographer. It is also referred to the kings of these clans.

[Verse Locator](#)

सर्वम् च तत् विचेतव्यम् मार्गयद्भिः ततः ततः ।
रामस्य दयिताम् भार्याम् सीताम् दशरथः स्नुषाम् ॥ ४-४०-२४

24. **raamasya dayitaam bhaaryaam** = Rama's, dear, wife; **dasharathaH snuSaam** = Dasharatha's, daughter-in-law; **siitaam** = such Seetha; **tataH tataH** = there, there - thereabout; **maargayadbhiH** = while you are exploring; **tat sarvam vicetavyam ca** = that [those places, in entirety, shall be searched, also.

"While you explore those places in their entirety, thereabout you have to search for Rama's dear wife and king Dasharatha's daughter-in-law Seetha. [4-40-24]

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समुद्रम् अवगाढान् च पर्वतान् पत्तनानि च ।
मंदरस्य च ये कोटिम् संश्रिताः केचित् आलयाः ॥ ४-४०-२५
कर्ण प्रावरणाः चैव तथा च अपि ओष्ठ कर्णकाः ।
घोर लोह मुखाः चैव जवनाः च एक पादकाः ॥ ४-४०-२६
अक्षया बलवंतः च तथैव पुरुष आदकाः ।
किराताः तीक्ष्ण चूडाः च हेमाभाः प्रिय दर्शनाः ॥ ४-४०-२७
आम मीन अशनाः चापि किराता द्वीप वासिनः ।
अंतर् जल चरा घोरा नरव्याघ्रा इति स्मृताः ॥ ४-४०-२८
एतेषाम् आश्रयाः सर्वे विचेयाः कानन ओकसः ।
गिरिभिर् ये च गम्यन्ते प्लवनेन प्लवेन च ॥ ४-४०-२९

25, 26, 27, 28, 29. **kaanana okasaH** = oh, forest, dwellers [vanara-s]; **samudram avagaaDhaan** = in ocean, [places steeped deep into; **parvataan pattanaani ca** = mountains, townships, also; **mandarasya** = of Mt. Mandara; **aalayaaH** [aayataam = as their dwelling [extensive beings, as in some mms, thereby unsightly beings]; **koTim** = on peak of; **samshritaaH** = harbouring; **kecit** = some beings; **karNa pra aavaraNaaH** = ears, verily, covered ones [ears covered over, i.e., with invisible ears, or without ears like snakes]; **tathaa ca api** = like that, also, even; **oStha karNakaaH** = lips, as their ears; **ghora loha mukhaaH caiva** = grisly, iron, faced ones, also thus; **javanaaH** = very rapid beings; **eka paadakaaH ca** = single, footed beings, also; **a kSayaa** = not, deteriorating - unkillable beings; **balavantaH ca** = mighty ones, also; **tathaiva** = also thus; **puruSa aadakaaH** = men, eaters; **kiraataaH** = [other tribals; **tiikshNa cuuDaaH ca** = those with towering, wisps, also; **priya darshanaaH** = [some more pleasant, in appearance; **hema aabhaaH** = golden, in shine - complexioned; **aama miina ashanaaH** = uncooked [raw, fish, eaters; **caapi** = also, even; **dviipa vaasinaH** = on islands, dwellers; **kiraataa** = [other tribals; **nara vyaaghraa iti smR^itaaH** = man, tiger, thus, renowned - tigers like men; **antar jala caraa** = inside, water, those who budge up; **ghoraa** = horrific beings; **eteSaam sarve aashrayaaH** = of these beings, all of the, dwelling places; **viceyaaH** = are to be searched; **ye** = which - which of those dwelling places; **giribhiH** = by [climbing

mountains; **plavanena** = by hopping; **plavena ca** = by boating, also; **gamyante** = reachable - you have to reach them in those modes of transport.

"Oh, forest dwelling vanara-s, you shall search on the mountains and in the townships that are steeped in the ocean. And you have to search on the peak of Mt. Mandara, where some extensive and unsightly beings are harboured, and at places where some other beings live with odd physical features. Some of them have no ears, while some have their lips as their ears. Some are with grisly faces like iron-faced-beings while some beings, although they are single-footed, yet they are very rapid. While some tribals are unkillable and mighty man-eaters, some other have golden complexion, and they will be pleasant in their appearance with towering wisps. Some other tribals who live on islands budging underwater as they are raw fish eaters and they are observed upon as horrific man-tigers i.e., half-man and half-tiger, like mermaids. All of their dwellings are to be searched in **jambuu dwiipa**, the tableland that contains **bharata varSa**, namely India. And you have to go beyond this to other easterly places that are reachable either by mountaineering, or by hopping, or even by boating. [4-40-25, 26, 27, 28, 29]

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यत्नवन्तो यव द्वीपम् सप्त राज्य उपशोभितम् ।
सुवर्ण रूप्यकम् द्वीपम् सुवर्ण आकर मण्डितम् ॥ ४-४०-३०
यव द्वीपम् अतिक्रम्य शिशिरो नाम पर्वतः ।
दिवम् स्पृशति शृङ्गेण देव दानव सेवितः ॥ ४-४०-३१
एतेषाम् गिरि दुर्गेषु प्रपातेषु वनेषु च ।
मार्गध्वम् सहिताः सर्वे राम पत्नीम् यशस्विनीम् ॥ ४-४०-३२

30, 31, 32. **sapta raajya upa shobhitam** = with seven, kingdoms, splendid; **yava dviipam** = Yava, in island; **suvarNa aakara maNDitam** = with gold, mines, enwreathed; **suvarNa ruupyakam dviipam** = Golden, Silver, islands; **yatnavantaH** = you strive in there; **yava dviipam atikramya** = Yava, island, crossing over; **shishiraH naama** = Shishira, named; **deva daanava sevitaH** = god, demons, which is adored by; **parvataH** = [there is a mountain; **shR^ingeNa divam spR^ishati** = with its peak, heaven, which touches; **sarve sahitaH** = you all, collectively; **eteSaam** = in these - islands; **giri durgeSu** = mountains, impassable [mountains]; **pra paateSu** = in great, falls [waterfalls]; **vaneSu ca** = in forests, also; **yashasviniim raama patniim maargadhvam** = for glorious one, Rama's, wife, you rake through.

"You strive hard in the island of Yava, which will be splendid with seven kingdoms, like that even in Golden and Silver islands that are enwreathed with gold-mines, in and around Yava islands. On crossing over Yava Island, there is a mountain named Shishira, which touches heaven with its peak, and which gods and demons adore. You shall collectively rake through all the impassable mountains, waterfalls, and forests in these islands for the glorious wife of Rama. [4-40-30, 31, 32]

The Yava Island is taken as the present day Jawa Island, and the seven kingdoms referred may compare to Jawa, Sumatra, Bali, Indonesia etc. It is believed that around 10 to 8 millennia B.C., there used to be a continuous landmass from Burma to Central America, which is why Maya civilization has flourished there via this route. Later in time due to tectonic activity, the northern India's landmass rose up and southern sunk down. [Chronology of Ancient Bharath, by Prof. K. Srinivasa Raghavan, published by 'Sri Aurobindo Study Circle, Triplicane, Chennai, in year 1896. It is therefore presumable that the islands of Indian Archipelago are so numerous and so nearly situated. However, this splintering of islands may have happened by the time of Ramayana, since the Sage-poet of Ramayana is citing them as **dwiipa**, islands.

Regarding the difference between the names of **Yava** and **Jawa** the word **ya** in Sanskrit becomes **ja** in vernaculars **tadbhava pada**. Hence Yava became Java, as **simha pruri** 'lion-city' became the present day **Singapore**.

On this point of Yava/Java island as said in Ramayana, Sri Kedarnath Basu notes in his 'Hindu Civilization': 'The reader may note here that **java dwiipa** described as consisting of seven kingdoms was

probably the group of islands now called the Indian Archipelago, of which Java was at that time the most powerful. The chief islands of this group are Sumatra, [say, **su mitra**= good friend, Java, Bali, [the benefactor; Borneo, [or **varuNa**, the Rain-god, and Celebes. More details are with: Vivekananda Kendra, Kanyakumari, who are publishing 'Vivekananda Kendra Patrika' an encyclopaedic journal on Ancient India.

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ततो रक्त जलम् प्राप्य शोण आख्यम् शीघ्र वाहिनीम् ।
गत्वा पारम् समुद्रस्य सिद्ध चारण सेवितम् ॥ ४-४०-३३
तस्य तीर्थेषु रम्येषु विचित्रेषु वनेषु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४०-३४

33. **tataH** = then; **rakta jalam** = that has - red, waters; **shiighra vaahiniim** = speedily, drifting; **shoNa aakhyam** [agaadham = Shona, reputed as, [or a very deep river]; **praapya** = on getting at; **samudrasya** = of ocean; **siddha caaraNa sevitam** = siddha-s, carana-s, adored; such a; **paaram** = other coast; **gatvaa** = having gone to; **tasya ramyeSu tiirtheSu** = at its [Shona river's, beautiful, ghats [declivities]; **vicitreSu vaneSu ca** = in amazing, forests [alongshore, also; **tataH tataH** = there, and there; **vaidehyaaH** = of Vaidehi; **saha** = together with - as well as; **raavaNaH** = Ravana; **maargitavyaH** = be scouted around; then you proceed to Plaksha Island.

"Then, having gone to the other coast of the ocean you reach River Shona, waters of which will be reddish with deep and speedy drift, and which is adored by siddha-s and carana-s. You have to scout thereabout for Vaidehi as well as for Ravana, at those beautiful ghats, say littorals of that Shona River, and in the amazing forests alongshore. Then proceed to an island called Plaksha Island. [4-40-34]

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पर्वत प्रभवा नद्यः सुभीम बहु निष्कुटाः ।
मार्गितव्या दरीमन्तः पर्वताः च वनानि च ॥ ४-४०-३५

35. **su bhiima** = very, vast; **bahu niSkuTaaH** = with many, [pleasure gardens; **parvata prabhavaa nadyaH** = from mountain, emerging, rivers; **dariimantaH parvataaH ca** = cavernous, mountains, also; **vanaani ca** = forests, also; **maargitavyaa** = are to be searched; then proceed to Ikshu island.

"On that Plaksha Island very vast rivers emerge from mountains, but alongshore they have many pleasure gardens. You have to search in those gardens and at rivers together with cavernous mountains and forests of that island, and then proceed to Ikshu Island. [4-40-35]

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ततः समुद्र द्वीपान् च सुभीमान् द्रष्टुम् अर्हथ ।
ऊर्मिमन्तम् महारौद्रम् क्रोशन्तम् अनिल उद्धितम् ॥ ४-४०-३६

36. **tataH** = then; **su bhiimaan samudra dviipaan ca** = extremely, ghastly, ocean's, [Ikshu islands, also; **mahaa raudram** = terribly, furious; **anila uddhitam** = by wind, up-heaved - tempestuous; **kroshantam** = blaring; **uurmimantam** = tide-ripped; **[ikshu samudram ca** = salt ocean, also]; **draSTum arhatha** = to see, apt of you.

"It will be apt of you to proceed from there and see the terribly furious, tempestuous, blaring, and tide-ripped ocean called **ikshu samudra**, Salt Ocean, and that ocean's islands which will be extremely ghastly. [4-40-36]

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तत्र असुरा महाकायाः छायां गृह्णन्ति नित्यशः ।
 ब्रह्मणा समनुज्ञाता दीर्घ कालम् बुभुक्षिताः ॥ ४-४०-३७
 तम् काल मेघ प्रतिमम् महोरग निषेवितम् ।
 अभिगम्य महानादम् तीर्थेन एव महोदधिम् ॥ ४-४०-३८

37, 38. **kaala megha pratimam** = dark, cloud, mirroring; **mahaa uraga niSevitam** = great, by serpents, hallowed by; **mahaa naadam** = blatantly, blaring; such a; **tam mahaa udadhim** = that, great, ocean; **tiirthena eva** = by shores [or by tact, only; **abhigamya** = traversing, on navigating; **tatra** = there; **mahaa kaayaaH** = colossal, bodied ones; **diirgha kaalam bubhukSitaH** = for a long, time, who are in hungriness; **brahmaNaa sam anuj~naataa** = by Brahma, well, endued by; **nityashaH Cchaayaam gR^ihNanti** = always, by shadow, who capture; such; **asuraa** = demons; **[prekSyatha** = you will see.

"That ocean which mirrors a dark cloud and hallowed by great serpents, and which blares blatantly is to be traversed only by its shores or tactfully, to avoid shadow-capturing of its inhabitants. There you will see colossal bodied demons with everlasting hunger inhibiting that ocean, which demons always capture prey by the shadow of prey as endued by Brahma. [4-40-37, 38]

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ततो रक्तजलम् भीमम् लोहितम् नाम सागरम् ।
 गत्वा प्रेक्ष्यथ ताम् चैव बृहतीम् कूटशाल्मलीम् ॥ ४-४०-३९

39. **tataH rakta jalam** = from there, red, water; **bhiimam** disastrous; **lohitam naama saagaram** = Lohita [Red Ocean, named, ocean; **gatvaa** = on getting at; **bR^ihatiim taam kuuTashaalmaliim** = colossal, that one, Kutashalmali tree; **prekSyatha** = you shall see.

"From there, on going to the disastrous ocean named Lohita, Red Ocean, for its waters are red, you shall see the colossal tree Kuuta-shalmali. This island is called **shaalmali dwiipa**, Shaalmali Island because of this tree. [4-40-39]

This **kuuTa-shalmali** tree in Indian variety is *Andersonia Rohitaka*, and in Malayan, Malaysian variety, it is Kapok tree, [Ceiba pentandra, the seeds of which are covered with silk cotton. Because it is on Shalmali Island, one among Java, Sumatra etc., islands, it is called **kuuTa shalmali** tree. The Red Ocean is also called **madhu samudra** 'Wine Ocean.'

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गृहम् च वैनतेयस्य नाना रत्न विभूषितम् ।
 तत्र कैलास संकाशम् विहितम् विश्वकर्मणा ॥ ४-४०-४०

40. **tatra** = there; **naanaa ratna vibhuuSitam** = numerous, jewels, decorated with; **kailaasa sankasham** = to Mt. Kailash, in similarity; **vishvakarmaNaa vihitam** = by Vishvakarma, ordered [constructed by]; **vainateyasya gR^iham ca** = Vinata's son [Garuda's, mansion, also; **[prekSyatha** = you shall see.

"On that Shalmali Island in Wine Ocean you will be seeing the mansion of Vinata's son, namely Garuda, the Eagle-vehicle of Vishnu, which is decorated with numerous jewels, and which in sheen will be like Mt. Kailash, the abode of Shiva. This mansion is a construction of Vishvakarma, the Heavenly Architect. [4-40-40]

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तत्र शैल निभा भीमा मन्देहा नाम राक्षसाः ।
 शैल शृंगेषु लंबन्ते नाना रूपा भयावहाः ॥ ४-४०-४१

41. **tatra** = thereabout; **shaila shR^ingeSu** = from mountain, peaks; **shaila nibhaa** = mountain, similar; **bhiimaa** = merciless ones; **naanaa ruupaaH** = with various, shapes; **bhaya aavahaaH** = horror, bringing - horrifying beings; **mandehaa naama raakSasaaH** = Mandeha, named demons; **lambante** = will be dangling [upside down].

"Thereabout horrifying and merciless demons of various shapes and similar to mountains in size, called Mandeha-s, will be dangling upside down from mountain peaks. [4-40-41]

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ते पतन्ति जले नित्यम् सूर्यस्य उदयनम् प्रति ।
अभितप्ताः च सूर्येण लंबन्ते स्म पुनः पुनः ॥ ४-४०-४२
निहता ब्रह्म तेजोभिः अहनि अहनि राक्षसाः ।

42, 43a. **te** = those; **raakshasaaH** = demons [Mandeha-s]; **ahani ahani** = day, [after day; **suuryasya udayanam prati** = Sun's, rising, towards [at the time of]; **nityam suuryeNa abhi taptaaH ca** = always [every day, by Sun, verily, burnt down, also; **brahma tejobhiH** = by Brahma's [Gayatri hymn's, impetus; **nihataa** = felled; **jale patanti** = in water, they will be falling; **punaH punaH lambante sma** = again, again, dangling, they will be.

"Day after day those demons will be falling in water when sun always burns them at sunrise and when the impetus of Gayatri hymn fells them down, yet they will be resurfacing and dangling on the mountaintops day after day. [4-40-42, 43a]

Mandeha beings will try to hinder the path of the Sun daily at the time of sunrise to grasp Him. At that time, the devout Gayatri hymn chanters will be chanting Gayatri and offering water oblations to Gayatri. These watery oblations and the force of Gayatri hymn will hit the Mandeha-s out, making the Sun's path clear of any obstruction. And the Sun proceeding on his way will burn them down. But Mandeha-s regain their lives and start repeating the same obstruction of Sun's path on next morning by dangling from the peaks of mountain and they are again tossed into oceans, by water oblations and Gayatri hymn, day after day.

The hymn in yajur veda taittiriya says about this: **tadu ha vaa ete brahma vaadinaH puurvaa abhimukhaH saandhyaayaam gaayatryaa abhimantryaa aapa uurdhvam vikShipanti - taa etaa aape vajrii bhuutvaa taani rakShaamsi mandehaa aaruNe dviipe prakShipanti** .

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ततः पाण्डुर मेघाभम् क्षीरौदम् नाम सागरम् ॥ ४-४०-४३
गत्वा द्रक्ष्यथ दुर्धर्षा मुक्ता हारम् इव ऊर्मिभिः ।

43b, 44a. **dur dharSaa** = oh, unassailable [vanara-s - Sugreeva's addressing]; **tataH gatvaa** = from there, having gone; **paaNDura megha aabham** = whitish, cloud, similar in shine; **uurmibhiH** = with [swaying ripples; **muktaa haaram iva** = which will be like swaying - pearl, necklaces, like; **kSiira udam** = milk, having as waters - milk ocean; **naama saagaram** = with that - name, an ocean; **drakSyatha** = you shall see.

"Oh, unassailable vanara-s, on your going therefrom you shall see the milk ocean, which will be like a whitish cloud in its shine, and even like a pearly necklace while her ripples will be swaying. [4-40-43b, 44a]

Here Here some more Indian Mythological oceans like **sarpi, dadhi** etc., are not said. The mythological oceans are **lavaNa, ikshu, suraa, sarpi, dadhi, dugdha jalaiH samam** salt, sugar-cane juice, ghee [clarified butter, curds, milk - oceans. Further, some islands like **Kusha, Kraunca** etc., are also unsaid. Though all are not explicitly listed in the text, the vanara-s are supposed to search those unsaid oceans and islands implicitly.

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तस्य मध्ये महा श्वेतो ऋषभो नाम पर्वतः ॥ ४-४०-४४
दिव्य गन्धैः कुसुमितै आचितैः च नगैः वृतः ।

सरः च राजतैः पद्मैः ज्वलितैः हेम केसरैः ॥ ४-४०-४५

नाम्ना सुदर्शनम् नाम राजहंसैः समाकुलम् ।

44b, 45, 46a. **tasya madhye** = in its, centre [of milk ocean]; **divya gandhaiH** = with heavenly, fragrances; **kusumitaiH** = [ever flowered]; **aacitaiH** = closely [growing]; **nagaiH vR^itaH** = with trees, surrounded with; **R^iSabhaH naama** = Rishabha, named; **mahaan parvataH** = colossal, mountain; **shvetaH** = white - mountain; **jvalitaiH hema kesaraiH** = with sparkling, golden fibrils; **raajataiH padmaiH** = with silver [like, lotuses [- which is replete with]; **raaja hamsaiH samaakulam** = with kingly, swans, scampered; **naamnaa sudarshanam naama** = by name, as Sudarshana, renowned as; **saraH ca** = lake, also; [**assit** = are there.]

"In the centre of that milk ocean there is a white mountain of colossal size, named Rishabha, surrounded with closely growing trees ever flowered with flowers of heavenly fragrance. And a lake renowned as Lake Sudarshana is also there, which is replete with silvery lotuses whose fibrils are golden in sparkle, and in which kingly swans will be scampering about. [4-40-44b, 45, 46a]

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विबुधाः चारणा यक्षाः किन्नराः स अप्सरो गणाः ॥ ४-४०-४६

हृष्टाः समधिगच्छन्ति नलिनीम् ताम् रिरंसवः ।

46b, 47a. **vi budhaaH** = supreme, intellectuals [gods, caaraNaa yakSaaH kinnaraaH = caarana-s, yaksha-s, kinnaraa-s; **sa apsaraH gaNaaH** = with, apsara, hosts of; **hR^iSTaaH** = gladly; **riramsavaH** = to enjoy frolicking - frolicsomenely; **taam naliniiim** = that, lotus-lake [Sudarshana Lake]; **samadhigacChanti** = they will be arriving at.

"To enjoy frolicking in that Sudarshana Lake the gods, caarana-s, yaksha-s, kinnaraa-s and hosts of apsara females will be arriving at that lotus-lake gladsomely. [4-40-46b, 47a]

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क्षीरोदम् समतिक्रम्य ततो द्रक्ष्यथ वानराः ॥ ४-४०-४७

जलोदम् सागरम् शीघ्रम् सर्वं भूत भयावहम् ।

47b, 48a. **vaanaraaH** = oh, vanara-s; **kSiierodam samatikramya** = milky ocean, on crossing over; **sarva bhuuta bhayaavaham** = for all, beings, frightening; **jala** = soft-water; **udam saagaram** = as waters, ocean [ocean with soft water; **tataH shiighram drakSyatha** = then, immediately, you shall see.

"And on crossing over the milky ocean, oh vanara-s, then you will be immediately seeing the soft-water ocean which will be frightening to all beings. [4-40-47b, 48a]

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तत्र तत् कोपजम् तेजः कृतम् हयमुखम् महत् ॥ ४-४०-४८

अस्य आहुः तन् महावेगम् ओदनम् स चराचरम् ।

48b, 49a. **tatra** = there; **tat kopa jam** = that, from anger, originated - originated from the anger of Aurasa; **mahat** = fantastic one; **haya mukham** = horse, face; **tejaH kR^itam** = by refulgent Fire, made - by the anger of Aurasa; **sa cara a caram** = with, mobile, not, mobile [sessile beings]; **mahaa vegam** = highly speedy [waves of ocean]; **tat** = that [water of ocean]; **asya odanam aahuH** = its [to the Fire,] victuals, said to be.

"There exists a fantastically refulgent Fire in the form of Horse's Face that originated from the anger of Sage Aurasa. The victuals to that Fire is said to be that highly speedy waves of the ocean, together with all of the mobile and sessile beings of the world at the close of each Era. [4-40-48b, 49a]

Aurasa derives from the word **uuru**, meaning 'the thigh.' The mother of this sage hid him under her thigh when some kings came to kill, as such he got this name. Then with vengeance this sage started to burn the world with his yogic fire, but his manes came to him to pacify and asked him to release his yogic fire in oceanic water. When he did so, that fire remained underwater, ready to emerge from a cavity like that of a she-horse's mouth, from beneath the ocean from the South Pole. This fire is called **vaDaba agni**, or **baDaba anala**, referred here as Horse's Face. At the time of **yuga anta**, End of Era, that fire emerges out, and the whole creation, with all its sessile and mobile beings, becomes its fuel, as said in next verse. This episode is detailed in **aadi parva**, First Canto, Maha Bharata.

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तत्र विक्रोशताम् नादो भूतानाम् सागर ओकसाम् ।
श्रूयते च असमर्थानाम् दृष्ट्वा तत् वडवा मुखम् ॥ ४-४०-४९

49b, c. **tatra** = there; **tat vaDavaa mukham dR^iSTvaa** = that, Fire from Horse Mouth, on seeing [on feeling it]; **a samarthaanaam** = not, capable - incapacitated beings; **vi kroshataam** = highly, squealing; **saagara okasaam bhuutaanaam** = in ocean, dwellers, of beings; **naadaH shruuyate** = sounds, are audible.

"There the high squealing sounds of oceanic beings dwelling undersea are audible, and although they are capable ones, they are incapacitated on feeling Fire from the Horse Mouth as such they yell. [4-40-49b, c]

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स्वादु उदस्य उत्तरे देशे योजनानि त्रयोदश ।
जातरूप शिलो नाम सुमहान् कनक प्रभः ॥ ४-४०-५०

50. **svaadu udasya uttare deshe** = soft, water's [ocean's northern, province; **trayaH dasha yojanaani** = three, ten [thirteen,] yojana-s - in spread; **su mahaan** = hugely, enormous; **kanaka prabhaH** = golden, in glitter; **jaataruupa shilaH naama** = Jaataruupa-shila, Golden, Rock, famed as [mountain; **asiit** = is there.]

"On the northern province of that soft-water ocean there is a hugely enormous mountain named Jaataruupa-shila, Golden Rock Mountain, which glitters like gold and which spreads across thirteen yojana-s. [4-40-50]

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तत्र चन्द्र प्रतीकाशम् पन्नगम् धरणी धरम् ।
पद्म पत्र विशालाक्षम् ततो द्रक्ष्यध वानराः ॥ ४-४०-५१
आसीनम् पर्वतस्य अग्रे सर्व भूत नमस्कृतम् ।
सहस्र शिरसम् देवम् अनंतम् नील वाससम् ॥ ४-४०-५२

51, 52. **vaanaraaH** = oh, vanara-s; **tataH** = then; **tatra** = there; **parvatasya agre aasiinam** = on mountain's, top of, one who is sitting; **candra pratiikaasham** = moon, one reflecting like - in brilliance; **padma patra vishaala aksham** = lotus, petal, broad, eyed one; **sarva bhuuta namas kR^itam** = by all, beings, revered; **sahasra shirasam** = thousand, headed [hooded]; **niila vaasasam** = with black, clothing; **devam** = god; **dharaNii dharam** = earth, one who sustains on his head; **anantam pannagam** = Ananta, serpent; **drakshyadha** = you shall see.

"There you shall see then, oh, vanara-s, the lotus-petal broad-eyed thousand-hooded serpent god in black clothing, namely Ananta, sitting on the top of that mountain and sustaining the earth on his head, who will be like moon in his brilliance and whom all beings hold in reverence. [4-40-51, 52]

Ananta means infinite, the infinite Thousand-hooded serpent-god also called as **aadi shSa** the couch of Vishnu. This word **ananta** is also symbolic with the infinite space that is supporting the galaxies, planets, and stars, of which earth is but one globe.

त्रिशिराः कांचनः केतुः तालः तस्य महात्मनः ।

स्थापितः पर्वतस्य अग्रे विराजति स वेदिकः ॥ ४-४०-५३

53. mahaa aatmanaH = great-souled one's; tasya parvatasya = that, mountain's; agre = on peak; sthaapitaH ketuH = staked, pylon of insignia is; tri shiraaH = three, headed [branched]; kaancanaH sa vedikaH = golden one, with, podium; taalaH = palm tree; viraaajati = will be lustrous.

"A golden pylon resembling a palm tree with three branches as its heads is established on the peak of that mountain as the insignia of that great-souled Ananta, and it will be lustrous with a golden podium. [4-40-53]

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पूर्वस्याम् दिशि निर्माणम् कृतम् तत् त्रिदशेश्वरैः ।

ततः परम् हेममयः श्रीमान् उदय पर्वतः ॥ ४-४०-५४

तस्य कोटिः दिवम् स्पृष्ट्वा शत योजनम् आयता ।

जातरूपमयी दिव्या विराजति स वेदिका ॥ ४-४०-५५

54. tat = that; nirmaaNam = construction - of golden pylon of palm tree; puurvasyaam dishi = easterly, direction; tridasha iishvaraiH = by celestial, gods kR^itam = it is done; tataH param = there, after - beyond that; hemamayaH = completely golden; shriimaan udaya parvataH = august one, Udaya [Sunrise,] Mountain; is there; tasya = its; jaataruupamayii = completely golden; divyaa = divine one; sa vedikaa = with, pedestals; shata yojanam aayataa = hundred, yojana, in height; koTiH divam spR^iSTvaa = pinnacle, heavens, touching; viraaajati = greatly glitters.

"That pylon of palm tree is constructed as the easterly compass by celestials gods, and beyond that a completely golden mountain is there, namely the august Udaya Mountain, the Mt. Sunrise, beyond which it is all west. The pinnacles of Mt. Sunrise will be touching heavens for their height is hundred yojana-s and that divine mountain greatly glitters for it is completely golden, and it is pedestalled with suchlike glittering mountains. [4-40-54, 55]

William's Vishnu Purana states: 'here is an interesting reference to the physical phenomena of the apparent diurnal motion of the sun, which sets in the west [America, and reappears again in the east jambu dviipa, the central continent, Asia...'

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सालैः तालैः तमालैः च कर्णिकारैः च पुष्पितैः ।

जातरूपमयैः दिव्यैः शोभते सूर्य सन्निभैः ॥ ४-४०-५६

56. jaataruupamayaiH = completely golden - in hue; divyaiH = with beautiful ones; suurya sannibhaiH = sun, similar to; puSpitaiH = well flowered; saalaiH taalaiH tamaalaiH ca = with saala trees, palm trees, Tamala trees, also; karNikaaraiH ca = Karnikaara trees, also; shobhate = divine, splendorous - that Mt. Sunrise will be splendorous.

"That Mt. Sunrise will be splendorous with well flowered and beautiful saala, palm, Tamaala, and Karnikaara trees which are completely golden in hue and which will be glittering similar to sun. [4-40-56]

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तत्र योजन विस्तारम् उच्छ्रितम् दश योजनम् ।

शृंगम् सौमनसम् नाम जातरूपमयम् ध्रुवम् ॥ ४-४०-५७

57. **tatra yojana vistaaram** = there, yojana, width; **dasha yojanam ucChritam** = ten, yojana-s, with height [at apex]; **jaata ruupa mayam** = completely golden; **dhruvam** = very firm; **saumanasam naama shR^ingam** = Saumanasa, named, pinnacle - is there.

"On the apex of that Mt. Sunrise there is another pinnacle with one yojana width and ten yojana-s height named Saumanasa, which is completely golden and very firm. [4-40-57]

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तत्र पूर्वम् पदम् कृत्वा पुरा विष्णुः त्रिविक्रमे ।
द्वितीयम् शिखरम् मेरोः चकार पुरुषोत्तमः ॥ ४-४०-५८

58. **puruSa uttamaH** = Person, Supreme; **viSNuH** = Vishnu; **puraa trivikrame** = earlier, in Trivikrama incarnation; **puurvam** = firstly; **tatra** = there - on that peak; **padam kR^itvaa** = foot - foothold, making; **dvitiiyam** = second one - foot; **meroH shikharam cakaara** = on Mt. Meru's, peak, he made - he placed.

"Earlier while treading the three worlds in the incarnation of Trivikrama, the Supreme Person Vishnu made His first foothold on that pinnacle Saumanasa, and the second on the pinnacle of Mt. Meru to tread the heavens. [4-40-58]

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उत्तरेण परिक्रम्य जंबू द्वीपम् दिवाकरः ।
दृश्यो भवति भूयिष्ठम् शिखरम् तन् महोच्छ्रयम् ॥ ४-४०-५९

59. **divaakaraH** = day-maker [Sun]; **jambuu dviipam uttareNa parikramya** = to Jambu Dwiipa, by north, on circling; **mahat ucChrayam tat shikharam** = zenithal, that, pinnacle; **[praapya** = on reaching]; **bhuuyiSTham dR^ishyaH bhavati** = by far, discernable, he will be.

"The Sun is by far discernable in Jambu Dwiipa when he rises on this zenithal pinnacle Saumanasa, after he had circled the Jambu Dwiipa in a northerly route. [4-40-59]

The sunrises in the East on the peak of this Saumanasa which is on the zenith of Udaya Mountain. Then he traverses above Jambu Dwiipa, Indian Subcontinent, including South-East Asia, and sets in the West on the mountains called **asta adri**, 'the Sunset Mountain.' Then he courses northerly on the other side of the globe via Mt. Meru in heavens at the other side of Jambu Dwiipa, only to rise again on this Mt. Sunrise. As Jambu Dwiipa, the subcontinent lies southerly to that heavenly Mt. Meru, and down East-South of Saumanasa, this subcontinent can happily see the First Sun, daily. This gives raise to the Indian name of India, that is **Bhaarata**, **bhaa rataH** Sun, delights...' The place where the Sun delights firstly, that is **bhaarata**..'

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तत्र वैखानसा नाम वालखिल्या महर्षयः ।
प्रकाशमाना दृश्यन्ते सूर्य वर्णाः तपस्विनः ॥ ४-४०-६०

60. **tatra** = there; **suurya varNaaH** = in sun's, tinge - in resplendence; **tapasvinaH** = ascetics; **vaikhaanasaa naama** = Vaikhanasa, of nomenclature; **vaalakhilyaa maha rSayaH** = Vaalakhilyaa-s [named,] great-sages; **prakaashamaanaa** = while they are luminous; **dR^ishyante** = they come into view.

"There the great-sages with nomenclature of Vaikhanasa-s and Vaalakhilyaa-s will come into view with an ambience of luminosity, for those ascetics will be with the resplendence of the Sun. [4-40-60]

Valakhilya-s and Vaikhaanasaa-s are two different groups of ascetics and these sages Vaalakhilyaa-s are sixty thousand in number as said in Vishnu Purana. Their account is given in the opening chapters of Aranya Kanda.

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अयम् सुदर्शनो द्वीपः पुरो यस्य प्रकाशते ।

तस्मिन् तेजः च चक्षुः च सर्व प्राणभृताम् अपि ॥ ४-४०-६१

61. **yasya puraH** = whose, in front of - in the presence of which illumination; **sarva praaNa bhR^itaam api** = for all, life, sustaining beings, even; **cakSuH ca** = eyes, even; **prakaashate** = will be illuminated - enlightened; **tat tejaH** = that, illumination - illuminating entity of the universe, namely the Sun; **yasmin** = where - sun will be sojourning; **ayam sudarshanaH dviipaH** = this is - that one, that Sudarshana, island.

"In the presence of which resplendence the eyes of all living beings will become enlightened, and whereat that illuminating entity of universe, namely the Sun, will be sojourning, this is that Sudarshana Island, named so because it contains Sudarshana lake. [4-40-61]

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शैलस्य तस्य पृष्ठेषु कंदरेषु वनेषु च ।

रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४०-६२

62. **tasya shailasya pR^iSTheSu** = of that, mountain's - Mt. Udaya, Mt. Sunrise top of [not at behind]; **kandareSu vaneSu ca** = in caves, in forests, also; **tataH tataH** = there, and there; **raavaNaH vaidehyaa saha** = Ravana, together with, Vaidehi; **maargitavyaH** = shall be searched.

"On the top of that Mt. Sunrise, and even in its cave and forests of that island Ravana is to be searched, together with Seetha. [4-40-62]

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कांचनस्य च शैलस्य सूर्यस्य च महात्मनः ।

आविष्टा तेजसा संध्या पूर्वा रक्ता प्रकाशते ॥ ४-४०-६३

63. **kaancanasya ca shailasya** = of golden [hue,] also, of mountain [Udaya, Mt. Sunrise]; **suuryasya ca mahaatmanaH** = of Sun, also great-souled [the beneficent one]; **tejasaa aaviSTaa** = with resplendence, imbricates; **puurvaa sandhyaa** = eastern, aurora; **raktaa prakaashate** = redly, glows.

"The eastern aurora glows redly because the golden hue of Mt. Sunrise imbricates the resplendence of the beneficent Sun. [4-40-63]

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पूर्वम् एतत् कृतम् द्वारम् पृथिव्या भुवनस्य च ।

सूर्यस्य उदयनम् चैव पूर्वा हि एषा दिक् उच्यते ॥ ४-४०-६४

64. **puurvam etat** = in the beginning, this one [Mt. Sunrise]; **pR^ithivyya** = of earth; **bhuvanasya ca** = of heaven, also; **dvaaram** is the gateway; **suuryasya udayanam caiva** = Sun's, rising place, also thus; **kR^itam** = made [ordained by Brahma, the Creator]; as such; **eSaa puurvaa dik ucyate hi** = this, eastern, quarter, is said, indeed.

"In the beginning Brahma, the Creator, ordained this Mt. Sunrise to be the gateway for the earth to heaven, and even as the rising place for the Sun, as such this is verily said as the 'eastern quarter' of the compass. [4-40-64]

Dharmaakuutam says that Maha Bharata defines these quarters in detail: **anena purva nirmita dviipa yogaat vaa puurvam suuryasya tatra darshanaad vaa iyam dik puurve iti ucyata iti uktam | ittham ca puurvasya dishaH itaraasaam ca dishaam nirvacanam udyoga parve -dk - yasmaat udayate puurvam sarva loka pradiipaka | | savitaa yatra saadhyaanaam prathamam vartate tapaH | mahaa bhaarata**

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तस्य शलस्य पृष्ठेषु निझरेषु गुहासु च ।

रावणः सह वैदेह्या मार्गतव्या ततः ततः ॥ ४-४०-६५

65. tasya shailasya pR^iSTheSu = of that, mountain's, on peaks; nirjhareSu guhaasu ca = in rapids, caverns, also; raavaNaH = Ravana; saha vaidehyaa = together with, Vaidehi; tataH tataH = there, there; maargatavyaa = be ransacked.

"Ransack that mountain's peak, even thereabout the rapids and caverns of that mountain for Vaidehi, and even for Ravana. [4-40-65]

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ततः परम् अगम्या स्यात् दिक् पूर्वा त्रिदश आवृता ।

रहिता चन्द्र सूर्याभ्याम् अदृश्या तिमिर आवृता ॥ ४-४०-६६

66. tataH param = from there, beyond; tridasha aavR^itaa = by gods, hemmed in - gather; candra suuryaabhyaam = without, Moon, Sun, - both of them; rahitaa = without - void of; timira aavR^itaa = by oblivion, hedged in; such a; puurvaa dik = easterly, quarter; a gamyaa syaat = not, passable, it will be; a dR^ishyaa = not, discernable - it will be imperceivable.

"Beyond Mt. Sunrise the eastern quarter is impassable. It will be hemmed in with gods since it the gateway to heaven, and everything is imperceivable hedged in oblivion, since it will be void of both Sun and Moon. [4-40-66]

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शैलेषु तेषु सर्वेषु कंदरेषु वनेषु च ।

ये च न उक्ता मयोद्देशा विचेया तेषु जानकी ॥ ४-४०-६७

67. teSu shaileSu = in those, mountains; sarveSu kandareSu vaneSu ca = in all, in caverns, in forests, even; mayaa ye uddeshaaH = by me, those, that are indicated; na uktaa ca = not, said, also; teSu jaanakii viceyaa = in them, Janaki, shall be searched.

"Janaki shall be scouted out on all those mountains, caverns and forests that are indicated by me, and even at places that are not indicated by me. [4-40-67]

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एतावत् वानरैः शक्यम् गन्तुम् वानर पुंगवाः ।

अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४०-६८

68. vaanara pungavaaH = oh, vanara-s, the best; etaavat = up to there; vaanaraiH gantum shakyam = by vanara-s, to go, it is possible; a bhaaskaram = without, sun [sunless]; a maryaadam = not, with boundaries [boundless realms]; about them; tataH param = there, after - that are there; na jaaniimaH = not, we know - I do not know.

"It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-40-68]

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अभिगम्य तु वैदेहीम् निलयम् रावणस्य च ।

मासे पूर्णे निवर्तध्वम् उदयम् प्राप्य पर्वतम् ॥ ४-४०-६९

69. udayam parvatam praapya = Udaya [Sunrise,] mountain, on attaining at; vaidehiim = for Vaidehi; raavaNasya nilayam ca = of Ravana, residency, also; abhigamya = on reaching out - on finding; maase = a month; a puurNe = without, completion [within a month]; nivartadhvam = you shall comeback.

"You shall comeback within a month on finding out Vaidehi and the residency of Ravana after your reaching Mt. Sunrise. [4-40-69]

[Verse Locator](#)

ऊर्ध्वम् मासात् न वस्तव्यम् वसन् वध्यो भवेन् मम ।
सिद्ध अर्थाः संनिवर्तध्वम् अधिगम्य च मैथिलीम् ॥ ४-४०-७०

70. **maasaat uurdhvam** = than a month, above - after more than a month; **na vastavyam** = not, to stay behind; **vasan** = if stayed behind; **mama vadhyaH bhavet** = to me, killable, he becomes; the words killable, executable, eliminable, eradicable are not comfortable. Hence, 'I have to exercise coupe de grace,' because it is not sure killing, but with some options; **siddha arthaaH** = on becoming accomplished, of purpose; **maithiliim adhigamya ca** = Maithili, on reaching - exploring for her; **sam nivartadhvam** = [you all] verily, shall return.

"And none shall stay behind for more than a month, and if anyone stays I have to exercise coup de grace. So, you shall return with your purpose accomplished in exploring for Maithili. [4-40-70]

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महेन्द्र कांताम् वन षण्ड मण्डिताम्
दिशम् चरित्वा निपुणेन वानराः ।
अवाप्य सीताम् रघु वंशज प्रियाम्
ततो निवृत्ताः सुखिनो भविष्यथ ॥ ४-४०-७१

71. **vaanaraaH** = oh, vanara-s; **mahendra kaantaam** = by Mahendra, cherished; **vana SaNDa maNDitaam** = forests, groves, circuited by - decorated by; such a; **disham** = quarter - eastern quarter; **nipuNena caritvaa** = expertly, on treading - on searching; **raghu vamsha ja** = Raghu's, dynasty's, born in [one who is born in Raghu's, dynasty, Rama]; **priyaam** = [Rama's dear [wife]; **siitaam avaapya** = Seetha, on getting - finding; **tataH nivR^ittaaH** = from there, on returning; **sukhinaH bhaviSyatha** = happily, livelong.

"On searching the eastern quarter expertly, which quarter is cherished by no less than Mahendra and which is circuited by the grooves of forests, and on attaining Seetha, the dear wife of the one born in Raghu's dynasty, namely Rama, and on returning from that Far East, you all may livelong happily." Thus Sugreeva addressed the vanara-s that are being sent to East under the leadership of Vinata. [4-40-71]

This is the irrefutable **sugriiva aaj~na** 'Sugreeva's order,' and it always annexes the wording 'you will be killed, executed, or eradicated, if you fail to accomplish...' which indicates his style as an autocratic disciplinarian of his subordinates in getting things done for his master, Rama. And he himself becomes one such subordinate before his masters, Rama and Lakshmana. This is the **kainkarya** 'dedication.' Rama's appreciation is winnable with such 'dedication to duty, friendship, of to given word.

Lakshmana's dedication is of the sort of **daasya bhaava** 'dedication in servitude...' while Sugreeva's is **sevaa bhaava** 'a dedication in servitorship...' and Hanuma's **bhakti bhaava** 'dedication in reverence...' a true devotee, and thus in whatever way one shall strive, everything culminates in one selfless entity, the Supreme Person.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चत्वारिंशः सर्गः

Thus, this is the 40th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Chapter [Sarga] 41 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva sends Vanara-s to southward which troop includes Hanuma, Jambavanta, Niila and others and Angada is its leader. Sugreeva gives a vivid picture of the southern side of Jambu dviipa up to the south-most part of passable regions, next to which the abode of Yama, the Terminator is there. This troop is also given one month's time to find the whereabouts of Seetha.

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ततः प्रस्थाप्य सुग्रीवः तन् महत् वानरम् बलम् ।
दक्षिणाम् प्रेषयामास वानरान् अभिलक्षितान् ॥ ४-४१-१

1. sugriivaH = Sugreeva; mahat tat vaanaram balam prasthaapya = great one, that, vanara, force [to East,] on sending; tataH = then; abhi lakSitaan = well, chosen - tried and true; vaanaraan = vanara-s; dakSiNaam preSayaamaasa = to South, started to send.

On sending that great vanara force to east, Sugreeva started to send tried and true vanara-s to south. [4-41-1]

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नीलम् अग्नि सुतम् चैव हनूमन्तम् च वानरम् ।
पितामह सुतम् चैव जांबवंतम् महोजसम् ॥ ४-४१-२
सुहोत्रम् च शरारिम् च शरगुल्मम् तथा एव च ।
गजम् गवाक्षम् गवयम् सुषेणम् वृषभम् तथा ॥ ४-४१-३
मैन्दम् च द्विविदम् चैव सुषेणम् गन्धमादनम् ।
उल्कामुखम् अनंगम् च हुतशन सुतौ उभौ ॥ ४-४१-४
अंगद प्रमुखान् वीरान् वीरः कपि गण ईश्वरः ।
वेग विक्रम संपन्नान् संदिदेश विशेषवित् ॥ ४-४१-५

2, 3, 4, 5. viiraH = brave one; visheSa vit = specialities, knower of [well-informed one - Sugreeva]; kapi gaNa iishvaraH = monkey, troops, lord - Sugreeva; agni sutam niilam = Fire-god's, son, Neela; vaanaram hanuumantam ca = vanara, Hanuma, also; pitaamaha sutam = Grandfather's [Brahma's,] son; mahaa ojasam = highly vigorous one; jaambavantam caiva = Jaambavanta, also thus; suhotram ca sharaarim ca = Suhotra, also, Sharaari, also; tathaa eva ca = like, that, only; sharagulmam = Sharagulma; gajam gavaakSam gavayam suSeNam vR^iSabham tathaa = Gaja, Gavaaksha, Gavaya, Sushena, Vrishabha; maindam ca dvividam caiva = Mainda, also, Dvidida, also thus; suSeNam gandha maadanam ulkaamukham anangam ca = Sushena, Gandhamaadana, Ulkaamukha, Ananga, also; hutashana sutau ubhau = Ritual-fire's, son, two of them; angada pramukhaan = Angada, and other prominent; vega vikrama

sampannaan = in dash, dare, full-fledged ones; **viiraan** = valorous ones; **sandidesha** = commissioned, beckoned.

Sugreeva, the well-informed and brave lord of monkey troops, then beckoned Angada and the other prominent vanara-s who are valorous ones with full-fledged dash and dare, like the son of Fire-god Neela, and the exceptional vanara Hanuma, the highly vigorous son of Grandparent Brahma, namely Jaambavanta, also others like Suhotra, Sharaari, Sharagulma Gaja, Gavaaksha, Gavaya, Sushena, Vrishabha, Mainda, Dvividha, Sushena, Gandhamaadana, and the two sons of Ritual-fire called Ulkaamukha, Ananga. [4-41-2, 3, 4, 5]

Sushena said in above verses is not the father of Tara. Sugreeva addresses him later when sending another direction.

[Verse Locator](#)

तेषाम् अग्रेसरम् चैव बृहद् बलम् अथ अंगदम् ।
विधाय हरि वीराणाम् आदिशद् दक्षिणाम् दिशम् ॥ ४-४१-६

6. **atha** = then; **teSaam hari viiraanaam** = for them, monkeys, valiant ones - search party; **br^ihat balam** = formidably, mighty; **angadam** = Angada; **agresaram vidhaaya** = as chief, on making; **dakSiNaam disham aadishat** = southerly, direction, [Sugreeva] ordered.

Sugreeva made the formidably mighty Angada as the chief of those valiant monkeys forming search party and ordered southern direction for them. [4-41-6]

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ये केचन समुद्देशाः तस्याम् दिशि सुदुर्गमाः ।
कपीइशः कपि मुख्यानाम् स तेषाम् समुदाहरत् ॥ ४-४१-७

7. **tasyaam dishi** = in that, direction of compass; **su dur gamaaH** = verily, impossible, to pass - highly impassable; **ye ke cana** = which of those few; **sam ut deshaaH** = well, intended, countries - some countries that need be explained; about them; **saH kapi iishaH** = he that, monkeys, king of - Sugreeva; **teSaam kapi mukhyaanaam** = to them, monkey, prominent ones; **sam udaaharat** = well, illustrated - gave a picture of.

The king of monkeys Sugreeva gave a picture about some of the highly impassable countries available in southern quarter that need an introduction to those prominent monkeys bound south. [4-41-7]

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सहस्र शिरसम् विंध्यम् नाना द्रुम लता आयुतम् ।
नर्मदाम् च नदीम् रम्याम् महोरग निषेविताम् ॥ ४-४१-८
ततो गोदावरीम् रम्याम् कृष्णावेणीम् महानदीम् ।
वरदाम् च महाभागाम् महोरग निषेविताम् ।
मेखलान् उत्कलाम् चैव दशार्ण नगराणि अपि ॥ ४-४१-९
अब्रवंतीम् अवंतीम् च सर्वम् एव अनुपश्यत ।
विदर्भान् ऋष्टिकान् चैव रम्यान् माहिषकान् अपि ॥ ४-४१-१०

8. **sahasra shirasam** = thousands, of heads [crests]; **naanaa druma lataa aayutam** = numerous, trees, climbers, abounding in; **vindhyam** = Vindhya Range; **mahaa uraga ni Sevitaam** = great, snakes, adored by; **ramyaam narmadaam nadiim ca** = delightful one, Narmada, river, also; **tataH** = then; **ramyaam godaavariim** = wonderful one, River Godavari; **mahaanadiim** = River Mahaanadi; **kr^iSNaaVeNiim** = River Krishnaveni, or Krishna; **mahaa bhaagaam** = highly, auspicious one; **mahaa uraga niSevitaam** = by great, snakes, adored by; **varadaam ca** = River Varada, also; **mekhalaan utkalaam caiva** = Mekhala,

Utkala [in territories,] also thus; **dashaarNa nagaraanI api** = Dashaarna, in cities, also; **abravantiim avantiim ca** = Abravanti, Avanti, also; **vidarbhaan R^iSTikaan caiva** = Vidarbha, Rishtika, also, thus; **ramyaan maahiSakaan api** = charming [kingdom,] in Maheeshaka, even; **sarvam eva anu pashyata** = all [everywhere,] thus, closely, see - search thoroughly.

"Search the thousand crested Vindhya mountains abounding with numerous tress and climbers, then the delightful Narmada river coursing a little southerly to that range, which is adored by great snakes, along with wonderful River Godavari, as well as River Krishnaveni and Maha Nadi, and then the greatly auspicious River Varada which is an adoration to great snakes. And the territories of Mekhala, Utkala, the cities of Dashaarna, kingdoms of Abravanti, Avanti, and Vidarbha, also thus the charming kingdom of Maheehaka, are to be searched thoroughly. [4-41-10]

If Mahaanadi is taken as a separate entity it is in Orissa, which kingdom was called earlier as Utkala or Kalinga kingdom. Otherwise Krishnaveni becomes a 'great river' by the adjectival wording **mahaanadi**. Mekhala territory, whose earlier name is **amara kanTaka parvata**, is the mountain from where the River Narmada emerges. The River Varada is now called Wardha in Maharashtra. The order of rives narrated is not according to the present day mapping, other wise Mahaanadi would have come earlier to Godavari.

Some mms contain **ashvavanti** 'kingdom with horses...' instead of **abravanti** and then the age old Avanti kingdom, which is a gateway for Arabian horses will be the famed kingdom for horses. This is the present day Ujjain in Madhya Pradesh. Dharmaakuutam has this as **abruvantiim bruvantimm** roughly forming part of the speech of Sugreeva 'spoken and unspoken areas by me...' However, these areas are in the Southwest of India, and it appears the order of positing the rivers or kingdoms, one after the other is not maintained or may be shuffled.

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तथा वङ्गान् कलिङ्गाम् च कौशिकान् च समन्ततः ।
अन्वीक्ष्य दण्डक अरण्यम् स पर्वत नदी गुहम् ॥ ४-४१-११
नदीम् गोदावरीम् चैव सर्वम् एव अनुपश्यत ।
तथैव आन्ध्रान् च पुण्ड्रान् च चोलान् पाण्ड्यान् केरलान् ॥ ४-४१-१२

11, 12. **tathaa** = like that; **vangaan kalingaam ca** = , Vanga, Kalinga [kingdoms,] also; **sam antataH** = verily, at its fringes; available; **kaushikaan ca** = Kaushika [territories,] also; you search and then; **sa parvata nadii guham daNDaka araNyam** = with, mountains, rivers, Dandaka, forest, caves; **anviikSyaa** = on seeing - on searching Dandaka; **godaavariim nadiim caiva** = Godavari, river, also, thus; **tathaiva** = like that; **aandhraan ca** = Andhra territory; **puNDraan ca colaan paaNDyaan keralaan** = Pundra, Chola, Paandya, Kerala [provinces]; **sarvam eva** = all of them; **anu pashyata** = closely, see - make a through search.

"Like that Vanga, Kalinga territories shall be searched along with Kaushika territories available on their fringes, then cast about the Dandaka forest all over its mountains, rivers, and its caves, then River Godavari that courses through Dandaka forest, and then the provinces of Andhra, Pundra, Chola, Paandya, Kerala are to be searched thoroughly. [4-41-11, 12]

Some other mms have Matsya desha in this verse instead of the Vanga desha. The Vanga is the present day Bengal and this territory retained its epical name, but while pronouncing it becomes **bang** because the Sanskrit grammar allows to pronounce or write **va** as **ba** by the rule **va ba yoH abhedaH** and thus it is called Baangla or Bengal as British used to call. Kaushika in some other mms is read as **kaashika**. Kalinga is Orissa which touches Bengal at its north, and it is the **Kie-ling-kia** as said by Huet Tsang.

The Andhra is the present day Andhra Pradesh and Chola is the present Tamil Nadu, especially northern area, and Pundra is roughly in between Andhra and Chola. Paandya is south-most area where in Kanyakumari district the Cape Camorin is there, and Kerala is the present Kerala state from Gokarna to Kanyakumari. Its historical name was **chera raajya** and in Ashoka's time, it was called **kerala putra**.

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अयोमुखः च गंतव्यः पर्वतो धातु मण्डितः ।

विचित्र शिखरः श्रीमान् चित्र पुष्पित काननः ॥ ४-४१-१३

सुचंदन वनोद्देशो मार्गितव्यो महागिरिः ।

13, 14a. dhaatu maNDitaH = with ores, crowded with; vi citra shikharaH = verily, amazing, with crests; shriimaan = prosperous [mountain]; citra puSpita kaananaH = motley, flowered, with forests; such a; ayaH mukhaH parvataH = iron, mouths, mountain - a mountain having iron-ore mines in the shape of mouths, namely Mt. Malaya; gantavyaH = reachable - you shall go to; su candana vanaat deshaH = best, sandalwood trees, with copses, places; mahaa giriH maargitavyaH = great mountain, is to be searched.

"You shall go to the prosperous Mt. Malaya which is crowded with iron-ore mines as its vast mouths, and with amazing crests and motley flowered forests. Search shall be carried out on that great mountain in the places that are with the copses of sandalwood trees. [4-41-13, 14a]

This Mountain is also called Agastyamalai and it is in Western Ghats from which River Tamraparni emerges.

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ततः ताम् आपगाम् दिव्याम् प्रसन्न सलिलाशयान् ॥ ४-४१-१४

तत्र द्रक्ष्यथ कावेरीम् विहताम् अप्सरो गणैः ।

14b, 15a. tataH = from there; divyaam = divine one; prasanna salila ashayaan = limpid, waters, receptacle of; apsaraH gaNaiH vihr^itaam = by apsara, throngs, make pleasure-trips; taam kaaveriim = her, Kaveri; aapa gaam = water, flowing [river]; tatra drakSyatha = there, you shall see.

"From there you shall go and see the divine River Kaaveri there, a receptacle of limpid waters, to where throngs of apsara-s will be making pleasure-trips. [4-41-14b, 15a]

The River Kaaveri is the best river in southern peninsula of India that flows from Brahman Giri Mountains in Coorg of Western India to the East draining in Bay of Bengal and irrigating a major chunk of land. Many legends are associated with this river, of which one is that when Sage Agastya was bringing waters of River Ganga, they sprinkled from his kamandulau, the handy water-vessel, and flooded like Kaaveri. The original Tamil name is kakaviri where kaakam is 'crow...' viri 'spread out...' When Agastya is bringing water it sprinkled from his handy vessel and flooded the kaa 'the garden...' in Tamil, the garden of Indra. Then it is called kaaviri, but Shilpadikkaaram records its name as Kaaveri only pulavoy vazhi kaaveri... nadanthai vazhi kaaveri...

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तस्य आसीनम् नगस्य अग्रे मलयस्य महोजसम् ॥ ४-४१-१५

द्रक्ष्यथ आदित्य संकाशम् अगस्त्यम् ऋषि सत्तमम् ।

15b, 16a. mahaa ojasam = highly resplendent [mountain]; tasya malayasya nagasya agre = of that, Mt. Malaya, mountain, on the top of it; aasiinam = who is sitting; aaditya sankasham = Sun, in similarity; R^iSi sattamam agastyam drakSyatha = Sage, the eminent, Agastya, you shall see.

"You shall see the eminent sage Agastya, whose resplendence is akin to that of the Sun, and who will be sitting on the top of that highly resplendent Mt. Malaya. [4-41-15b, 16a]

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ततः तेन अभ्यनुज्ञाताः प्रसन्नेन महात्मना ॥ ४-४१-१६

ताम्रपर्णीम् ग्राह जुष्टाम् तरिष्यथ महानदीम् ।

16b, 17a. tataH = from there; prasannena mahaa aatmanaa = when he becomes complaisant, great-soul [Agastya]; tena = by him; abhi anuj~naataaH = well permitted; graaha juSTaam taamraparNiim = capturers [crocodiles,] highly cherished by, River Taamraparni; such a; mahaa nadiim = great river; tariSyatha = you shall cross over.

"And when that great-souled Agastya complaisantly permits you, then you shall leave that mountain and cross over the great River Taamraparni, a highly cherished river of crocodiles. [4-41-16b, 17a]

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सा चन्दन वनैः चित्रैः प्रच्छन्ना द्वीप वारिणी ॥ ४-४१-१७

कान्ता इव युवती कान्तम् समुद्रम् अवगाहते ।

17b, 18a. citraiH candana vanaiH = with amazing, sandalwood trees, copses; pracChannaa dviipa vaariNii = with overlapped, islands, water; saa = she [the river]; yuvatii = a young woman [Taamraparni]; kaantaa = one who is yearning for; kaantam iva = for whom she is yearning - her love, as with; samudram = to ocean; avagaahate = [she will be] rendezvousing.

"She whose water is overlapped with amazing copses of sandalwood trees and islands that River Taamraparni will be drifting for a rendezvous with her much yearned lover, namely the ocean, as with a young woman who will be courting to have a rendezvous with her yearned lover. [4-41-17b, 18a]

The romantic touch is that the River Taamraparni has sandalwood trees alongshore and by constant rubbing of her waters, those trees that yield sandalwood paste to her. And her island-like breasts are smeared with that sandal paste supplied by the trees alongshore, while she is nearing her husband, namely the ocean.

The name of the river Taamraparni or Tamiravarani or Taamravarni derives from the words taamra 'coppery...' varNa 'colour...' 'a river with coppery riverbanks...' where those riverbanks have light coppery sandalwood trees. And she flows from Agastyamalai in Western Ghats of India, and courses through Papanaasham, a holy place. And covering Tirunalveli it drains into Bay of Bengal at the Gulf of Mannaar. There are hosts of vainavatiruppadigal 'Vaishnavaites temples...' throughout its riverbanks and this river is held holy. There are many legends about it, of which one says that Sage Agastya led the course of this river to the ocean for twenty-seven days from its source.

Down south of the River Taamraparni it is simhala desha or senga-kia-lo the present day Sri Lanka. This was first made known to the European world by the expedition of Alexander, as Taprobane. The true form however would appear to be Ta'mba panni or the 'red-leaved one...' from the Sanskrit T'amparni and Ptolemy calls it Salike, corrupt from Simhalaka Abu Rihaan gives the form of Singal-dip and then the Arabic name Tilaan came and that resulted into Cylone. After a long lost time they have renamed it as per the nomenclature given in Ramayana as Lanka, but adding a Sri before it. [After Ancient Geography of India.]

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ततो हेममयम् दिव्यम् मुक्ता मणि विभूषितम् ॥ ४-४१-१८

युक्तम् कवाटम् पाण्ड्यानाम् गता द्रक्ष्यथ वानराः ।

18b, 19a. vaanaraaH = oh, vanara-s; tataH = from there; yuktam = joined to - braced to the wall of fortress; hemamayam divyam = full with gold, beautiful one; muktaa maNi vibhuuSitam = pearls, gemstones, decorated with; paaNDyaanaam kavaaTam = of Paandya [kingdom's,] castle-door; gataaH = having gone there; drakSyatha = you shall see; search inside that gateway.

"From there, on going to the Paandya Kingdome you shall see a fully golden castle-door bracing the compound-wall of the fortress, which is decorated with pearls and jewels, and conduct your search even in that kingdom. [4-41-18b, 19a]

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
ततः समुद्रम् आसाद्य संप्रधार्य अर्थं निश्चयम् ॥ ४-४१-१९

अगस्त्येन अन्तरे तत्र सागरे विनिवेशितः ।

चित्र सानु नगः श्रीमान् महेन्द्रः पर्वतोत्तमः ॥ ४-४१-२०

जात रूपमयः श्रीमान् अवगाढो महार्णवम् ।

19b, 20, 21a. tataH samudram aasaadya = then, [southern] ocean, on reaching; artha nishcayam sampradhaarya = purpose's, resolve, on resolving; agastyena = by Agastya; tatra = there; saagare antare vi niveshitaH = in ocean, inside, verily, penned up [one end of mountain]; citra saanu nagaH = one with marvellous, terraces, trees; shriimaan mahendraH = glorious, Mt. Mahendra; parvata uttamaH = among mountains, best one; jaataruupamayaH = completely golden; shriimaan mahaa arNavam = august [Mt. Mahendra,] into great, ocean; avagaaDhaH = will be steeping in.

"Then on reaching the southern ocean, and on taking a resolve with regard to the purpose of your task, viz., importance of the mission undertaken vis-vis your individual capacities to leap the ocean, you reach the glorious Mt. Mahendra. Sage Agastya once penned its one end in the ocean, and the other end is now visible. That august and best one among all mountains will be completely golden with marvellous terraces and trees, and it will be steeping into ocean on the other side of land, and this mountain becomes the jumping-off point for you vanara-s. [4-41-19b, 20, 21a]

There are three mountains in Kanyakumari district, the southern promontories of India, at the end of Western Ghats, namely Thadaka malai, Mahendra giri, Marunthuva malai, where the word malai, giri is 'mountain...' in Tamil. The Thadakamalai is held as the forest of Tataka, the demoness, and Rama is believed to have come up to this south most part of India to eliminate Tataka in his boyhood. The Mahendragiri is the mountain from which Hanuma leaps to Lanka and the river that emerges from this mountain is named after Hanuma. The Marunthuvamalai is believed to be a mound fallen from the main Himalayan mountain which Hanuma brought while bringing sanjiivini herb, to bring Lakshmana to conscious. Even now, the local people benefit from the herbs that grow on this mountain and even the bitter leaves when cooked on this mountain will turn to sweet taste. This is being the story of this end of the ocean for Herbal Mountain, on the other end in Sri Lanka also there is a similar herbal mountain called Rhumassala Kanda, in Singhalese.

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नाना विधैः नगैः फुल्लैः लताभिः च उपशोभितम् ॥ ४-४१-२१

देव ऋषि यक्ष प्रवरैः अप्सरोभिः च सेवितम् ।

सिद्ध चारण संघैः च प्रकीर्णम् सुमनोहरम् ॥ ४-४१-२२

तम् उपैति सहस्राक्षः सदा पर्वसु पर्वसु ।

21b, 22, 23a. naanaa vidhaiH = numerous, sorts of; phullaiH nagaiH = with flowered, trees; lataabhiH ca upashobhitam = with climbers, also, glorified; deva R^iSi yakSa pravaraiH = by gods, sages, yaksha-s, important ones; apsarobhiH ca = by apsara-s, even; sevitam = adored; siddha caaraNa sanghaiH ca = by siddha-s, caarana, groups of, also; pra kiirNam = well, overspread; su manaH haram = truly, heart-stealing [for a look]; tam = it - to that mountain; sahasraakSaH = Thousand-eyed Indra; parvasu parvasu = on auspicious day, on auspicious day - on every auspicious day; sadaa = always - regularly; upaiti = he comes.

"Mt. Mahendra is glorified with numerous kinds of flowered trees and climbers. Important gods, sages, yaksha-s and even apsara-s will adore it, and it is overspread with the groups of siddha-s and caarana-s, and thus it will be heart-stealing for a look. And the Thousand-eyed Indra will always be visiting that Mt. Mahendra on every auspicious day. [4-41-21b, 22, 23a]

The auspicious day for Tamil almanac is no moon day amavaashya because of its neutrality from the wax and wane affects of lunar phases. So, it is believed that Indra will come to this mountain on every no-moon-day in the Indian month.

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द्वीपः तस्य अपरे पारे शत योजन विसृतः ॥ ४-४१-२३

अगम्यो मानुषैः दीप्तः तम् मार्गध्वम् समंततः ।

23b, 24a. **tasya** = its - Mt. Mahendra's; **apare paare** = on the other, shore; **shata yojana visR^itaH** = hundred, yojana, in breadth; **maanusaH** = by humans; **a gamyaH** = not, passable; **diiptaH** = a dazzling; **dviipaH** = island - is there; **tam samantataH margadhvam** = that, till its fringes, you have to search.

"There is a dazzling island on the other side of the shore of Mt. Mahendra, which is breadthwise a hundred yojana-s, and which is an impassable one for humans, and you have to search that island up to its fringes. [4-41-23b, 24a]

This island on the other shore of the ocean is Ravana's Lanka, and it is believed to be the present day Sri Lanka. That island's association with River Taamraparni is as noted above.

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तत्र सर्व आत्मना सीता मार्गितव्या विशेषतः ॥ ४-४१-२४

स हि देशः तु वध्यस्य रावणस्य दुरात्मनः ।

राक्षस अधिपतेः वासः सहस्राक्ष समद्युतेः ॥ ४-४१-२५

24b, 25. **tatra** = there; **siitaa visheSataH** = Seetha, especially; **sarva aatmanaa** = anyway; **maargitavyaa** = shall be searched; **saH deshaH tu** = that, place, but it is; **vadhyasya** = killable one; **dur aatmanaH** = vile-minded one; **raakSasa adhipateH** = demon, king's; **sahasra akSa sama dyuteH** = Thousand-eyed Indra, equal, one in resplendence; such a; **raavaNasya** = Ravana's; **vaasaH** = dwelling.

"Anywise Seetha is searchable especially there on that island because it is the dwelling place of the king of demons Ravana, who is the coequal of Indra in his resplendence and which vile-minded demon is to be rooted out. [4-41-24b, 25]

A controversy is there regarding this statement of Sugreeva. Earlier Sugreeva said, "Not known is the domain of that sinning demon at all, nor his capabilities... or valour...or even about his sinister dynasty or lineage..." [4-7-2] And now he is specifically stating that Ravana will be on an island. Then it may be asked whether Sugreeva bluffed to Rama as at 4-7-2, for which it is said that Sugreeva being an intelligent kingly being he did not reveal the truth as an 'official secret.' Otherwise, if Sugreeva told Rama in the first instance where Ravana is, Rama goes straight to Lanka to eliminate Ravana, thereby Sugreeva's politics, i.e., the elimination of Vali or getting Kishkindha, will not work.

It is correct that Sugreeva knows that Ravana dwells in Lanka. But on abducting Seetha where is the guarantee that he is still in Lanka along with Seetha. Hence a doubtful situation cannot be stated assertively, that too, to a friend, for it ensues mitra droha 'cheating a friend...'

On the other hand, it is said that Sugreeva came to know about the details of Ravana through Tara, because Tara also explains to Lakshmana about the establishment of Ravana. But Sugreeva as the prince regent of Kishkindha and participant in all the activities of the kingdom, knowing about Ravana through Tara is an evasive statement. Hence, it is said that Sugreeva purposefully did not reveal the details about Ravana to Rama, because his own interests are to be met with firstly.

In turn it is asked as to why Sugreeva should send so many monkeys to all corners of compass when the kidnapper and his location are known, for which it is said that no thief hides his booty in his own place. Like cat changing the places of kitten, a thief too changes his own place, as well as the place of stolen thing. To justify this, it is said that throughout this and in the previous, and in the next chapters Sugreeva goes on repeating his order, 'search for Seetha and for the residency of Ravana...'

Even here, Sugreeva is not able to describe the interior of Lanka as he is not well acquainted with it. Rama, who is astounded at this geographical description of Sugreeva, does not ask Sugreeva as to why this particular place of Ravana is not indicated to him earlier. So, the denial of information earlier by Sugreeva is completely political, and now giving orders to search Seetha is for his requital.

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दक्षिणस्य समुद्रस्य मध्ये तस्य तु राक्षसी ।

अंगारक इति विख्याता चायाम् आक्षिप्य भोजिनी ॥ ४-४१-२६

26. tasya dakSiNasya samudrasya madhye = that, southern, ocean's, in the centre; chaayaam aakSipyā bhojinii = by shadow, on grabbing [prey,] a she-eater; angaaraka iti vi khyātaa = Angaaraka, thus, as well-known; raakSasii tu = demoness, but [is there.]

"But a well-known demoness named Angaaraka is there in the midst of southern ocean who eats prey by grabbing its shadow when flying overhead. [4-41-26]

This demoness is also termed as Simhika whom Hanuma tears apart in Sundara Kanda.

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एवम् निःसंशयान् कृत्वा संशयान् नष्ट संशयाः ।

मृगयध्वम् नरेन्द्रस्य पत्नीम् अमित ओजसः ॥ ४-४१-२७

27. evam = in this way; samshayaan niH samshayaan kR^itvaa = about doubtful [places,] without, doubt [you have to become doubtless,] on making [by thorough search]; naSTa samshayaaH = loosing, doubts [doubts when cleared]; amita ojasāH = of one with - infinite, vital power - Rama; nara indrasya patniim = people's, king's, wife - Seetha; mR^igayadhvam = shall be searched.

"In this way, you should clear your doubts about the presence of Seetha at any doubtful place by thorough searching, and you have to go on searching somewhere else for Seetha, the wife of the king of people with infinite vitality, namely Rama, only after getting rid of your doubts about her possible presence at any given place. [4-41-27]

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तम् अतिक्रम्य लक्ष्मीवान् समुद्रे शत योजने ।

गिरिः पुष्पितको नाम सिद्ध चारण सेवितः ॥ ४-४१-२८

28. tam = that [isle]; ati kramya = on over, stepping [crossing over]; shata yojane samudre = hundred, yojana-s, in ocean - hundred yojana-s after that island; lakSmiivaan = an august one; siddha caaraNa sevitaH = by siddha-s, caarana-s, adored; puSpitakaH naama = Pushpitaka, named; giriH = mountain; is there.

"On crossing over that isle and after a hundred yojana-s a mountain named Pushpitaka is there in that august ocean, which is adored by the celestials like siddha-s, caarana-s. [4-41-28]

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चन्द्र सूर्य अंशु संकाशः सागर अंबु समाश्रयः ।

भ्राजते विपुलैः शृंगैः अम्बरम् विलिखन् इव ॥ ४-४१-२९

29. candra suurya amshu sankāshaH = moon's, sun's, rays, similar to; saagara ambu sam aashrayaH = in oceanic, waters, well, settled in; vipulaiH shR^ingaiH = with lofty, crests; ambaram vi likhan iva = on sky, verily, scribbling, as if; bhraajate = [that mountain] shines forth.

"Well-settled in oceanic waters that Mt. Pushpitaka will be shining forth with a resplendence similar to sunrays on one side and with that of moonshine on the other, and its lofty crests will look as if they are scribbling on the sky. [4-41-29]

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तस्य एकम् कांचनम् शृंगम् सेवते यम् दिवाकरः ।

श्वेतम् राजतम् एकम् च सेवते यम् निशाकरः ।

30. **tasya** = its; **ekam shR^ingam kaancanam** = one, summit, is golden; **yam** = which; **divaa karaH** = day-maker [Sun]; **sevate** = will be adoring [on his rising]; **ekam shvetam raajatam ca** = one, whitish, silver, also; **yam** = which; **nishaa karaH** = night-maker [Moon]; **sevate** = will be adoring [on his rising]; **tam** = it - that mountain; **kR^itaghnaaH** = unfaithful ones; **na pashyanti** = not, will be seeing; **nR^ishamsaaH na** = unkindly ones, no; **naastikaaH na** = unbelievers, no.

"One of its summit will be golden which the Sun adores, and the other will be silvery whitish which the Moon adores, and that mountain is unperceivable to the unfaithful ones, or to the unkindly ones or to unbelievers. [4-41-30]

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प्रणम्य शिरसा शैलम् तम् विमार्गथ वानराः ।

तम् अतिक्रम्य दुर्धर्षम् सूर्यवान् नाम पर्वतः ॥ ४-४१-३१

अध्वना दुर्विगाहेन योजनानि चतुर्दश ।

31, 32a. **vaanaraaH** = oh, vanara-s; **tam shailam** = that, mountain; **shirasaa** = with head [bowing]; **praNamya** = on venerating; **vi maargatha** = thoroughly, search; **dur dharSam** = inviolable; **tam atikramya** = that - mountain, on going across; **durvigaahena [dur vi gaahena]** = by highly, impassable; **adhvanaa** = by route; **catur dasha yojanaani** = after four, ten, yojana-s; **suuryavaan naama parvataH** = Suuryavaan, named, mountain; is there.

"Oh, vanara-s, venerate that Mt. Pushpitaka by bowing your heads and search it thoroughly. Then on going across that inviolable mountain and taking a highly impassable route there is a mountain named Suuryavaan after fourteen yojana-s from Mt. Pushpitaka. [4-41-31, 32a]

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ततः तम् अपि अतिक्रम्य वैद्युतो नाम पर्वतः ॥ ४-४१-३२

सर्व काम फलैः वृक्षैः सर्व काल मनोहरैः ।

32b, 33a. **tataH** = from there; **tam api** = that, even; **atikramya** = on crossing over; **sarva kaama phalaiH** = for all, tastes, [fulfilling] with fruits; **sarva kaala manoharaiH** = all, times, heart-pleasing ones; **vR^ikSaiH** = [with such] trees; **vaidyutaH naama parvataH** = Vaidyuta, named, mountain; is there.

"On crossing over even that Mt. Suuryavaan after searching, there is a mountain named Vaidyuta whose trees will be all-time heart-pleasing and they yield fruits satiating every taste. [4-41-32b, 33a]

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तत्र भुक्त्वा वर अर्हाणि मूलानि च फलानि च ॥ ४-४१-३३

मधूनि पीत्वा जुष्टानि परम् गच्छत वानराः ।

33b, 34a. **vaanaraaH** = oh, vanara-s; **tatra** = there - at that place, on Mt. Vaidyuta; **vara arhaaNi** = for chosen few, appropriate - choicest fruits and tubers; **muulaani ca phalaani ca** = tubers, also, fruits, also; **bhuktvaa** = on devouring; **juSTaani madhuuni piitvaa** = precious, honey, on drinking; **param gacChata** = farther, you proceed.

"Oh, vanara-s, you proceed farther after devouring choicest fruits and tubers growing on Mt. Vaidyuta, and even on consuming precious honey at that place. [4-41-33b, 34a]

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तत्र नेत्र मनः कांतः कुंजरो नाम पर्वतः ॥ ४-४१-३४

अगस्त्य भवनम् यत्र निर्मितम् विश्वकर्मणा ।

34b, 35a. **tatra** = at that place; **netra manaH kaantaH** = to eye, heart, one that is pleasing; **kunjaraH naama parvataH** = Kunjara, named, mountain - is there; **yatra** = where - on which; **vishvakarmaNaa** = by Vishvakarma; **agastya bhavanam nirmitam** = Agastya's, mansion, is built.

"At that place a mountain named Kunjara is there which will be pleasing both to eye and heart, on which Vishvakarma built the mansion of Agastya. [4-41-34b, 35a]

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तत्र योजन विस्तारम् उच्छ्रितम् दश योजनम् ॥ ४-४१-३५

शरणम् कांचनम् दिव्यम् नाना रत्न विभूषितम् ।

35b, 36a. **tatra** = there - on that mountain; **yojana vistaaram** = a yojana, in breadth; **dasha yojanam ucChritam** = ten, yojana-s, in height; **divyam** = a beautiful one; **naanaa ratna vibhuuSitam** = numerous, gemstones, decorated with; **kaancanam sharaNam** = a golden, abode - Agastya's mansion - is there.

"There the golden abode of Agastya will be beautiful decorated with numerous gemstones, and it measures a yojana breadthwise and ten yojana-s in height. [4-41-35b, 36a]

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तत्र भोगवती नाम सर्पाणाम् आलयः पुरी ॥ ४-४१-३६

विशाल रथ्या दुर्धर्षा सर्वतः परिरक्षिता ।

रक्षिता पन्नगैः घोरैः तीष्ण दम्ष्ट्रैः महा विषैः ॥ ४-४१-३७

सर्प राजो महाघोरो यस्याम् वसति वासुकिः ।

36b, 37, 38a. **tatra** = there; **vishaala rathyaa** = with broad, roads; **durdharSaa** = unvanquishable - city; **sarvataH parirakSitaa** = everywhere, safeguarded; **ghoraiH** = deadly; **tiiSkNa damSTraiH** = with harrowing, fangs; **mahaa viSaiH** = having fatal, venom; **pannagaiH rakSitaa** = by [such] serpents, protected; **sarpaaNaam aalayaH** = for snakes, an abode of; **bhogavatii naama purii** = Bhogavati, named, city - is there; **yasyaam** = in which; **sarpa raajaH** = serpents, king; **mahaa ghoraH** = highly, hazardous one; **vaasukiH vasati** = Vasuki, will be dwelling.

"There is a city named Bhogavati which is an abode of the snakes. It has broad roads and safeguarded from everywhere, and thus it becomes an unvanquishable city. Deadly serpents with harrowing fangs and fatal venom will be protecting it, in which the highly hazardous king of serpents, namely Vasuki, will be dwelling. [4-41-36b, 37. 38a]

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निर्याय मार्गितव्या च सा च भोगवती पुरी ॥ ४-४१-३८

तत्र च अंतरोद्देशा ये केचन समावृताः ।

38b, 39a. **saa bhogavatii purii** = she, Bhogavati, city; **maargitavyaa** = is to be searched; **nir yaaya** = out, coming [on coming out of that city]; **tatra samaavR^itaaH** = there, surrounding - surrounding fringes; **ye kecana** those, some; **antaroddeshaaH** = intermediate zones; **[maargitavyaa** = shall also be searched.]

"That Bhogavati city is to be searched for Seetha and on coming out of that city, you have to search even in the fringes surrounding that city including the intermediate zones from city to its fringes. [4-41-38b, 39a]

तम् च देशम् अतिक्रम्य महान् ऋषभ संस्थितिः ॥ ४-४१-३९

सर्व रत्नमयः श्रीमान् ऋषभो नाम पर्वतः ।

39b, 40a. tam desham atikramya = that, province, on crossing over; mahaan R^iSabha samsthiH = great, Holy Bull [like,] staying [resembling]; sarva ratnamayaH = every [kind of gem,] replete with gems; shriimaan = glorious one; R^iSabhaH naama parvataH = Rishabha, named, mountain; is there.

"On crossing over that province there will be a glorious mountain named Rishabha, as that great mountain looks like a Holy Bull, and it is replete with every kind of gemstone. [4-41-39b, 40a]

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गोशीर्षकम् पद्मकम् च हरिश्यामम् च चन्दनम् ॥ ४-४१-४०

दिव्यम् उत्पद्यते यत्र तत् चैव अग्नि सम प्रभम् ।

40b, 41a. yatra = where - on which Mt. Rishabha; goshiirSakam = ochry-yellow; padmakam ca = lotus-leaf-greenly, also; harishyaamam ca = sky-blue, [coloured]; candanam = sandalwood trees; agni sama prabham = Fire, like, in glow, also thus - sandalwood; divyam tat caiva = most attractive, that, also thus; utpadyate = will be producing.

"Whereon the sandalwood trees of ochry-yellow, lotus-leaf-greenly, sky-blue colours, and even the most attractive sandalwood trees which will be in the glow of Fire are produced, that mountain is this Rishabha. [4-41-40b, 41a]

These nomenclatures of sandalwood trees are rendered variously in translations because these varieties of sandalwood trees are perhaps unknown. The ochry-yellow colour is given to the mountain itself in 40th verse in some, thus nominating only two varieties of sandalwood, namely greenish, and bluish varieties as extra. In some other translations the Fire-like glow of the mountain is added as another variety of sandalwood and then four varieties are counted as 1] ochry, 2] greenish, 3] bluish, and 4] fire-like sandalwood trees.

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न तु तत् चन्दनम् दृष्ट्वा स्मष्टव्यम् च कदाचन ॥ ४-४१-४१

रोहिता नाम गंधर्वा घोरम् रक्षन्ति तद् वनम् ।

41b, 42a. tat candanam dR^iSTvaa = those, sandalwood trees, on seeing; kadaacana = never; na spraSTavyam tu = not, to be touched, but; ghoram tat vanam = dangerous one, that, woodlands; rohita naama gandharvaa = Rohita, named, [genre of] gandharva-s; rakSanti = will be protecting.

"But never touch those sandalwood trees when you see them, as a genre of Gandharva-s called Rohita will be protecting that dangerous woodland of sandalwood trees. [4-41-41b, 42a]

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तत्र गंधर्व पतयः पंच सूर्य सम प्रभाः ॥ ४-४१-४२

शैलूषो ग्रामणीः शिक्षः शुको बभ्रुः तथैव च ।

रवि सोम अग्नि वपुषा निवासः पुण्य कर्मणाम् ॥ ४-४१-४३

42b, 43. tatra = there; shineshailuuSaH graamaNiiH shikSaH shukaH = Shailuusha, Gramani, Shiksha, Shuka,; tathaa eva = like that; babhruH ca = Bhabru, also; suurya sama prabhaaH = sun, similar, in resplendence; panca gandharva patayaH = five, gandharva, kings; will be residing there; ravi soma agni = [like] Sun, Moon, Fire; vapuSaa = with physique; puNya karmaNaam = for those beings with pious, activities; nivaasaH = it is a dwelling place.

"Five gandharva kings, namely Shailuusha, Gramani, Shiksha, Shuka, and Bhabru, whose resplendence is similar to that of Sun will be residing there. It is also the dwelling place of those who achieved ethereality by their pious activities, of whom some resemble the Sun, some Moon, and some Fire by their physique. [4-41-42b, 43]

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अन्ते पृथिव्या दुर्धर्षाः ततः स्वर्ग जितः स्थिताः ।
ततः परम् न वः सेव्यः पितृ लोकः सुदारुणः ॥ ४-४१-४४

44. tataH = therefrom; pR^ithivya ante = of earth, at terminus; durdharSaaH = invulnerable - beings; svarga jitaH = heaven, who won; sthitaH = are there; tataH param = there, after [after the abode of beings who won heavens]; su daaruNaH = most, dreadful - netherworld; pitR^i lokaH = manes, world of [realm of Yama, the Terminator]; vaH sevyah = by you, be adored [be regarded, you need not think of going there]; na = it is not.

"From Mt. Rishabha to the terminus of the earth the invulnerable beings who won heavens will be staying. After that, farther from earth there is the most dreadful world of manes, namely the abode of Yama, the Terminator, and you need not consider going there. [4-41-44]

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राजधानी यमस्य एषा कष्टेन तमसा आवृता ।
एतावत् एव युष्माभिः वीरा वानर पुंगवाः ।
शक्यम् विचेतुम् गन्तुम् वा न अतो गतिमताम् गतिः ॥ ४-४१-४५

45. viiraa vaanara pungavaaH = oh, brave, vanara-s, the best ones; eSaa yamasya raajadhaanii = this is, of Yama, capital city; kaSTena tamasaa aavR^itaa = by an alarming, darkness, it is encompassed; yuSmaabhiH = by you; etaavat eva = up to here, only; vicetum = to search; gantum vaa = to go, or; shakyam = it is possible; ataH = there after; gatimataam gatiH = for beings with motor organs [mortals,] way in; na = is not there.

"You can go or search only up to this point, oh, the best braving vanara-s, as that world of manes will be encompassed with an alarming darkness, and it is the capital city of Yama, the Terminator. After that there is no entry into the abode of Yama for the mortals. [4-41-45]

This is the Indian mythological naraka 'The Hell...' and there are various sections in this hell for various sins committed while alive or on rebirth.

[Verse Locator](#)

सर्वम् एतत् समालोक्य यत् च अन्यत् अपि दृश्यते ।
गतिम् विदित्वा वैदेह्याः संनिवर्तितम् अर्हथ ॥ ४-४१-४६

46. etat sarvam = all these [places,] in entirety; anyat = other [places]; yat ca api = which are there, also, even; dR^ishyate = which will be seen; in those places; sam aalokya = closely, on seeing - searching thoroughly; vaidehyaaH gatim veditvaa = of Vaidehi, course, on knowing; sam nivartitam = quickly, to return; arhatha = apt of you.

"It will be apt of you to return quickly on knowing the course of Vaidehi after thoroughly searching all these places in their entirety, and even in those other places you happen to see, whether I have mentioned them or not. [4-41-46]

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यः च मासान् निवृत्तो अग्रे दृष्टा सीत इति वक्ष्यति ।
मत् तुल्य विभवो भोगैः सुखम् स विहरिष्यति ॥ ४-४१-४७

47. yaH = he [who], maasaat agre = than a month, before; nivR^ittaH = having returned; siita dR^iSTaa = Seetha, seen; iti vakSyati = thus, says; saH = he; mat tulya vibhavaH = with me, on a par, high-living; bhogaiH = with luxuries; sukham vihariSyati = comfortable living, rides high - he enjoys.

"He who returns before a month and informs that 'Seetha is seen,' he enjoys a comfortable living on a par with me in high-living and luxuries. [4-41-47]

Hanuma speaks the same wording 'Seetha seen,' in Sundara Kanda on finding Seetha, for which commentators have given a very great value.

[Verse Locator](#)

ततः प्रियतरो न अस्ति मम प्राणात् विशेषतः ।
कृत अपराधो बहुशो मम बन्धुः भविष्यति ॥ ४-४१-४८

48. tataH = than him; priya taraH na asti = dear one, more than, not, is there; mama praaNaat visheSataH = my, than lives, particularly - he becomes a dear one; bahushaH kR^ita aparaadhaH = many times, committed, misdeeds - even if; he; mama bandhuH bhaviSyati = my, associate, he becomes.

"He who says so will be more dearer to me than anyone, rather than my own life in particular, and even if he has committed many misdeeds he becomes my confidant. [4-41-48]

[Verse Locator](#)

अमित बल पराक्रमा भवन्तो
विपुल गुणेषु कुलेषु च प्रसूताः ।
मनुज पति सुताम् यथा लभध्वम्
तत् अधिगुणम् पुरुषार्थम् आरभध्वम् ॥ ४-४१-४९

49. bhavantaH = you all; amita bala paraakramaaH = with infinite, might, and bravery; vipula guNeSu kuleSu prasuutaaH ca = wide-ranging, attributes, in a hierarchy, born in also; manuja pati sutaam = people's, king's, daughter - Seetha; yathaa labhadhvam = as to how, to get - regain; tat adhi guNam = to that, appropriate to; puruSa artham = manly, purpose - helping other, expedient effort; aarabhadhvam = start off.

"You are with infinite might and bravery, and you are born in those hierarchies that have wide-ranging attributes viz., gust of the Air-god, gush of Rain-god, glare of Fire-god etc. Conjoining your own attributes to them that are already inherited you start off on your expedient effort, and you search appropriately with a thinking as to how to regain Seetha. [4-41-49]

All the while Sugreeva is addressing the so-called monkeys as 'vanara-s' and suddenly he concluded his addressing asking them to make puruSaartha saadhanam 'a humanly effort...' thus the monkeys or vanara-s suddenly do not become humans. For this puruSa artha saadhanam 'this man's, purpose, to achieve... start off to achieve this man's, namely Rama's purpose...' or 'to achieve the purpose of parama puruSa 'the Supreme Person...' in eradicating evil on earth...' you start on your mission.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक चत्वारिंशः सर्गः

Thus, this is the 41st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 42 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva sends troops to west side to search for Seetha under the leadership of Sushena, the father of lady Tara. Describing the various and magnificent mountains that are situated at the northwest of India, and also the ocean down south to it, namely the present Arabian Sea and almost up to Persian provinces, he orders monkey troops to return within one month's time.

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ततः प्रस्थाप्य सुग्रीवः तान् हरीन् दक्षिणाम् दिशम् ।
अब्रवित् मेघ संकाशम् सुशेषणम् नाम वानरम् । ४-४२-१

1. **sugriivaH** = Sugreeva; **hariin** = monkeys; **dakSiNaam disham prasthaapya** = to southern, direction, on sending; **tataH** = then; **saH** he - Sugreeva; **megha sankasham** = to [massive] cloud, one who looked like; **susheSaNam naama vaanaram** = Sushena, named, to vanara; **abravit** = spoke to.

On sending monkeys to southern direction Sugreeva spoke to a vanara named Sushena who looked like a massive cloud. [4-42-1]

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तारायाः पितरम् राजा श्वशुरम् भीम विक्रमम् ।
अब्रवीत् प्रांजलिः वाक्यम् अभिगम्य प्रणम्य च ॥ ४-४२-२

2. **raajaa** = king [Sugreeva]; **taaraayaaH pitaram** = Lady Tara's, father; **shvashuram** = to [his own] father-in-law; **bhiima vikramam** = of awesome, valour - Sushena; **abhigamya praNamya ca** = approached, venerated [- Sushena,] also; **praanjaliH** = with palms-folded; **vaakyam abraviit** = sentence, spoke.

On approaching and venerating that awesomely valorous Sushena, the father of Lady Tara, thereby his own father-in-law, king Sugreeva spoke this sentence while adjoining palms in supplication. [4-42-2]

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महर्षि पुत्रम् मारीचम् अर्चिष्मन्तम् महाकपिम् ।
वृ^डितम् कपिवरैः शूरैः महेन्द्र सदृ^इश द्युतिम् ॥ ४-४२-३
बुद्धि विक्रम सम्पन्नान् वैनतेय सम द्युतिम् ।
मरीचि पुत्रान् मारीचान् अर्चिर्माल्यान् महबलान् ॥ ४-४२-४
ऋषि पुत्रान् च तान् सर्वान् प्रतीचीम् आदिशत् दिशम् ।

3, 4, 5a. maharSi putram maariicam = to the great-sage's, son, Mareecha; mahaa kapim = superb, monkey; shuuraiH kapi varaiH vR^i^itam = with braving, monkeys, exceptional ones, surrounded with; mahendra sadR^i^isha dyutim = Mahendra, coequal, in resplendence; buddhi vikrama sampannaan = in brilliance, bravery, one endowed with; vainateya sama dyutim = Vinata's, son, equal, in sheen [outstanding speed]; arciSmantam = [one who is known as] Arcishman; mariici putraan = Sage Mareecha's sons,; arcirmaalyaan = [known as] Arcishmaalyaa-s; maha balaan = greatly, mighty ones; R^iSi putraan ca = sage's, sons, also; taan sarvaan maariicaan = them, all, [called as] Maareecha-s [brothers of Arcishman]; pratiiciim disham = to western, direction; aadishat = ordered.

Sugreeva ordered the superb monkey son of great-sage Mareecha, called Arcishman, to western direction, who is a surrounded with exceptional and braving monkeys, a coequal to Indra in his resplendence, endowed with brilliance and bravery and whose speed equals that of the son of Vinata, namely Garuda, the Eagle-vehicle of Vishnu. Along with him Sugreeva also ordered the greatly mighty brothers of Arcishman i.e., the other vanara sons of Sage Mareecha, known as Arcishmaalyaa-s, also called as Mareecha-s. [3, 4, 5a]

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द्वाभ्याम् शत सहस्राभ्याम् कपीनाम् कपि सत्तमाः ॥ ४-४२-५
सुशेषण प्रमुखा यूयम् वैदेहीम् परिमार्गथ ।

5b, 6a. kapi sattamaaH = oh, monkeys, outstanding ones; yuuyam = you all; susheSaNa pramukhaa = Sushena, in fore, front [as leader]; kapiinaam = of monkeys; dvaabhyaam shata sahasraabhyaam = with two, hundred, thousands - two lakhs of monkeys; vaidehiim parimaargatha = let Vaidehi, be tracked down.

"Oh, outstanding monkeys, you shall search for Vaidehi proceeding with two hundred thousand monkeys, say two lakhs, and Sushena as your leader." Thus, Sugreeva started to speak to vanara troops. [4-42-5b, 6a]

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सौराष्ट्रान् सह बाह्लीकान् चंद्रचित्रान् तथैव च ॥ ४-४२-६
स्फीतान् जन पदान् रम्यान् विपुलानि पुराणि च ।
पुंनाग गहनम् कुक्षिम् वकुल उद्दालक आकुलम् ॥ ४-४२-७
तथा केतक खँडान् च मार्गध्वम् हरि पुंगवाः ।

6b, 7, 8a. hari pungavaaH = oh, monkeys, the best; sauraaSTraan = Suraashtra province; tathaiva ca = like that, also; saha baahliikaan = along with, Baahlika province; candracitraan = Candracitra province; sphiitaan = extensive ones; ramyaan = delightful ones; jana padaan = rural, areas; vipulaani puraaNi ca = spacious, cities, also; punnaaga gahanam = in Punnaga tree, woods; vakula uddaalaka aakulam = Vakula, Uddaalaka trees, [areas] filled with; kukSim = in stomach - in interiors; tathaa = like that; ketaka khanDaan ca = in Ketaka, thickets, also; maargadhvam = be searched.

"Oh, best monkeys, conduct search in the Suraashtra, Baahlika and Candracitra provinces, including their extensive and delightful rural areas and spacious cities, as well as in their woods with Punnaaga trees, areas filled with Vakula, and Uddalaka trees and in their interiors, and even in the thickets of Ketaka trees. [4-42-6b, 7, 8a]

The province of Candracitra, the present day Mathura and is also mentioned as shuura desha 'Shuura province...' in other mms, and the Suraashtra is identified with present day Suraashtra, a peninsula in Gujarat.

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प्रत्यक् स्रोतो वहाः चैव नद्यः शीतजलाः शिवाः ॥ ४-४२-८
तापसानाम् अरण्यानि कांतारा गिरयः च ये ।

तत्र स्थलीः मरुप्राया अति उच्च शिखराः शिलाः ॥ ४-४२-९

गिरि जाल आवृताम् दुर्गाम् मार्गित्वा पश्चिमाम् दिशम् ।

ततः पश्चिमम् आगम्य समुद्रम् द्रष्टुम् अर्हथ ॥ ४-४२-१०

तिमि नक्र आकुल जलम् गत्वा द्रक्ष्यथ वानराः ।

8b, 9, 10, 11a. **vaanaraaH** = oh, vanara-s; **pratyak srotaH vahaah** = to west, flowing, flows - rivers flowing westward; **shiita jalaaH** = with cool, waters; **shivaaH** = blest ones; **nadyaH ca eva** = rivers, also thus; **taapasaanaam araNyaani** = of sages, forests; **ye** = which - are there; **kaantaaraa girayaH ca** = in forests, mountains, also; are there, they are to be searched; **tatra** = there; [**ye** = which of those that are]; **maru praayaaH sthaliH** = waterless, virtually, lands - are there, they also; [**ye** = which of those that are there]; **ati ucca shishiraaH shilaaH** = highly, towering, chilly, mountains; [**ye** = which of those that are there]; **giri jaala aavR^itaam** = mountain, meshes of, encircled; [**ye** = which of those that are there]; **durgaam** = impassable places - are there; such a; **pashcimaam disham maargitvaa** = western, quarter, on searching; **tataH** = then; **pashcimam samudram aagama** = to western, ocean, on coming; **draSTum arhatha** = to see, apt of you; **gatvaa** = having gone there - to western ocean; **timi nakra aakula jalam** = with sharks, crocodiles, ruffled, waters; **drakshyatha** = you shall see.

"Oh, vanara-s, search at the blest rivers in the west whose cool water flows westward, as well as in the forests of sages and on the mountains of those forests, and even in lands that are virtually waterless and on the highly towering mountains that are chilly. On searching such an impassable western quarter encircled with enmeshed mountains, then it will be apt of you to come and see Western Ocean. Having come to Western Ocean, you will see seawater ruffled by sharks and crocodiles. [8b, 9, 10, 11a]

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ततः केतक खँडेषु तमाल गहनेषु च ॥ ४-४२-११

कपयो विहरिष्यन्ति नारिकेल वनेषु च ।

11b, 12a. **tataH** = later; **kapayaH** = monkeys; **ketaka khanDeSu** = in Ketaka plant, shrubberies of; **tamaala gahaneSu ca** = Tamaala plant's, copses, also; **naarikela vaneSu ca** = in coconut, boscages, also; **vihariSyanti** = may ramble.

"Later the monkeys may ramble in the shrubberies of Ketaka plants, in copses of Tamaala plants and in the boscages of coconut trees. [4-42-11b, 12a]

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तत्र सीताम् च मार्गध्वम् निलयम् रावणस्य च ॥ ४-४२-१२

वेलातल निवेष्टेषु पर्वतेषु वनेषु च ।

मुरची पत्तनम् चैव रम्यम् चैव जटा पुरम् ॥ ४-४२-१३

अवंतीम् अंगलेपाम् च तथा च अलक्षितम् वनम् ।

राष्ट्राणि च विशालानि पत्तनानि ततः ततः ॥ ४-४२-१४

12b, 13, 14. **tatra** = there; **velaa tala niveSTeSu** = sea, on edge [shore,] sitting pretty; **parvateSu** = in mountains; **vaneSu ca** = forests, also; **siitaam ca** = Seetha, and; **raavaNasya nilayam ca** = of Ravana, residency, also; **maargadhvam** = shall be searched; **muracii pattanam caiva** = Muraci, city, also, thus; **ramyam jaTaapuram caiva** = delightful, Jaatapura city, also thus; **avantiim angalepaam ca** = Avanti, Angalepa, also; **tathaa** = like that; **alakSitam vanam ca** = Alakshita, forest, also; **tataH tataH** = there, and there; **raaSTraaNi ca** = [nearby] provinces, also; **vishaalaani pattanaani** = spacious, townships; [**maargadhvam** = shall be searched.]

"Seetha shall be searched along with the residency of Ravana on the mountains that are sitting pretty on the seashore, as well as in the forests on those mountains. Further, the delightful cities available alongshore like Muraci, Jaatapura, Avanti and Angalepa are to be searched together with the forest of Alakshita, including the nearby provinces and spacious townships. [4-42-12b, 13, 14]

These are said as cities with names of muralii, jaTiipuram, in other mms, and it is also said to be Maurvi. The said Avanti is not the Avanti already said to the monkeys who were sent to east. is 'un-cared-for' as the thick woods at its periphery make the interiors of forest neglected.

[Verse Locator](#)

सिंधु सागरयोः चैव संगमे तत्र पर्वतः ।
महान् हेम गिरिः नाम शत शृंगो महाद्रुमः ॥ ४-४२-१५

15. sindhu saagarayoH sangame = of Sindhu, of ocean, at junction; tatra = there; hemagiriH naama = Hemagiri [or, Somagiri,] named; shata shR^ingaH = with hundreds of, summits; mahaa drumaH = with gigantic, trees; mahaan parvataH = huge, mountain; is there.

"At the junction of River Sindhu with the ocean, Mouth of Indus, there is a huge mountain named Hemagiri, Golden-Mountain, which is with hundreds of summits and gigantic trees. [4-42-15]

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तत्र प्रस्थेषु रम्येषु सिंहाः पक्ष गमाः स्थिताः ।
तिमि मत्स्य गजाम्बु चैव नीडानि आरोपयन्ति ते ॥ ४-४२-१६

16. tatra = = there; ramyeSu prastheSu = on beautiful, mountain ridges; pakSa gamaaH simhaaH sthitaH = with wings, going, lions, are there [flying lions]; te = they; timi matsya gajaam caiva = sharks, fish, elephants [elephant seals,] also thus; niiDaani aaropayanti = to nests [to lairs in mountains,] uplifts [winching.]

"On the beautiful ridges of that mountain flying-lions are inhibiting and they will be winching sharks, fish and elephant seals to their lairs. [4-42-16]

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तानि नीडानि सिंहानाम् गिरि शृंग गताः च ये ।
दृप्ताः तृप्ताः च मातंगाः तोयद स्वन निःस्वनाः ॥ ४-४२-१७
विचरन्ति विशाले अस्मिन् तोय पूर्णे समन्ततः ।

17, 18a. giri shR^inga gataaH = on mountain, top, gone in [inhibiting]; toya da svana niH svanaaH = water, giver [cloud,] sound [thunder,] emitting, sound [trumpeting like thundering clouds]; dR^iptaaH = conceited ones; tR^iptaaH ca = contented ones, also; ye = which; maatangaaH = elephants - are there, they; samantataH = everywhere; toya puurNe = water, filled [water abutted area of the mountain]; asmin vishaale = in that, vast [area]; taani = at those [of flying-lions]; simhaanaam niiDaani = of flying-lions, at lairs; vicaranti = verily, move about.

"The elephants inhibiting on the top of that mountain are contended and conceited, and trumpeting like thunderous clouds they will be moving everywhere in that vast area of the mountain abutted by water and near at the lairs of flying-lions. [4-42-17, 18a]

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तस्य शृंगम् दिव स्पर्शम् कांचनम् चित्र पादपम् ॥४-४२-१८
सर्वम् आशु विचेतव्यम् कपिभिः काम रूपिभिः ।

18b, 19a. **diva sparsham** = heaven, touching; **citra paadapam** = having, amazing, trees; **kaancanam** = golden one; **tasya shR^ingam** = its, peak; **sarvam** = in entirety; **kaamaruupibhiH kapibhiH** = by wish, guise-changers, by monkeys; **aashu vicetavyam** = quickly, to be searched.

"The monkeys who can change their guise by their wish have to quickly and entirely search the golden peak of that Hemagiri which will be touching the sky and which has amazing trees on it. [4-42-18b, 19a]

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कोटिम् तत्र समुद्रे तु कांचनीम् शत योजनम् ॥ ४-४२-१९

दुर्दर्शाम् पारियात्रस्य गता द्रक्ष्यथ वानराः ।

19b, 20a. **vaanaraaH** = oh, vanara-s; **tatra gataa** = there, having gone - on seagoing; **samudre tu** = in ocean, but [waterlogged in ocean]; **paariyaatrasya** = of Mt. Paariyaatra; **shata yojanaam** = hundred, yojana-s [in height]; **kaancaniim** = golden; **dur darshaam** = impossible, to see [because it is blindingly glittering]; **koTim** = mountain peak; **drakSyatha** = you shall see.

"On your seagoing there, oh, vanara-s, you will see the golden peak of a waterlogged mountain called Mt. Paariyaatra, which peak will be hundred yojana-s in height, and which is difficult to see as it will be blindingly glittering. [4-42-19b, 20a]

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कोट्यः तत्र चतुर्विंशत् गंधर्वाणाम् तरस्विनाम् ॥ ४-४२-२०

वसन्ति अग्नि निकाशानाम् घोराणाम् काम रूपिणाम् ।

20b, 21a. **tatra** = there - on that mountain; **tarasvinaam** = mighty ones; **agni nikaashaanaam** = fire, similar in glow; **ghoraaNaam** = atrocious ones; **kaama ruupiNaam** = by wish, guise-changers; such of those; **gandharvaaNaam** = of Gandharva-s; **catur vimshat koTyaH** = four, twenty, crores, [a host of twenty-four crores]; **vasanti** = are living.

"Twenty four crores of mighty and atrocious Gandharva-s whose glow is similar to the fire and who can change their guise at their wish are living there on that mountain Paariyaatra. [4-42-20b, 21a]

The Gandharva-s said here are not the celestial musicians but human Gandharva-s and the Paariyaatra Mountain may perhaps belong to one in Suleiman Range, now in Pakistan, but not the one among Vindhya Range.

[Verse Locator](#)

पावक अर्चिः प्रतीकाशाः समवेताः समन्ततः ॥ ४-४२-२१

न अति आसादयित्वाः ते वानरैः भीम विक्रमैः ।

21b, 22a. **samantataH** = everywhere; **samavetaaH** = thronging together [if offended]; **paavaka arciH pratiikaashaaH** = fire, tongues of, those that are reflective of - who resemble; **te** = those [Gandharva-s]; **bhiima vikramaiH vaanaraiH** = awfully, courageous, by vanara-s; **na** = not; **ati aasaadayitvaaH** = closely, to be approached [provoked.]

"If those Gandharva-s who resemble the tongues of fire are given offence, they will be thronging together from everywhere, as such even awfully courageous vanara-s shall not provoke them. [4-42-21b, 22a]

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न अदेयम् च फलम् तस्मात् देशात् किञ्चित् प्लवंगमैः ॥ ४-४२-२२

दुरासदा हि ते वीराः सत्त्ववन्तो महाबलाः ।

22b, 23. **tasmaat deshaat** = from that, province; **plavamgamaiH** = by fly-jumpers; **phalam kimcit na aadeyam ca** = fruit, at least, not, to be picked, also; **sattva vantaH** = assiduous ones; **mahaabalaaH** = highly mighty ones; **te viiraaH** = those, valiant ones - Gandharva-s; **dur aasadaa** = impossible, for overtures; **hi** = isn't it; **bhiima vikramaaH** = appallingly, audacious ones; **te** = those - Gandharva-s; **tatra** = there; **phala muulaani** = fruits, tubers; **rakSante** = will be safeguarding.

"And the fly-jumpers shall not pluck at least a fruit in that province. Because those assiduous, highly mighty and valiant Gandharva-s are impossible for overtures, isn't it. Moreover, those appallingly audacious Gandharva-s will be safeguarding fruits and tubers there. [4-42-22, 23]

This area must be in and around present day Afghanistan because it is famous for dry fruits and it is the age-old practice of Kabuli Walla-s to sell most delicious dry-fruits. When they grow that kind of high-grade fruits which orchardist allows a monkey to pluck and plunder them.

[Verse Locator](#)

तत्र यत्नः च कर्तव्यो मार्गितव्या च जानकी ।

न हि तेभ्यो भयम् किञ्चित् कपित्वम् अनुवर्तताम् ॥ ४-४२-२४

24. **tatra** = there; **yatnaH ca** = put oneself in devoir, also; **kartavyaH** = doable - by you; **jaanakii maargitavyaa ca** = Janaki, is searchable, also; **kapitvam** = monkey-hood; **anuvartataam** = to those who are following it - who practise monkey tricks; **tebhyaH** = from them - Gandharva-s; **bhayam kimcit** = scare, in the least; **na hi** = is not there, indeed.

"There you have to put yourself in devoir and search for Janaki. In the event of your following just monkey-hood and its antics, without becoming adventuresome, there will be no scare from those Gandharva-s. Then you proceed from that Mt. Paariyaatra to Mt. Vajra. [4-42-24]

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तत्र वैदूर्य वर्णाभो वज्र संस्थान संस्थितः ।

नाना द्रुम लता आकीर्णो वज्रः नाम महागिरिः ॥ ४-४२-२५

श्रीमान् समुदितः तत्र योजनानाम् शतम् समम् ।

गुहाः तत्र विचेतव्याः प्रयत्नेन प्लवंगमाः ॥ ४-४२-२६

25, 26. **plavangamaaH** = oh, fly-jumpers; **tatra** = there - in sea next to Mt. Paariyaatra; **vaiduurya varNa abhaH** = lapis gemstone, hue, similar in shine; **vajra samsthaana samsthitaH** = a diamond, in structure, standing - standing like a diamond in its shape; **naanaa druma lataa aakiirNaH** = diverse, trees, climbers, spread over; **shriimaan** = glorious one; **vajraH naama mahaa giriH** = Vajra, named, great mountain; **tatra** = there; **yojanaanaam shatam** = yojana-s, hundred; **samam** = squarely; **samuditaH** = soaring high; **tatra** = there on that mountain; **guhaaH** = caverns; **prayatnena vicetavyaaH** = pursuantly, are to be searched.

"Oh, fly-jumpers, there is a great mountain named Mt. Vajra in that sea beyond Mt. Paariyaatra. It will be with a shine similar to the hue of the gemstone lapis, and it will be standing like a diamond in its shape, hence it is diamondiferous. There that glorious mountain will be soaring high, squarely for a hundred yojana-s, and diverse trees and climbers will be spreading over it. There, on that mountain you have to search pursuantly including its caverns. [4-42-25, 26]

[Verse Locator](#)

चतुर् भागे समुद्रस्य चक्रवान् नाम पर्वतः ।

तत्र चक्रम् सहस्रारम् निर्मितम् विश्वकर्मणा ॥ ४-४२-२७

27. samudrasya catur bhaage = of ocean, in fourth, quarter; cakravaan naama parvataH = Cakravaan, named, mountain - is there; tatra = there [on that mountain]; vishvakarmaNaa = by Vishvakarma; sahasra aram cakram = thousand, spoked, wheel; nirmitam = is constructed.

"In the fourth quarter of that ocean from land a mountain named Cakravaan is there. Vishvakarma, the Divine Architect, constructed a thousand-spoked wheel on it. [4-42-27]

This is not just a wheel with thousand spokes, but said to be a machine of weaponry with thousand parts or sub-weapons. The Divine Architect Vishvakarma constructs such marvellous things not only for to gods, but even to the demons, while coming under duress, as and when demons conquer Indra's paradise. In the following verses, a connected legend is also touched.

[Verse Locator](#)

तत्र पंचजनम् हत्वा हयग्रीवम् च दानवम् ।
आजहार ततः चक्रम् शंखम् च पुरुषोत्तमः ॥ ४-४२-२८

28. tatra = there - on mountain; puruSa uttamaH = Person, Supreme - Vishnu; hayagriivam daanavam hatvaa = Hayagreeva, demon, on slaying; tataH = from there [from him]; cakram = wheel; he took, and; pancajanam = Pancajana; [hatvaa = on slaying]; shankham ca = conch-shell, also; aajahaara = snatched away.

puraaNa/Legend: "Once upon a time in the crusades of gods-demons, Vishnu assuming the form of puroSottama 'Supreme Person' slew the horse-faced demon named Hayagreeva on that mountain, and snatched away the wheel-weapon from him. Until then, this wheel-weapon existed under the custody of that demon Hayagreeva. Purushottama also put another demon Pancajana to death on that very mountain and took away his backbone, which is a conch-shell. Thus the conch-shell handled by Vishnu is known as paancha janya shankha 'Paanchajanya conch.' Thus, this Cakravaan named mountain assumes legendary importance to search for Seetha. [4-42-28]

[Verse Locator](#)

तस्य सानुषु रम्येषु विशालासु गुहासु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-२९

29. tasya = its - Mt. Cakravaan's; ramyeSu saanuSu = on delightful, cliffs; vishaalaasu guhaasu ca = spacious, caves, also; raavaNaH = Ravana; vaidehyaa saha = Vaidehi, together with; maargitavyaH = be searched; tataH tataH = there, there - here, there, and everywhere.

"Vaidehi is to be searched on the delightful cliffs of that Mt. Cakravaan and also in its spacious caves, together with Ravana, and search for her here, there, and everywhere. [4-42-29]

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योजनानि चतुः षष्टिः वराहो नाम पर्वतः ।
सुवर्णं शृंगः सुमहान् अगाधे वरुण आलये ॥ ४-४२-३०

30. agaadhe = in the abyss of; varuNa aalaye = in Rain-god's, adobe - in ocean; catuH SaSTiH yojanaani = four, six [after sixty-four] yojana-s; suvarNa shR^ingaH = golden, peaked; varaahaH naama = Varaha, named; su mahaan parvataH = very, great, mountain - is there.

"After sixty-four yojana-s another very great mountain with golden peaks is there in abyss of the abode of Rain-god, namely the ocean, and it is named as Mt. Varaaha. [4-42-30]

[Verse Locator](#)

तत्र प्राक् ज्योतिषम् नाम जातरूपमयम् पुरम् ।
यस्मिन् वसति दुष्ट आत्मा नरको नाम दानवः ॥ ४-४२-३१

31. tatra praakjyotiSam naama = there, Praagjyotisha, named; jaataruupamayam puram = completely golden, city - is there; yasmin = wherein; duSTa aatmaa = evil, minded one; narakaH naama daanavaH = Naraka, named, demon; vasati = lives.

"A city named Praagjyotisha is there which is completely golden, wherein the evil-minded demon named Naraka is living. [4-42-31]

This Praagjyotisha is held as the present Assam as has been referred by Kalidasa in his works and some say that this place should not have been referred here. The inclusion of this verse is said to be the problem with the copyist. S.M. Ali in 'The Geography of the Puranas' says: 'this was the famous janapada on the fringe of the Eastern country...' and it corresponds roughly with the middle Brahmaputra valley...' The name is derived as praak 'firstly, easterly...' jyotiSh 'planet, Sun, and his light' that is to say, 'the place which takes the first light...', that is the east of India...' i.e., Assam. The said demon Naraka is not just "the buffalo-demon" who was eliminated by Goddess Durga.

[Verse Locator](#)

तत्र सानुषु रम्येषु विशालासु गुहासु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-३२

32. tatra ramyeSu saanuSu = there [on Mt. Varaaha,] on delightful, cliffs; vishaalaasu guhaasu ca = spacious, caves, also; raavaNaH = Ravana; vaidehyaa saha = Vaidehi together with; maargitavyaH tataH tataH = be searched, there, there.

"There on the delightful cliffs and spacious caves of that Mt. Varaaha, including that city Praagjyotisha, Ravana shall be searched together with Vaidehi. [4-42-32]

[Verse Locator](#)

तम् अतिक्रम्य शैलेन्द्रम् कांचनान् अन्तर दर्शनम् ।
पर्वतः सर्व सौवर्णो धारा प्रस्रवण आयुतः ॥ ४-४२-३३

33. tam = that [Mt. Varaaha]; kaancanaan antara darshanam [nirdaraam] = with gold-deposits, inlaid, appears [with golden caves]; shailendram = mountain, the best; atikramya = on ranging; dhaaraa prasravaNa aayutaH = waterfalls, rapids, containing; sarva sauvarNaH parvataH = entirely, golden, mountain - is there, called Meghavanta.

"On ranging from that best Mt. Varaaha, whose caves are inlaid with gold-deposits apparent to the naked eye, there is an entirely golden mountain containing waterfalls and rapids called Meghavanta. [4-42-33]

[Verse Locator](#)

तम् गजाः च वराहाः च सिंहा व्याघ्राः च सर्वतः ।
अभिगर्जन्ति सततम् तेन शब्देन दर्पिताः ॥ ४-४२-३४

34. sarvataH = all around; gajaaH ca varaahaaH ca simhaa vyaaghraaH ca = elephants, also wild-boars, also, lions, tigers, also; tena shabdena = by its [mountain's,] sound [on listening the reverberating sounds of rapids and falls of that mountain]; darpitaaH = proud-heartedly; satatam = always; abhi garjanti = facing towards [mountain,] [elephants will be] roaring.

"Listening the sonorous sounds of waterfalls and rapids of that mountain, and construing them to be the roars of their opponent beasts, the elephants, wild boars, lions, and tigers will always be facing that mountain and roaring proud-heartedly all around it, by which that Mt. Meghavanta itself appears to be roaring, proud-heartedly. [4-42-34]

[Verse Locator](#)

यस्मिन् हरि हयः श्रीमान् महेन्द्रः पाकशासनः ।

अभिषिक्तः सुरै राजा मेघो नाम स पर्वतः ॥ ४-४२-३५

35. hari hayaH = green, horses - one who has, Indra ; shriimaan = distinguished one; paaka shaasanaH = demon Paka, controller of; mahendraH = Mahendra; yasmin = where - on which mountain; suraiH = by gods; raajaa = as king; abhiSiktaH = is anointed; saH = such a; meghaH naama parvataH = Megha, named, mountain - it is.

"On which mountain the distinguished Mahendra, whose horses are green and who is the controller of demon Paka, is anointed by gods as their king, such a mountain is this named Mt. Megha, or Mt. Meghavanta, which you have to scour. [4-42-35]

[Verse Locator](#)

तम् अतिक्रम्य शैलेन्द्रम् महेन्द्र परिपालितम् ।

षष्टिम् गिरि सहस्राणि कांचनानि गमिष्यथ ॥ ४-४२-३६

तरुण आदित्य वर्णानि भ्राजमानानि सर्वतः ।

जातरूपमयैः वृक्षैः शोभितानि सुपुष्पितैः ॥ ४-४२-३७

36, 37. mahendra paripaalitam = by great Indra, ruled; tam shailendram = that, mountain the best - Mt. Meghavanta; atikramya = going further; taruNa aaditya varNaani = young, sun, in tinge with; sarvataH bhraajamaanaani = all around, radiant; su puSpitaiH = with fully flowered; jaataruupamayaiH = completely golden in hue; vR^ikSaiH = with such - trees; shobhitaani = resplendent with; kaancanaani = golden ones; SaSTim = sixty; giri sahasraaNi = mountain, thousands [a range of sixty thousand mountains]; gamiSyatha = you shall go to.

"On going further from that best mountain ruled by Mahendra, namely Mt. Meghavanta, you shall go to the range of sixty thousand golden mountains. Those mountains are radiant all around with the tinge of young Sun, and with the resplendence of fully flowered trees which are wholly golden in hue. [4-42-36, 37]

[Verse Locator](#)

तेषाम् मध्ये स्थितो राजा मेरुः उत्तम पर्वतः ।

आदित्येन प्रसन्नेन शैलो दत्त वरः पुरा ॥ ४-४२-३८

38. teSaam madhye = their, in midst; raajaa meruH uttama parvataH = kingly, Meru, unique, mountain; sthitaH = is there; puraa = once upon a time; shailaH = that mountain; prasannena aadityena = by generous, Sun; datta varaH = accorded, boon.

"There is a unique and kingly mountain in the midst of that range of golden mountains, which is called Mt. Meru, or Saavarni Meru, to which mountain generous Sun has once given a boon. [4-42-38]

[Verse Locator](#)

तेन एवम् उक्तः शैलेन्द्रः सर्व एव त्वत् आश्रयाः ।

मत् प्रसादात् भविष्यन्ति दिवा रात्रौ च कांचनाः ॥ ४-४२-३९

त्वयि ये च अपि वत्स्यन्ति देव गन्धर्व दानवाः ।

ते भविष्यन्ति भक्ताः च प्रभया कांचन प्रभाः ॥ ४-४२-४०

39, 40. shaila indraH = unique, mountain - Mt. Saavarni Meru; tena = by him - by Sun; evam uktaH = this way, said; tvat aashrayaaH = by you, sheltered; sarva eva = all of the - [whatever trees, boulders, brooks,] thus; divaa raatrau ca = by day, by night, also; mat prasaadaat = by my, beneficence; kaancanaaH bhaviSyanti = [transmute into] golden [in hue,]

they become; **ye** = which of those; **deva gandharva daanavaaH** = gods, gandharva-s, demons; **tvayi** = in you [on you]; **vatsyanti** = will be residing; **te ca api** = they, also, even; **bhaktaaH ca** = votaries [of mine, i.e., the Sun,] also; **prabhayaa** = by resplendence; **kaancana prabhaaH** = in golden, glitter; **bhaviSyanti** = they will become.

"The Sun said to that unique Mt. Meru Saavarni in this way, 'by my beneficence whatever that is sheltered by you, say trees, climbers, rapids, boulders, all of them will transmute into golden hue, either by day or by night. Even those that reside on you, say gods, gandharva-s, or demons, they too shall thrive as my votaries and as far as their resplendence is concerned they will be glittering like gold, i.e., in the ochry golden hue of the eventide. [4-42-39, 40]

[Verse Locator](#)

विश्वेदेवाः च वसवो मरुतः च दिव ओकसः ।
आगत्य पश्चिमाम् संध्याम् मेरुम् उत्तम पर्वतम् ॥ ४-४२-४१
आदित्यम् उपतिष्ठन्ति तैः च सूर्यो अभिपूजितः ।
अदृश्यः सर्व भूतानाम् अस्तम् गच्छति पर्वतम् ॥ ४-४२-४२

41, 42. **vishvedevaaH ca** = Vishvedeva-s, also; **vasavaH** = Vasava-s; **marutaH ca** = Marut-s, and; **diva okasaH** = heaven, dwellers - other celestials; **pashcimaam sandhyaam** = at vesperal time; **uttama parvatam merum** = unique, mountain, to Mt. Meru; **aagatya** = having come; **aadityam** = at Sun; **upa tiSThanti** = nearby, sit tight - as in seated worship - they will worship; **suuryaH taiH abhipuujitaH** = Sun, by them, well worshipped; **sarva bhuutaanaam** = for all, beings; **a dR^ishyaH** = un, seen - sun becomes - evanishes; **astam parvatam gacChati** = to dusking, mountain [Astagiri,] he goes.

"On their coming to that unique mountain Mt. Meru Saavarni at vespers Vishvedeva-s, Vasava-s, Marut-s, and the other celestials will bide their time for the dusking Sun, and when they all have worshipped him, the Sun goes to the Mt. Astagiri, the Dusking Mountain, and evanishes for all beings for that day. [4-42-41, 42]

The above list may not mention others but it is construed to be inclusive of **ekaadasha rudra-s**, who are twenty-one in number, while the **vishvedevaaH** are thirteen, **vasavaaH** are eight, **maruts** are seven, **aadityaa-s** 'the other Suns in other galaxies...' are twelve.

[Verse Locator](#)

योजनानाम् सहस्राणि दश तानि दिवाकरः ।
मुहूर्त अर्धेन तम् शीघ्रम् अभियाति शिल उच्चयम् ॥ ४-४२-४३

43. **divaakaraH** = day, maker [Sun]; **muhuurta ardhen** = hour, and half; **yojanaanaam** = of yojana-s; **taani** = those; **dasha sahasraaNi** = ten, thousand, [ten thousand yojana-s]; **shila uccayam** = towards mountain, highest, [Mt. Astagiri, Mt. Dusk]; **shiighram abhi yaati** = quickly, towards, goes.

"The Sun courses across those ten thousand yojana-s from Mt. Meru Saavarni to Mt. Astaadri in one and half hours, and quickly reaches Mt. Astagiri, or Mt. Dusk. [4-42-43]

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शृंगे तस्य महत् दिव्यम् भवनम् सूर्य संनिभम् ।
प्रासाद गण संबाधम् विहितम् विश्वकर्मणा ॥ ४-४२-४४

44. **tasya shR^inge** = on its, pinnacle, [Mt. Astagiri's pinnacle]; **praasaada gaNa sambaadham** = building with stories, multi, compacted with; **suurya sannibham** = Sun, similar [in shine]; **mahat** = a supreme; **divyam** = a heavenly; **bhavanam** = manor-house; **vishvakarmaNaa vihitam** = by Vishvakarma, arranged - is there.

"On the pinnacle of Mt. Astagiri, or the Mt. Dusk, there is a supreme and heavenly manor-house compacted with multi-storied buildings, which in shine will be similar to Sun and which is arranged by Vishvakarma, the Divine Architect. [4-42-44]

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शोभितम् तरुभिः चित्रैः नाना पक्षि समाकुलैः ।
निकेतम् पाश हस्तस्य वरुणस्य महात्मनः ॥ ४-४२-४५

45. citraiH = with amazing ones; naanaa pakSi sam aakulaiH = with diverse, birds, well [musically,] twittering; tarubhiH shobhitam = with trees, brightened with; mahaa aatmanaH = great-souled one; paasha hastasya = tether, in hand [wielder of]; varuNasya niketam = Rain-god Varuna's, villa - is there.

"That villa is brightened by amazing trees, on which diverse birds will be twittering musically, belongs to the great-souled Varuna, the Rain-god, who wields a tether. [4-42-45]

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अन्तरा मेरुम् अस्तम् च तालो दश शिरा महान् ।
जातरूपमयः श्रीमान् भ्राजते चित्र वेदिकः ॥ ४-४२-४६

46. merum astam ca = Mt. Meru, Mt. Astaadri [Mt. Dusk,] also; antaraa = in between; dasha shiraa = ten, headed [ten leaved]; jaataruupamayaH = completely golden; shriimaan = glorious one; citra vedikaH = with marvellous, podium; mahaan taalaH = gigantic, Date-palm-tree; bhraajate = shines forth.

"In between Mt. Meru and Mt. Astaadri there is a gigantic ten-leaved Date-palm-tree, which is completely golden and shines forth with a marvellous podium. [4-42-46]

This area must be the present day Arabian and the ancient Persian province, because the Date-palm tree is the highly respected tree at there or even throughout south East Asia. The three kinds of Dates trees are called as dry-grass-palm trees, as said in Amara Kosha.kharjuura, ketakii, talii, kharjuurii ca tR^iNa drumaa: amara kosha 'Date, Pandanus odora tissimus, Corypha Talliera and Wild Date are dry-grass-palms, and these grow in abundance around oases.

[Verse Locator](#)

तेषु सर्वेषु दुर्गेषु सरस्सु च सरित्सु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-४७

47. sarveSu = in all of them; teSu = in those; durgeSu sarassu ca saritsu ca = mountains, lakes, also, rivers, also; tataH tataH = there, there; vaidehyaa = Vaidehi; saha raavaNaH = together with, Ravana; maargitavyaH = shall be searched.

"On all those mountains, lakesides and riversides Vaidehi shall be searched together with Ravana, far and wide. [4-42-47]

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यत्र तिष्ठति धर्मज्ञः तपसा स्वेन भावितः ।
मेरु सावर्णिर् इति एष ख्यातो वै ब्रह्मणा समः ॥ ४-४२-४८

48. dharmaj~naH = virtue knower; svena tapasaa bhaavitaH = by his own, asceticism, an enlightened one; brahmaNaa samaH = to Brahma, selfsame; eSa = who is; merusaavarNiH iti = Sage MerusaavarNi, thus; khyataH = is renowned; yatra tiSThati vai = where, he abides, indeed - that place is this Mt. Meru Saavarni.

"This is where the virtue-knower, an enlightened one by his own asceticism, a selfsame personality to Brahma and one renowned as Sage MerusaavarNi indeed resides. [4-42-48]

प्रष्टव्यो मेरुसावर्णिः महर्षिः सूर्य संनिभः ।

प्रणम्य शिरसा भूमौ प्रवृत्तिम् मैथिलीम् प्रति ॥ ४-४२-४९

49. suurya sannibhaH = Sun, similar in shine; maharSiH merusaavarNiH = great-sage, Merusaavarni; shirasaa bhuumau praNamyā = with head-bent, onto ground, venerating - prostration yourself before him; maithiliim prati = of Maithili, about - tidings about Maithili; pravR^ittim praSTavyaH = her whereabouts, he can be asked.

"And that sage Merusaavarni who is Sun-similar in his shine can be asked, only on your prostration before him in veneration, about the tidings of Maithili, and her whereabouts. [4-42-49]

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एतावत् जीव लोकस्य भास्करो रजनी क्षये ।

कृत्वा वितिमिरम् सर्वम् अस्तम् गच्छति पर्वतम् ॥ ४-४२-५०

50. bhaaskaraH = Illuminator - Sun; jiiva lokasya = of mortal, world; etaavat = up to here; rajanii kSaye = night, decline of - in day; vi timiram = without, darkness; kR^itvaa = on making - effacing; astam parvatam gacChati = to Astagiri, mountain [Mt. Dusk,] goes to.

"On effacing the utter darkness of all the mortal world up to here, the illuminator of mortal world and the decliner of night, namely the Sun, will go to the Mt. Astagiri, say Mt. Dusk. [4-42-50]

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एतावत् वानरैः शक्यम् गन्तुम् वानर पुंगवाः ।

अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४२-५१

51. vaanara pungavaaH = oh, vanara-s, the best; etaavat = up to there; vaanaraiH gantum shakyaM = by vanara-s, to go, it is possible; a bhaaskaram = without, sun [sunless]; a maryaadam = not, with boundaries [boundless realms]; about them; tataH param = there, after - far and beyond; na jaaniimaH = not, we know - I do not know.

"It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-42-51]

In 'The Ancient Geography of India' K. Basu records: 'the reader should notice here that Valmiki makes mention of a few places only, most of which are mountains in the west and ends with the poetic land of the setting Sun. This shows that little was known at that time of the famed nations of the west, in spite of the great antiquity claimed by Egypt, Assyria, and Greece and one might be led to the thinking that these nations had not yet risen to power in the time of Valmiki, or if they existed at all, communication was not yet opened between them and the Indian Aryans...'

The words a+bhaaskaram, a + maryaadam are also taken in the sense, 'without, enlightenment; without, proper conduct, i.e., propriety...' 'Those places are with primitives who are unenlightened and with impropriety, that are incongruous with Ancient Indian principle of living...' Thus, these cultures west to Persia are held as pre-Babylonian or pre-Assyrian cultures. Moreover, it is assumed that Sugreeva has said this way: 'because Ravana is a highly educated and cultured demon, in his own way, he too despises those lowly cultures despite of his obstinacy. For sure, he will not be there with Seetha, and hence Seetha need not be searched in those countries.'

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अवगम्य तु वैदेहीम् निलयम् रावणस्य च ।

अस्तम् पर्वतम् आसाद्य पूर्णे मासे निवर्तत ॥ ४-४२-५२

52. vaidehiim = about Vaidehi; raavaNasya nilayam ca = of Ravana, residency, also; avagamyā tu = on knowing, but; astam parvatam aasaadya = Dusk, mountain, on

reaching; **maase puurNe** = month, while completing [within a month]; **nivartata** = you shall come back.

"You shall return within a month on knowing about Vaidehi and also about the residency of Ravana, or on your reaching Mt. Astagiri, say Mt. Dusk. [4-42-52]

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ऊर्ध्वम् मासान् न वस्तव्यम् वसन् वध्यो भवेन् मम ।
सह एव शूरो युष्माभिः श्वशुरो मे गमिष्यति ॥ ४-४२-५३

53. **maasaat uurdhvam na vastavyam** = than a month, above [more than,] not, to stay away; **vasan** = if stayed; **mama vadhyaH bhavet** = to me, executable, [he] becomes - I have to exercise coup de grace; **yuSmaabhiH saha eva** = you, along with, thus; **me shuuraH shvashuraH** = my, valorous, father-in-law; **gamiSyati** = will proceed.

"And none shall stay behind for more than a month, and if anyone stays, I have to exercise coup de grace in his respect. By the way, my valorous father-in-law, namely Sushena, is proceeding along with you. [4-42-53]

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श्रोतव्यम् सर्वम् एतस्य भवद्भिः दिष्ट कारिभिः ।
गुरुः एष महाबाहुः श्वशुरो मे महाबलः ॥ ४-४२-५४

54. **diSTakaaribhiH** = by the achievers ordered tasks; **bhavadbhiH** = by you; **etasya** = his [Sushena's orders]; **sarvam shrotavyam** = all [orders,] give ear to - give heed to; **mahaabaahuH** = highly dextrous; **mahaabalaH** = great-mighty one; **eSa me shvashuraH** = he is, my, father-in-law; **guruH** = a venerable one.

"As achievers of ordered tasks you shall give heed to all of the orders given by him. He who is highly dextrous and great mighty such a Sushena is my father-in-law, thus he is a venerable to me, as well as to you. [4-42-54]

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भवन्तः च अपि विक्रान्ताः प्रमाणम् सर्वे एव हि ।
प्रमाणम् एनम् संस्थाप्य पश्यध्वम् पश्चिमाम् दिशम् ॥ ४-४२-५५

55. **vikraantaaH** = triumphant ones; **sarve bhavantaH ca api** = all of, you, also, even; **pramaaNam eva hi** = archetypes [by yourselves,] thus, indeed; **enam pramaaNam samsthaapya** = him, as archetype, on instituting; **pashcimaam disham pashyadhvam** = western, direction, you shall see - search.

"Even all of you are triumphant ones and indeed archetypes by yourselves, but instituting him as your archetype you shall search the western direction. [4-42-55]

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दृष्टायाम् तु नरेन्द्रस्या पत्न्याम् अमित तेजसः ।
कृत कृत्या भविष्यामः कृतस्य प्रतिकर्मणा ॥ ४-४२-५६

56. **amita tejasH** = of unlimited, vitality; **nara indrasya patnyaam** = humans, king's, wife; **dr^iSTaayaam** = while being seen - if located; **tu** = only then; **kR^itasya prati karmaNaa** = what has been done [for us,] in turn, by doing [by reciprocating]; **kR^itakR^ityaa bhaviSyaamaH** = fulfilled, we all will become.]

"We all fulfil ourselves in reciprocating him who has done good to us, only if we can locate Seetha, the wife of the king of humans whose vitality is unlimited, namely Rama. [4-42-56]

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अतो अन्यत् अपि यत् कार्यम् कार्यस्य अस्य प्रियम् भवेत् ।

संप्रधार्य भवद्भिः च देश काल अर्थ संहितम् ॥ ४-४२-५७

57. **asya kaaryasya** = this, work; **ataH** = more than; **anyat api** = other one, even; **yat priyam bhavet** = which, conducive to, will be; **desha kaala artha sam hitam** = place, time, purpose, verily, which will be conducive to; that task; **bhavadbhiH sampradhaarya ca** = by you all, on deciding, also; **kaaryam** = it may be done.

"Even if any other task than this is there, that which shall be conducive to this task, and which shall also be conducive to time, place and purpose, you shall undertake that task also on deciding about it among yourselves." Sugreeva spoke thus to the monkeys going to western direction. [4-42-57]

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ततः सुषेण प्रमुखाः प्लवंगमाः
सुग्रीव वाक्यम् निपुणम् निशम्य ।
आमंत्र्य सर्वे प्लवगाधिपम् ते
जग्मुर् दिशम् ताम् वरुण अभिगुप्ताम् ॥ ४-४२-५८

58. **tataH** = then; **suSeNa pramukhaaH plavangamaaH** = Sushena, [other] important, fly-jumpers; **sugriiva vaakyam nipuNam nishamya** = Sugreeva's, sentence, sedulously, on hearing; **te sarve** = they, all of them; **plavaga adhipam** = from fly-jumpers, king - Sugreeva; **aamantrya** = taking leave; **varuNa abhi guptaam** = by Varuna - Rain-god, verily, cloistered; **taam disham jagmuH** = to that [west,] direction, they proceeded.

On hearing the sentences of Sugreeva sedulously, then Sushena and the other important fly-jumpers took leave of the king of fly-jumpers, namely Sugreeva, and proceeded along with their individual troops to that western direction which is well cloistered by Varuna, the Rain-god. [4-42-58]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वि चत्वारिंशः सर्गः

Thus, this is the 42nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 43 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva sends troops to north in search of Seetha. He gives an account of the snowy regions and provinces of northern side and asks them to search in the places of Yavana, Kuru, and Darads etc., civilisations. Sugreeva specially informs them about a divine province called Uttara Kuru and a heavenly mountain called Mt. Soma on which Brahma, Vishnu and Shiva make sojourn for its sacredness.

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ततः संदिश्य सुग्रीवः श्वशुरम् पश्चिमाम् दिशम् ।
वीरम् शतबलिम् नाम वानरम् वानरेश्वर ॥ ४-४३-१

1. **vaanara iishvara sugriivaH** = vanara-s', king, Sugreeva; **shvashuram pashcimaam disham sandishya** = father-in-law, to westerly, direction, on sending; **tataH** = then; **shatabalim naama** = Shatabali, named; **viiram vaanaram** = to valorous, vanara; [**uvaaca** = spoke to.]

On sending his father-in-law, namely Susheshana, to westerly direction then the king of Vanara-s Sugreeva, spoke to a valorous vanara named Shatabali. [4-43-1]

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उवाच राजा सर्वज्ञः सर्व वानर सत्तम ।
वाक्यम् आत्म हितम् चैव रामस्य च हितम् तदा ॥ ४-४३-२

2. **raajaa sarva j~naH** = king, all, knowing - knowledgeable - Sugreeva; **sarva vaanara sattama** = among all, vanara-s, powerful one [Sugreeva]; **tadaa** = thereafter; **aatma hitam** = for himself, advantageous; **hitam raamasya ca** = beneficial, for Rama, even; **vaakyam uvaaca** = words, spoke.

That knowledgeable and the powerful one among all monkeys, King Sugreeva, spoke words to Shatabala that are advantageous to himself, and beneficial to Rama as well. [4-43-2]

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वृतः शत सहस्रेण त्वत् विधानाम् वन ओकसाम् ।
वैवस्वत सुतैः सार्धम् प्रविष्ट सर्व मंत्रिभिः ॥ ४-४३-३

3. **tvat vidhaanaam** = your, kind of; **vana okasaam** = forest, dwellers [monkeys]; **shata sahasreNa** = with a hundred, thousand; **vR^itaH** = surrounded with - accompanied with; **sarva mantribhiH** = with all, misters; **vaivasvata sutaiH saardham** = Yama, Terminator's, sons, along with; **praviSTha** = you enter - you proceed.

"Accompanied with a hundred thousand forest-dwelling monkeys of your kind, and also with all of your ministers who the sons of Yama, the Terminator, you have to proceed. [4-43-3]

दिशम् हि उदीचीम् विक्रान्त हिम शैल अवतंसिकाम् ।
सर्वतः परिमार्गध्वम् राम पत्नीम् यशस्विनीम् ॥ ४-४३-४

4. **vikraanta** = oh, venturesome one - Shatabala; **hima shaila avatansikaam** = [the north that has] snowy, mountains, as its crown; **udiciim disham** = northern, quarter; **yashasviniim raama patniim** = glorious, Rama's, for wife; **sarvataH parimaargadhvam** = everywhere, scouted out.

"Oh, venturesome Shatabala, you scout out whole of the northern quarter that has snowy Himalayan mountains as its crown for the glorious wife of Rama. [4-43-4]

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अस्मिन् कार्ये विनिवृत्ते कृते दाशरथेः प्रिये ।
ऋणान् मुक्ता भविष्यामः कृत अर्था अर्थविदाम् वराः ॥ ४-४३-५

5. **artha vidaam varaaH** = purposiveness, among experts of, oh, best ones - oh, enterprising vanara-s; **asmin kaarye vinivR^itte** = in this, mission, on being completed; **daasharatheH priye kR^ite** = to Dasharatha's son - to Rama, agreeable [task,] when we effectuate; **R^iNaan muktaa** = from debt, freed; **kR^ita arthaa** = accomplished, of purpose; **bhaviSyamaH** = we will become.

"Oh, enterprising vanara-s, when this mission is complete and when we can effectuate a task agreeable to Rama, we will become debt-free and accomplished of our purpose. [4-43-5]

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कृतम् हि प्रियम् अस्माकम् राघवेण महात्मना ।
तस्य चेत् प्रतिकारो अस्ति सफलम् जीवितम् भवेत् ॥ ४-४३-६

6. **mahaa aatmanaa** = raaghavaNa = by great-souled, Raghava; **asmaakam priyam kR^itam hi** = for us, cherish [a favour,] done, isn't it; **tasya prati kaaraH asti cet** = its [deed's,] reciprocation, is there, if; **jiivitam** = life sa phalam = with, fruit [fruitful]; **bhavet** = becomes.

"Great-souled Raghava has indeed done a favour to us, isn't it. If there is reciprocation to that kind deed, our lives will become fruitful. [4-43-6]

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अर्थिनः कार्यं निर्वृत्तिम् अकर्तुम् अपि यः चरेत् ।
तस्य स्यात् सफलम् जन्म किम् पुनः पूर्व कारिणः ॥ ४-४३-७

7. **yaH** = he who; **a kartuH api** = not, doing, even - even if one does not reciprocate; **arthinaH kaarya nirvR^ittim** = requester, deed, completion; **caret** = if he does; **tasya janma saphalam syaat** = his, life, fruitful, becomes; **puurva kaariNaH** = earleir, one who has done - one who has already rendered help; **kim punaH** = why, again - telling.

"He who completes the deed of a requester, even though that requester has not rendered any help earlier, his life becomes fruitful. Then what is there to say again about him who has already received help from the requester? [4-43-7]

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एताम् बुद्धिम् समास्थाय दृश्यते जानकी यथा ।
तथा भवद्भिः कर्तव्यम् अस्मत् प्रिय हित एषिभिः ॥ ४-४३-८

8. **etaam buddhim samaasthaaya** = such a, thinking, abiding by; **asmat** = our; **priya** = well-being; **hita** = welfare; **eSibhiH** = by wishers; **bhavadbhiH** = by you all; **jaanakii** = Janaki; **yathaa dR^ishyate** = as to how, can be seen - can be found; **tathaa kartavyam** = that way, it [task] may be undertaken.

"Let all of you abide by such a thinking as you are the well-wishers of our well-being and welfare, and undertake your mission in such a way as to how Seetha can be found in your search. [4-43-8]

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अयम् हि सर्व भूतानाम् मान्यः तु नर सत्तमः ।

अस्मासु च गतः प्रीतिम् रामः पर पुरम् जयः ॥ ४-४३-९

9. **ayam nara sattamaH** = this, among men, the best one - Rama; **para puram jayaH** = others [enemies'], cities [fastnesses], champion of; such a; **raamaH** = Rama; **sarva bhuutaanaam maanyaH tu** = for all, beings, estimable one, on his part; **asmaasu priitim gataH hi** = with us, interest, he entered into, indeed - he befriended us.

"On his part this Rama, who is the best on among men and the champion of enemies' fastnesses, is the estimable one for all beings, and his interests have indeed fell in with ours. [4-43-9]

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इमानि बहु दुर्गाणि नद्यः शैल अंतराणि च ।

भवन्तः परिमार्गन्तु बुद्धि विक्रम संपदा ॥ ४-४३-१०

10. **bhavantaH** = you all; **buddhi vikrama sampadaa** = wisdom, valour, with a wealth of; **imaani** = these; **bahu durgaaNi** = many, impassable - places; **nadyaH shaila antaraaNi ca** = rivers, mountains, canyons also; **parimaargantu** = rake over.

"Let all of you with your assets of wisdom and valour rake over all of these impassable places, rivers, mountains and also their canyons. [4-43-10]

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तत्र म्लेच्छान् पुलिन्दान् च शूरसेनान् तथैव च ।

प्रस्थालान् भरतान् चैव कुरूम् च सह मद्रकैः ॥ ४-४३-११

कांबोज यवनान् चैव शकान् पत्तनानि च ।

अन्वीक्ष्य दरदान् चैव हिमवन्तम् विचिन्वथ ॥ ४-४३-१२

11, 12. **tatra** = there - in north; **mlecChaan pulindaan ca** = Mleccha-s, Pulinda-s - provinces of; **tathaiva** = like that; **shuurasenaan ca** = Shurashena, also; **prasthaalaan bharataan caiva** = Prasthala, Bharata, also, thus; **madrakaiH saha** = Madraka, along with; **kuruum ca** = Kuru, also; **kaamboja yavanaan caiva** = Kaambhoja, Yavana [countries], also, thus; **shakaan pattanaani ca** = of Shaka, cities, also; **daradaan caiva** = Darada, also, thus; **anviikshya** = on scrutinizing; **himavantam vicinvatha** = at Himavanta [Himalayas], search out.

"There in the north, the provinces of Mleccha-s, Pulinda-s, that way Shurashena - Prasthala - Bharata - Kuru - Madraka - Kaambhoja - Yavana shall be scrutinized along with the cities of Shaka and Darada, and then search in Himalayas. [4-43-11,12]

The Mleccha is the province of the then India to the North-West and it is defined as: **pratyanto mleccha syaat** - 'at the end of the country there is Mleccha province... **amarakosha**; **go maa~Nsa bhakShako yastu viruddham bahu bhaaShate sarva aacaara vihiinaH ca mleccha itiu abhidhiyate** - **bodhaayana**; -- 'eaters of beef, talkers of odd languages, devoid of all ethics [with reference to Indian scriptural ethics, especially marriage as an institution, immoralities etc.,] and they are called Mleccha-s...' **bodhaayana** aphorisms.

Some hold the view that Ramayana was written more lately to Greek's invasion on India on seeing the names like this Yavana, Shaka etc. for this please see the endnote for some more information

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लोध्र पद्मक खण्डेषु देवदारु वनेषु च ।

रावणः सह वैदेह्या मार्गितव्या ततः ततः ॥ ४-४३-१३

13. lodhra padmaka khaNDeSu = in Lodhra, Padmaka tree, stands; devadaaru vaneSu ca = Devadaru trees, woods, also; raavaNaH = Ravana; tataH tataH = there, there; vaidehyaa saha = Videhi, together with; maargitavyaa = be searched.

"In the stands of Lodhra trees, Padmaka trees and in the woods of Devadaru, or Deodar trees, Ravana is to be searched there and there, together with Seetha. [4-43-13]

Lodhra trees are of Tymolocos racemosa, and Devadaru tree is of Uvaria longifolia, commonly called as Deodar trees.

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ततः सोम आश्रमम् गत्वा देव गन्धर्व सेवितम् ।

कालम् नाम महासानुम् पर्वतम् तम् गमिष्यथ ॥ ४-४३-१४

14. tataH = then; deva gandharva sevitam = gods, gandharva-s, adored by; soma aashramam gatvaa = to Soma, hermitage, on going; mahaa saanum = great, peaked; kaalam naama = Kala, named; tam parvatam gamiSyatha = to that, mountain, you go.

"You to Soma hermitage, which is adored by the gods and gandharva-s, and then you go to that great-peaked mountain named Mt. Kala. [4-43-14]

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महत्सु तस्य शैलेषु पर्वतेषु गुहासु च ।

विचिन्वत महाभागाम् राम पत्नीम् अनिन्दिताम् ॥ ४-४३-१५

15. tasya mahatsu shaileSu = its, on grand, cliffs; parvateSu = on mountainsides; guhaasu ca = in caves, also; mahaa bhaagaam = highly, fortunate one; a ninditaam = not, peccable one - impeccable Seetha; raama patniim = Rama's, wife; vicinvata = shall be searched.

"On its cliffs, mountainsides and in caves the highly fortunate and impeccable wife of Rama shall be searched. [4-43-15]

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तम् अतिक्रम्य शैलेन्द्रम् हेम गर्भम् महागिरिम् ।

ततः सुदर्शनम् नाम पर्वतम् गन्तुम् अर्हथ ॥ ४-४३-१६

16. hema garbham = gold, impregnated with; shaila indram = mountain, lordly; tam mahaa girim = that, great-mountain; atikramya = on going across; tataH = afterwards; sudarshanam naama parvatam = to Sudarshan, named, mountain; gantum arhatha = to go, apt of you.

"On going across that lordly mountain Kala, which great-mountain is impregnated with gold, it will be apt of you to go to the mountain named Sudarshana afterwards. [4-43-16]

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ततो देवसखो नाम पर्वतः पतग आलय ।

नाना पक्षि समाकीर्णो विविध द्रुम भूषितः ॥ ४-४३-१७

17. tataH = latter; pataga aalaya = birds, a sanctuary of; naanaa pakshi sam aakiirNaH = with diverse, birds, verily, overspread; vividha druma bhuuSitaH = varied, trees, adorned with; devasakhaH naama parvataH = Devasakha, named, mountain - will be there.

"Latter there will be a mountain overspread with various birds and adorned with varied trees named Devasakha which is a sanctuary for birds. [4-43-17]

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तस्य कानन खण्डेषु निझरिषु गुहासु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४३-१८

18. tasya = in its - mountain's; kaanana khaNDeSu = woods, in segments; nirjhareSu [nirdareSu] guhaasu ca = in waterfalls, [in valleys,] in caverns, even; raavaNaH = Ravana vaidehyaa saha = Vaidehi, together with; tataH tataH maargitavyaH = there, there, requested for.

"Let Ravana be requested after in the segments of woods, at waterfalls, and even in caverns of that mountain, together with Vaidehi. [4-43-18]

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तम् अतिक्रम्य च आकाशम् सर्वतः शत योजनम् ।
अपर्वत नदी वृक्षम् सर्व सत्त्व विवर्जितम् ॥ ४-४३-१९

19. tam = that - Mt. Devasakha; atikramya ca = on crossing, even; a parvata = devoid of, mountains; nadii vR^ ikSam = rivers, trees; sarva sattva vi varjitam = by all, beings, verily, discarded; sarvataH shata yojanam = all around, hundred, yojana-s; aakaasham = sky - void land; is there.

"On crossing Mt. Devasakha, there is a vacant land to a span of hundred yojana-s all around, which is devoid of mountains, rivers and even trees, and discarded by all beings. [4-43-19]

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तत् तु शीघ्रम् अतिक्रम्य कांतारम् रोम हर्षणम् ।
कैलासम् पाण्डुरम् प्राप्य हृष्टा यूयम् भविष्यथ ॥ ४-४३-२०

20. kaantaaram = wilds; roma harSaNaam = hair, raising one; tat tu = that, on its part; shiighram atikramya = quickly, on traversing; paaNDuram kailaasam praapya = whitish, Mt. Kailash, on attaining; yuuyam = you all; hR^iSTaa bhaviSyatha = overjoyed, you will be.

"But you all will be overjoyed on traversing that hair-raising wasteland quickly and on attaining Mt. Kailash. [4-43-20]

'The Kailash mountain believed to be the abode of Shiva, the tutelary god of the Snowy Range of Central Asia and the wealth god Kubera, was to the north of Himalayas. It would appear to correspond with the Kwenlun Range, which extends northwards and connects with the Altai chain. The route indicated must have been by the south skirts of the desert towards the west, to pass by the Kailash Range...' Ancient Geography. This is presently in Tibet.

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तत्र पाण्डुर मेघाभम् जाम्बूनद परिष्कृतम् ।
कुबेर भवनम् रम्यम् निर्मितम् विश्वकर्मणा ॥ ४-४३-२१

21. tatra = there; vishva karmaNaa nirmitam = by Vishvakarma [the Divine Architect,] constructed; paaNDura megha aabham = white, cloudlike, in shine; jaambuunada pariSkR^itam = gold, processed with; ramyam = delightful one; kubera bhavanam = Kubera's, mansion; is there.

"There is the delightful mansion of Kubera, which in shine will be like a silver cloud and processed with gold, and the Divine Architect Vishvakarma has constructed it. [4-43-21]

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विशाला नलिनी यत्र प्रभूत कमलोत्पला ।
हंस कारण्डव आकीर्णा अप्सरो गण सेविता ॥ ४-४३-२२

22. **yatra** = where; **prabhuuta kamala utpalaa** = replete with, lotuses, costuses; **hamsa kaaraNDava aakiirNaa** = swans, partridges, overrun by; **apsaraH gaNa sevita** = apsara, throngs, adored by; **vishaalaa nalinii** = expansive, lotus-lake; is there that is the place of Kubera.

"Where an expansive lake is there, which is replete with lotuses and costuses, overrun by swans and partridges, and adored by throngs of apsara-s, that is the place of Kubera, Deity for Wealth-Management. [4-43-22]

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तत्र वैश्रवणो राजा सर्व भूत नमस्कृतः ।
धनदो रमते श्रीमान् गुह्यकैः सह यक्ष राट् ॥ ४-४३-२३

23. **tatra** = there - at that place; **vaishravaNaH** = son of Vaishravana; **sarva bhuuta namaskR^itaH** = by all, beings, revered; **yakSa raaT** = yaksha-s, king; **shriimaan dhanadaH** = fortunate one, Money-giver [Kubera]; **raajaa** = king; **guhyakaiH saha** = with Guhyaka-s [yaksha-s,] with; **ramate** = he rejoices.

"The son of Sage Vaishravana and king of yaksha-s, who is revered by all beings for he is the money giver, that fortunate king will be rejoicing there along with guhyaka-s, viz., yaksha-s. [4-43-23]

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तस्य चन्द्र निकशेषु पर्वतेषु गुहासु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४३-२४

24. **tasya** = its [Mt. Kailash's]; **candra nikasheSu** = moon, similar in shine; **parvateSu guhaasu ca** = in [nearby] mountains, in their caves, even; **tataHtataH** = there, there; **raavaNaH** = Ravana; **maargitavyaH** = shall be searched; **vaidehyaa saha** = Vaidehi, together with.

"Ravana shall be searched on Mt. Kailash, and even in the caves of nearby mountains which will be shining like moon, together with Vaidehi. [4-43-24]

Ravana is a brother of Kubera and the aircraft of Kubera, namely Pushpaka, is seized from this very Kubera. Thus, there is every chance to hide Seetha at Kubera's place bringing Kubera under duress.

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क्रौन्चम् तु गिरिम् आसाद्य बिलम् तस्य सुदुर्गम् ।
अप्रमत्तैः प्रवेष्टव्यम् दुष्प्रवेशम् हि तत् स्मृतम् ॥ ४-४३-२५

25. **krauncam tu girim aasaadya** = Kraunca, but, mountain, on reaching [thereafter]; **su dur gamam** = highly, not, passable one; **tasya bilam** = its, tunnel; **a pramattaiH** = without, incautiously [cautiously]; **praveSTavyam** = is to be entered; **tat** = that - tunnel; **duS pravesham** = un-, enterable; **smR^itam hi** = known to be, indeed - they say.

"Thereafter on reaching Mt. Kraunca you shall cautiously enter into a highly impassable tunnel of that mountain to search Seetha. That tunnel, they say, is an un-enterable one. [4-43-25]

Kumara or Skanda, the son of Shiva-Parvati-Ganga made this bore by using His shakti prayoga 'Divine power.' This is his birthplace, and the legend of His birth and growth are detailed in Bala Kanda.

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वसन्ति हि महात्मानः तत्र सूर्य सम प्रभाः ।

देवैः अभ्यर्थिताः सम्यक् देव रूपा महर्षयः ॥ ४-४३-२६

26. **tatra** = in there - in that tunnel; **suurya sama prabhaaH** = Sun, similar, in resplendence; **devaiH abhyarthitaaH** = by gods, requested; **deva ruupaa** = godly, in mien; **mahaatmaanaH** = great-souled ones; such; **maharSayaH** = great-sages; **samyak vasanti** = very well, living - in that tunnel.

"In that tunnel great-souled sages reside at the request of gods, and those great-sages are similar to Sun in their resplendence and godly in their mien. Even then, you search for Ravana therein that tunnel. [4-43-26]

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क्रौन्चस्य तु गुहाः च अन्याः सानूनि शिखराणि च ।

निर्दराः च नितंबाः च विचेतव्याः ततः ततः ॥ ४-४३-२७

27. **krauncasya tu** = Mt. Kraunca, but [besides the main peak of Mt. Kraunca]; **anyaaH** = other; **guhaaH ca** = caves, also; **saanuuni shikharaaNi ca** = terraces, peaks, also; **nirdaraaH ca** [dardaraaH ca] = crevices, also; **nitambaaH ca** = buttocks [of mountain, midriffs,] also; **tataH tataH** = there, there; **vicetavyaaH** = shall be searched.

"Besides the main peak of Mt. Kraunca, its other peaks, terraces, crevices and midriffs shall be searched, far and wide. [4-43-27]

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अवृक्षम् काम शैलम् च मानसम् विहग आलयम् ।

न गतिः तत्र भूतानाम् देवानाम् न च रक्षसाम् ॥ ४-४३-२८

28. **a vR^ikSam** = without, trees; **vihaga aalayam** = birds, abode; **maanasam** = Mt. Maanasa; **kaama shailam ca** = Kaama, mountain, also; are to be searched; **tatra** = there; **bhuutaanaam gatiH na** = for beings, inlet, no; **devaanaam ca rakSasaam** = for gods, even, for demons; [gatiH = inlet]; **na** = no.

"The treeless Mt. Kaama and the abode of birds Mt. Maanasa are also to be searched, and there is no inlet for any being, let alone gods or demons. [4-43-28]

These mountains Maanasa and Kaama are said differently in other translations, like 'the wish-endower Kaama and the bird-less Maanasa Mountains.' That is to say, 'even birds cannot enter there then where is the question of entry to other beings...' If that place is un-enterable even for birds or gods how these few monkeys can enter, is the question that ensues. Sugreeva gives the answer to Rama at the start of this exodus of monkeys, saying that these monkeys can do any undoable task, which is peculiar to these genera.

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स च सर्वैः विचेतव्यः स सानु प्रस्थ भूधरः ।

क्रौन्चम् गिरिम् अतिक्रम्य मैनाको नाम पर्वतः ॥ ४-४३-२९

29. **sa saanu prastha bhuu dharaH** = with, mountainsides, grades, fringe, mountains; **saH** = that Kraunca mountain; **sarvaiH vicetavyaH** = by you all, is to be searched; **krauncam girim atikramya** = from Kraunca, mountain, moving away; **mainaakaH naama parvataH** = Mainaaka, named, mountain - is there.

"You all have to search Mt. Kraunca inclusive of its mountainsides, grades, and its fringe mountains, and on moving away from that Mt. Kraunca, a mountain named Mainaaka is there. [4-

This Mainaaka is different from the one that wanted to give hospitality to Hanuma during his flight across ocean in Sundara Kanda.

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मयस्य भवनम् तत्र दानवस्य स्वयम् कृतम् ।
मैनाकः तु विचेतव्यः स सानु प्रस्थ कंदरः ॥ ४-४३-३०
स्त्रीणाम् अश्व मुखीनाम् च निकेताः तत्र तत्र तु ।

30, 31a. tatra = there; daanavasya mayasya = demon, Maya's; svayam kR^itam = himself, made [built]; bhavanam = mansion - is there; sa saanu prastha kandaraH = with, crests, grades, caves; mainaakaH tu vicetavyaH = Mt. Mainaaka, but, searched out; tatra tatra tu = there, there - thereabout; ashva mukhiinaam striiNaam ca = horse, faced ones, of females, also - of kimpurusha females; niketaaH = dwelling - is there.

"The mansion of the demon Maya is there which is built by himself and that Mt. Mainaaka is to be searched out, inclusive of its crests, grades and caves. Thereabout the dwellings of horse-faced females, namely KimpuruSa-s, are there and you have to search them also. [4-43-30, 31a]

The word ashvamukhi is taken as one word to explain the genera of kimpuruSa , a kind of sylvan beings like yaksha-s, caarana-s and the like, whereas some take it as horse-faced beings.

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तम् देशम् समतिक्रम्य आश्रमम् सिद्ध सेवितम् ॥ ४-४३-३१
सिद्धा वैखानसाः तत्र वालखिल्याः च तापसाः ।

31b, 32a. tam desham sam atikramya = that, province, verily, over crossing; siddha sevitam ashramam = by siddha-s [resolved-souls,] adored by, hermitage - is there; tatra = there; siddhaa vaikhaanasaaH = siddha-s, vaikhaanasa-s, vaalakhilyaaH ca taapasaaH = vaalakhilyaa-s, also, sages.

"On crossing over that province there is the hermitage adored by siddha-s, the resolved-souls. There the sages, namely siddha-s, vaikhaanasa-s, and vaalakhilyaa-s will be there. [4-43-31b, 32a]

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वन्दितव्याः ततः सिद्धाः तापसा वीत कल्मषाः ॥ ४-४३-३२
प्रष्टव्याः च अपि सीतायाः प्रवृत्तिम् विनय अन्वितैः ।

32b, 33a. tataH = then; taapasaa viita kalmaSaaH = by asceticism, those who are relieved of, blemishes; siddhaaH = accomplished souls; vanditavyaaH = are to be revered; vinaya anvitaiH = humbleness, having; by you; siitaayaaH pravR^ittim = of Seetha, course [whereabouts]; praSTavyaaH ca api = [they may be] asked after, also, even.

"Then you venerate those sages with accomplished souls, whose asceticism alone has effaced their blemishes, and you may even humbly ask them after Seetha's whereabouts. [4-43-32b, 33a]

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हेम पुष्कर संछन्नम् तत्र वैखानसम् सरः ॥ ४-४३-३३
तरुण आदित्य संकाशैः हंसैः विचरितम् शुभैः ।

33b, 34a. tatra = there; hema puSkara sanChannam = golden, lotuses, overspread with; taruNa aaditya sankashaiH = tender, sun, similar in resplendence; shubhaiH hamsaiH =

with prosperous, swans; **vi caritam** = verily, moving about; **vaikhaanasam** = pertaining to Vaikhaanasa sages; **saraH** = lake - is there.

"There is the lake belonging to Vaikhaanasa sages, overspread with golden lotuses, and overrun with prosperous swans whose resplendence will be similar to the tender sun. [4-43-33b, 34a]

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औपवाह्यः कुबेरस्य सर्वभौम इति स्मृतः ॥ ४-४३-३४

गजः पर्येति तम् देशम् सदा सह करेणुभिः ।

34b, 35a. **sarvabhauma iti smR^itaH** = Saarvabhauma, thus, known as - in legends; **kuberasya aupavaahyaH gajaH** = of Kubera, carrier, elephant; **kareNubhiH saha** = she-elephants, along with; **sadaa** = always; **tam desham** = to that, place; **pari eti** = goes over - will be visiting.

"The carrier elephant of Kubera known as Saarvabhauma will always be visiting that place along with she-elephants. [4-43-34b, 35a]

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तत् सारः समतिक्रम्य नष्ट चन्द्र दिवाकरम् ।

अनक्षत्र गणम् व्योम निष्पयोदम् अनादितम् ॥ ४-४३-३५

35b, c. **tat saaraH samatikramya** = that, lake, on passing over; **naSTa candra divaakaram** = devoid of, moon, sun; **a nakSatra gaNam** = without, star, clusters; **niS payodam** = without, clouds; **a naaaditam** = less of, noise [noiseless]; **vyoma** = sky - is there.

"Passing that lake there will be just sky which will be devoid of moon, or sun, or the clusters of stars, and it will be cloudless and noiseless. [4-43-35b, c]

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गभस्तिभिः इव अर्कस्य स तु देशः प्रकाशते ।

विश्राम्यद्भिः तपः सिद्धैः देव कल्पैः स्वयंप्रभैः ॥ ४-४३-३६

36. **deva kalpaiH** = gods, like; **svayam prabhaiH** = self, resplendent ones; **vishraamyadbhiH** = who are taking rest; **tapaH siddhaiH** = in asceticism, accomplished ones; **sa deshaH** = that, place; **arkasya gabhastibhiH iva** = sun's, [innumerable] sunrays, as with; **prakaashate** = [that place will be] luminescent.

"That place will be luminescent with the self-resplendence of godlike sages who have accomplished their asceticism and who are taking rest at that place, as if illuminated with innumerable rays of the sun. [4-43-36]

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तम् तु देशम् अतिक्रम्य शैलोदा नाम निम्नगा ।

उभयोः तीरयोः तस्याः कीचका नाम वेणवः ॥ ४-४३-३७

ते नयन्ति परम् तीरम् सिद्धान् प्रत्यानयन्ति च ।

37, 38a. **tam desham atikramya** = that, province, on crossing over; **shailodaa naama** = Shailoda, named; **nimna gaa** = deep, going - flowing river - is there; **tasyaaH ubhayoH tiirayoH** = on its, both, banks; **kiicakaa naama veNavaH** = Keecaka, named, bamboo - brakes - are there; **te** = they [bamboos]; **siddhaan** = siddha-s; **param tiiram nayanti** = to other, bank, they take; **prati aanayant ca** = in turn, bring back, also

"On crossing over that province there is a deep flowing river named Shailoda. On both of its riverbanks bamboo brakes called as Keecaka-s will be there. Those bamboos will be enabling the movement of siddha-s, accomplished souls, from one bank to the other. [4-43-37, 38a]

Keecaka is the term to denote that 'when air is puffed in the bamboo, whistles or fluting can be done...' and this variety of bamboos is used to make the transverse flutes in India in contrast to the present day metal flutes, where the diameter and wall-thickness of each bamboo stick is carefully selected to produce a desired tone and pitch. The travel to the other bank is by the entwined bamboo-sticks-bridges across the river, and these monkeys shall make use of those bridges because anyone/anything falling in that river will be petrified, say frozen to petrification.

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उत्तराः कुरवः तत्र कृत पुण्य प्रतिश्रियाः ॥ ४-४३-३८

ततः कांचन पद्माभिः पद्मिनीभिः कृतोदकाः ।

नील वैदूर्य पत्राढ्या नद्यः तत्र सहस्रशः ॥ ४-४३-३९

रक्तोत्पल वनैः च अत्र मण्डिताः च हिरण्मयैः ।

38b, 39, 40a. tatra = there; kR^ita puNya pratishriyaaH = achieved, divine merit, dwelling; uttaraaH kuravaH = northern, Kuru - is there; tataH tatra = then, there; kaancana padmaabhiH = with golden, lotuses; padminiibhiH = lotus-leaf-stalks - runners of lotuses; kR^itaH udakaaH = made [mingled,] waters [from other lakes]; niila vaiduurya patra aaDhyaa = blue, lapis [Lapis Lazuli Blue-like,] leaves, filled with; nadyaH = rivers; sahasrashaH = in thousands - are there; atra = here - at this place; hiraNmayaiH = golden in hue; rakta utpala vanaiH = with red, Costuses, thickets; maNDitaaH ca = decorated with, also.

"Then there is the North Kuru, the dwelling of those who have achieved divine merit in their previous births and now born in that country to enjoy the fruits of that divine merit, thus that country itself is earmarked for meritorious beings. At that place, the lotuses in the rivers will be golden in hue. The runners and stalks of lotus plants bear lotus-leaves that are bluish like the bluishness of lapis lazuli. There will be thousands of such rivers filled with such plants in water, and with waters mingled with the waters of other lakes, and decorated with the thickets of red Costuses alongshore. [4-43-38b, 39, 40a]

The Costus is a lotus-like plant grwoing on land, like Kashmir's Saussurea hypoleuca, Latinised from Greek 'kostos'.

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तरुण आदित्य संकाशा भान्ति तत्र जलाशयाः ॥ ४-४३-४०

महाअर्ह मणि पत्रैः च कांचन प्रभ केसरैः ।

नीलोत्पल वनैः चित्रैः स देशः सर्वतो वृतः ॥ ४-४३-४१

40b, 41. sa deshaH = that, province; sarvataH = everywhere; mahaa arha maNi patraiH [ratnaiH] ca = with highly, valuable, sapphirine [in hue,] leaves [gemstones,] also; kaancana prabha kesaraiH = golden, in shine, with fibrils; citraiH = amazing ones; niila utpala vanaiH = blue, costuses, with thickets of; taruNa aaditya sankaaashaa jala aashayaaH = tender, Sun, similar, with water, receptacles [lakes]; vR^itaH = surrounded with; tatra bhaanti = there, shines forth.

"Everywhere that province shines forth with highly valuable leaves which will be in the hue of sapphires, with fibrils in the hue of gold, and with amazing thickets of blue costuses around lakes, which lakes will be surrounding that province with a resplendence similar to sun. [4-43-40b, 41]

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निस्तुलाभिः च मुक्ताभिः मणिभिः च महाधनैः ।

उद्भूत पुलिनाः तत्र जातरूपैः च निम्नगाः ॥ ४-४३-४२

42. tatra = there; niH tulaabhiH ca muktaabhiH = un, weighable [incomparable,] also, with pearls; mahaa dhanaiH maNibhiH ca = with highly, valuable, jewels; nimnagaaH = deep flowing rivers; jaataruupaiH = with gold; udbhuuta pulinaaH = mixed, sand dunes - will be there.

"There the sand dunes of deep flowing rivers are lumped together with incomparable pearls, highly valuable jewels and gold. [4-43-42]

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सर्व रत्नमयैः चित्रैः अवगाढा नगोत्तमैः ।

जातरूपमयैः च अपि हुताशन सम प्रभैः ॥ ४-४३-४३

43. citraiH = amazing ones [mountains]; sarva ratnamayaiH = all, jewels filled with; jaataruupamayaiH ca api = golden in aspect also; hutaashana sama prabhaiH = to Ritual-fire, similar, in splendour; naga uttamaiH = with mountain, lofty ones; avagaaDhaa = intercalated - into rivers.

"That province is with amazing mountains that are replete with every kind of jewel, golden in hue, splendorous like Ritual-fire, and they are intercalated into the deep flowing rivers. [4-43-43]

Perhaps these poetic accounts of golden, jewelled riverbanks and golden lotuses etc. might have attracted the then invaders towards India, presuming that the loot is over there on the riverbanks like sand. However mythical these accounts might be, they portray that the lands and rivers are self-contained and self-sufficient.

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नित्य पुष्प फलाः तत्र नगाः पत्ररथ आकुलाः ।

दिव्य गन्ध रस स्पर्शाः सर्व कामान् स्रवन्ति च ॥ ४-४३-४४

नाना आकाराणि वासांसि फलन्ति अन्ये नगोत्तमाः ।

44, 45a. tatra nagaaH = there, trees are; nitya puSpa phalaaH = with eternal, flowers, fruits; patra ratha [nitya] aakulaaH = by wings, charioting [birds,] [endlessly] squawking; divya gandha rasa sparshaaH = divine, for smell, for taste, for touch; sarva kaamaan sravanti ca = for all, desires [delicacies,] spill forth their yield, also; anye naga uttamaaH = other, trees, best ones; naanaa akaaraaNi vaasaansi = numerous, shapes, of clothing; phalanti bear fruits - they yield.

"There the trees will be eternally flowering and fruiting on which birds will be endlessly squawking. Their yield will be spilling forth meeting every delicacy with a divine smell, taste and touch. Some other best trees will yield clothing in numerous shapes. [4-43-44, 45a]

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मुक्ता वैदूर्य चित्राणि भूषणानि तथैव च ।

स्त्रीणाम् यानि अनुरूपाणि पुरुषाणाम् तथैव च ॥ ४-४३-४५

सर्व ऋतु सुख सेव्यानि फलन्ति अन्ये नगोत्तमाः ।

महा अर्हाणि मणि चित्राणि फलन्ति अन्ये नगोत्तमाः ॥ ४-४३-४६

45, 46. anye naga uttamaaH = yet other, best, trees; yaani = which of those - adornments; striiNaam = for females; tathaiva ca = like that, also; puruSaaNaam anuruupaaNi = for males, are befitting to; muktaa vaiduurya citraaNi = pearly, lapis gems like,

wondrous ones; **tathaivaca** = like that, also; **sarva R^itu sevyaani** = in all, seasons, happily, wear; **bhuuSaNaani** = adornments; **phalanti** = will be fruiting - yielding; **anye naga uttamaaH** = other, trees, best ones; **mahaa arhaaNi** = highly people, applicable to [to noblesse]; **maNi citraaNi [aabharaNaani]** = gemlike, marvellous [ornaments]; **phalanti** = will be producing.

"Some of the best trees will be yielding such of those adornments which will be vying with ornament made with pearls or with lapis gemstones, and suitable both for women and men. Like that, they can be worn happily in all seasons. Some other best trees will be yielding gemlike marvellous decorations applicable to noblesse. [4-43-45, 46]

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शयनानि प्रसूयन्ते चित्र आस्तारणवन्ति च ।
मनः कान्तानि माल्यानि फलन्ति अत्र अपरे द्रुमाः ॥ ४-४३-४७
पानानि च महा अर्हाणि भक्ष्याणि विविधानि च ।

47, 48a. **atra apare drumaaH** = there, other, trees; **citra aastaaraNavanti ca** = astonishing, with upholsteries, also; **shayanaani** = [wooden-] beds; **prasuuyante** = will be producing; **manaH kaantaani maalyaani** = heart, longing [attracting,] garlands; **phalanti** = they yield; **mahaa arhaaNi paanaani ca** = for highly, choicest ones, juices, also; **vividhaani bhakSyaaNica** = diverse, foodstuffs, also.

"There are other trees that produce wooden-beds with astonishing upholsteries, and even garlands that will be attractively heartening, while some other trees will be yielding juices and foodstuffs that are relevant to highly choicest consumers. [4-43-47]

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स्त्रियः च गुण संपन्ना रूप यौवन लक्षिताः ॥ ४-४३-४८
गन्धर्वाः किंनरा सिद्धा नागा विद्याधराः तथा ।
रमन्ते सहिताः तत्र नारीभिः भास्वर प्रभाः ॥ ४-४३-४९

48b, 49. **guNa sampannaaH** = attributes, enriched with; **ruupa yauvana lakSitaH** = handsomeness, youthfulness, along with - having; **striyaH ca** = females, also; that Uttara Kuru has; **bhaasvara prabhaaH** = radiantly, bright; **gandharvaaH kinnaraa siddhaa naagaa** = gandharva-s, kinnaraa-s, siddha-s; **tathaa vidyaadharaaH** = likewise, vidyaadharaa-s; **tatra** = there; **naariibhiH sahitaH ramante** = females, along with, delight in.

"The females of Uttara Kuru province will be handsome and youthful and they are rich by their attributes. There the radiantly bright celestials like gandharva-s, kinnaraa-s, siddha-s, vidyaadharaa-s will be delighting along with their own females. [4-43-48b, 49]

Some say that the females are also born out of the very same trees by adding the word **prasuuyante** to these compounds of trees. Nevertheless, it is better taken as 'daughters of soil.'

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सर्वे सुकृत कर्माणः सर्वे रति परायणाः ।
सर्वे काम अर्थ सहिता वसन्ति सह योषितः ॥ ४-४३-५०

50. **sarve** = all of them - inhabitants of Uttara Kuru; **sukR^ita karmaaNaaH** = good deeds, carried through; **sarve rati paraayaNaaH** = all of them, in passion, engaged; **sarve kaama artha sahitaH** = all of them, pleasures, prosperity, having; **saha yoSitaH** = with, youthful females; **vasanti** = they will be dwelling - there.

"All the inhabitants of North Kuru have carried out good deeds in earlier births, hence they are accorded with paradisiacal pleasures now. All are engaged in passion, all of them live in pleasure and prosperity along with their youthful females. [4-43-50]

गीत वादित्र निर्घोषः स उत्कृष्ट हसित स्वनः ।
श्रूयते सततम् तत्र सर्व भूत मनोरमः ॥ ४-४३-५१

51. sa utkR^iSTa hasita svanaH = with, heightened [vivacious,] laughing, sounds - mixed with vivacious peels of laughter; sarva bhuuta manoramaH = for all, beings, heart-stealing; giita vaaditra nir ghoSaH = vocal, instrumental [musical notes,] out flowing, sound; tatra satatam shruuyate = there, always, comes to ears.

"The notes of vocal and instrumental music will be flowing out mixed with the peals of vivacious laughter, which will always come to ears in a heart-stealing manner for all beings. [4-43-51]

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तत्र न अमुदितः कश्चिन् न अत्र कश्चित् असत् प्रियः ।
अहनि अहनि वर्धन्ते गुणाः तत्र मनोरमाः ॥ ४-४३-५२

52. tatra = there; a muditaH = not, felicitous one; kashcit na = someone, none; a sat priyaH = not, truth, loving ones, - friendly to untruthful ones; atra = there; kashcit na = someone, none; tatra = in that province; ahani ahani = day, by day; manaH ramaaH guNaaH = heart, pleasing, attributes; vardhante = will be enhancing.

"There is none who is infelicitous and there is none who is friendly to untruthful ones, and in that province these heart-pleasing attributes of those blessed souls like rejoicing, festivity etc. will be enriching day by day. [4-43-52]

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तम् अतिक्रम्य शैलेन्द्रम् उत्तरः पयसाम् निधिः ।
तत्र सोम गिरिर् नाम मध्ये हेममयो महान् ॥ ४-४३-५३

53. tam shailendram atikramya = that, mountain, the best, on passing beyond; uttaraH paysaam nidhiH = north, waters, treasure trove of - vast of Northern Ocean is there; tatra madhye = in its, midst; hema mayaH = completely golden one; mahaan = a gigantic one; soma giriH naama = Soma, mountain, named; mountain is there.

"On passing beyond that mountain in Uttara Kuru, there is a treasure trove of waters, namely vast of Northern Ocean, in the mid of which there is gigantic golden mountain named Mt. Soma. [4-43-53]

The north of Himalayas is referred as the northern ocean. It is held that Himalayas have emerged from an ocean to where Vali used to leap everyday in the early hours to offer water oblation to the Sun.

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इन्द्र लोक गता ये च ब्रह्म लोक गताः च ये ।
देवाः तम् समवेक्षन्ते गिरि राजम् दिवम् गताः ॥ ४-४३-५४

54. ye = those; indra loka gataa = Indra's, in world, are there; ye brahma loka gataaH ca = Brahma's, world, have gone, also; such of those; devaaH = gods; divam gataaH = sky, on attaining - from the sky; tam giri raajam = at it, mountain, lordly; sam avekSante = they will be clearly seeing.

"Those who have gone to the sphere of Indra, and those who have gone to the sphere of Brahma can clearly see that lordly Mt. Soma, situated in the vast of ocean from the vast of heavens. [4-43-54]

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स तु देशो विसूर्यो अपि तस्य भासा प्रकाशते ।
सूर्य लक्ष्म्या अभिविज्ञेयः तपता इव विवस्वता ॥ ४-४३-५५

55. saH deshaH = that, place; vi suuryaH api = without, sun, even though; suurya lakSmyaa = with Sun's, resplendence; abhi vi j~neyaH = comprehensible; tapataa vivasvataa iva = irradiated, by Sun, as though; tasya bhaasaa prakaashate = its own [mountain's,] resplendence, illuminated with.

"Even though that place is sunless it is comprehensible as if with sunshine, since it is illuminated with the resplendence of Mt. Soma itself, which will be irradiating that place as if with the resplendence of the Sun. [4-43-55]

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भगवान् तत्र विश्वात्मा शम्भुः एकादश आत्मकः ।
ब्रह्मा वसति देवेशो ब्रह्म ऋषि परिवारितः ॥ ४-४३-५६

56. tatra = there; bhagavaan vishva aatmaa = God, Cosmic-Soul - Vishnu; eka dasha aatmakaH shambhuH = one, ten [an embodiment of eleven selfsame] Souls [eleven Rudra-s, or, eleven souled god,] Shiva; brahma R^iSi parivaaritaH = Brahma-Sages, surrounded by; deva iishaH brahmaa = gods, god, Brahma; vasati = sojourn - there on Mt. Soma.

"The God and Cosmic-Souled Vishnu and Shambhu or Shiva, an embodiment of eleven selfsame Souls, called ekaadasha rudra-s, and the god of gods Brahma who is surrounded by Brahma-Sages, will be sojourning on that Mt. Soma. [4-43-56]

Here the Cosmic-Souled God is said as Vishnu, because He alone has shown His vishva ruupa 'cosmic aspect...' in Maha Bharata, and He has the attributes of SaDguNa sampatti 'the six-ingredients...' and also by bringing the saying from Nrisimha Puraana: evam eva mahaan shabdo maitreya bhagavaan iti | parama brahma bhuutasya vaasudevasya na anyagaH || nR^isimha puraaNa 'the bhagavaan is the term for vaasu deva, naaraayaNa, Vishnu and there is no other course than to accept otherwise...' The ekaadasha rudra-s are 1. aja 2. ekapaada 3. ahirbudhni 4. hara 5. shambhu 6. tryambaka 7. aparaajita 8. iishaana 9. tribhuvana 10. tvaSTa 11. rudra These are called the brain-children of Rudra and at times of Brahma. Then the Trinity is said to be there, without exception.

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न कथंचन गंतव्यम् कुरूणाम् उत्तरेण वः ।
अन्येषाम् अपि भूतानाम् न अनुक्रामति वै गतिः ॥ ४-४३-५७

57. kuruuNaam uttareNa = from Kuru, to north of; kathancana = under any circumstances; vaH na gantavyam = you, not, to go; anyeSaam bhuutaanaam api = to other, beings, even; gatiH = a course, passage; na anukraamati = not, follows - no course is there; vai = indeed.

"Under any circumstances you shall not go to the north of Kuru province as there is no other way out to follow, even for other beings like daitya, daanava, yaksha, gandharva-s, though they possess some extraordinary capabilities. [4-43-57]

'Here we have a glimpse of the Arctic region with the Aurora Borealis to the north of the Uttara Kuru realms. The Uttara Kurus, it should be remembered, may have been a real people, as they mentioned in the aitareya braahmaNa viii-14 wherefore the several nations who dwell in this northern quarter beyond the Himalayas, the Uttara Kurus and the Uttara Madras are consecrated to glorious dominion and people term them glorious...' Mouris, Sanskrit Series, Vol. I

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सा हि सोम गिरिः नाम देवानाम् अपि दुर्गमः ।
तम् आलोक्य ततः क्षिप्रम् उपावर्तितुम् अर्हथ ॥ ४-४३-५८

58. soma giriH naama = Soma, mountain, named; saa hi = that, indeed; devaanaam api durgamaH = to gods, even, impassable; tam aalokya = that, on seeing; tataH = from there; kSipram = quickly; upa aa vartitum = to return; arhatha = apt of you.

"That mountain named Soma is an impassable one even for gods, and it will be apt of you to quickly return from there on seeing that mountain. [4-43-58]

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एतावत् वानरैः शक्यम् गंतुम् वानर पुंगवाः ।

अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४३-५९

59. vaanara pungavaaH = oh, vanara-s, the best; etaavat = up to there; vaanaraiH gantum shakyam = by vanara-s, to go, it is possible; a bhaaskaram = without, sun [sunless]; a maryaadam = not, with boundaries [boundless realms]; about them; tataH param = there, after - far and beyond; na jaaniimaH = not, we know - I do not know.

" It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-43-59]

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सर्वम् एतत् विचेतव्यम् यन् मया परिकीर्तितम् ।

यत् अन्यत् अपि न उक्तम् च तत्र अपि क्रियताम् मतिः ॥ ४-४३-६०

60. mayaa yat parikiirtitam = by me, which [province,] is extolled - explained; etat sarvam vicetavyam = all these [provinces,] in entirety, are to be searched; anyat api = others, even; yat na uktam ca = which, not, spoken of [by me,] also; tatra api = in them, even; for searching; matiH kriyataam = your mind, you make up.

"You shall thoroughly search in all those provinces that are explained by me, and you have to make up your mind for searching in other places that are not referred by me. [4-43-60]

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ततः कृतम् दाशरथेः महत् प्रियम्

महत्तरम् च अपि ततो मम प्रियम् ।

कृतम् भविष्यति अनिलोअनलौपमा

विदेहजा दर्शनजेन कर्मणा ॥ ४-४३-६१

61. anila anala upamaa = oh, Air-god, Wind-god, similar vanara-s; tataH = thereby; videha jaa = in Videha kingdom, born in [Vaidehi's]; darshana jena = by seeing her; karmaNaa = by that task; daasharatheH = to Dasharatha's son [to Rama]; mahat priyam = extremely, desirable [deed]; kR^itam = [considered as] done; tataH = thereby; api mama ca = even, to me, also; mahat taram = higher, still; priyam kR^itam bhaviSyati = propitious, accomplishment, it becomes.

"Thereby, oh, Air-godlike and Wind-godlike vanara-s, on your seeing the princess born in Videha kingdom, namely Vaidehi, an extremely desirable task for the sake of Dasharatha's son Rama is considered as done. Thereby it becomes a still privileged accomplishment even for me achieved through your efforts. [4-43-61]

[Verse Locator](#)

ततः कृतार्थाः सहिताः सबान्धवा

मया अर्चिताः सर्व गुणैः मनो रमैः ।

62. plavangamaaH = oh, fly-jumpers; tataH = latter; kR^ita arthaaH = purpose, accomplished; sa hitaaH sa baandhavaa = with, friends, with, relatives; mayaa = by me; manaH ramaiH = heart, pleasing; sarva guNaiH = with all, attributes [concessions]; arcitaaH = adored; shaanta shatravaaaH = with silenced, enemies; saha priyaa = with, beloveds ones; bhuuta dharaaH = beings, sustaining [fostering progeny]; urviim [prati] cariSyatha = on earth, over, rove - rove over.

"Thereafter, oh, fly-jumpers, when you with accomplished purpose and adored by me with heart-pleasing concessions, and when your enemies are silenced, you will rove over the earth with your friends and relatives and with your beloveds, also fostering your progeny." Thus Sugreeva said to the monkeys going to North. [4-43-62]

The Problem of Mapping and Dating Ramayana

On seeing the names like this **Yavana**, **Shaka** etc., some hold the view that Ramayana was written more later to Greek's invasion on India. Max Muller in his 'What Can India Teach Us?' says: 'If I call the invasion which is generally called the invasion of the Shakas, or the Scythians, or the Indo-Scythians, or **Turushkas**, the Turanian invasion... who took possession of India, from about first century BC to the third century BC.' Again classifying Sanskrit literature he says, 'we divide the whole of the Sanskrit literature into there two periods, one anterior to the great Turanian invasion, the other posterior to it, we may call the former period as ancient and natural, that of the later modern and artificial.' Thus, Ramayana belonged to the modern and artificial literary period and Veda-s to ancient. According to Indians the **Turushkas** are not the Scythians but Turkish, and the **Yavanas**, are clearly the Greek. Michelson in his 'Linguistic Archaisms of the Ramayana...' adds another phase called Epical period. Thus, there are three, Vedic, Epical, and the rest of it is modern and artificial. At the same time Max Muller says: 'At the time of Solomon, there was a channel of communication open between India and Syria and Palestine is established beyond doubt, I believe, by certain Sanskrit words which occur in the Bible such as ivory, apes, peacock, and sandalwood, which, taken together, could not have been exported from any country but India...' So Solomon, Bible, Turanian invasion, Ramayana... all occasioned at one time, i.e., around 0 BC. So many professors, so many researchers have not said a date agreeable to Indians as well as to the world.

At one place, it is said that there was a rapport among these places India-Syria-Palestine and even up to Egypt, but at other place, the Indian thought, that the Indian had Greeks and Greeks had Indians, is dismissed. What prevents to agree that both hold up mirror to almost the same culture, though diverse in its practise, right from the belief of Greeks, viz., 'the sense of many gods are there near at hand' to various gods, to their names, to the epical literature, and also to myths and legends and dramas etc, is unknown. But when it comes to dating and mapping 'the earliest date known for certain in Indian history is the invasion of Alexander in 326 BC...' and 'The chronology has been built up form the identification of Sandracrottus of Greek writers with Chandragupta Maurya... yet it is said 'In the seventh century BC India was divided into sixteen **Mahajanapada-s...**' as per 'An Historical Atlas of Indian Peninsula', Oxford. Peculiarly those sixteen Janapada-s did not contain the names of Yavana, Shaka provinces in atlases.

'The Greeks, evidently descended from tribes who had come westwards from the early home of Indo-Europeans in South-Central-Asia, first settled in the land which we know as Greece about 2000 B.C....' according to The Encyclopaedia of Myths and Legends of All Nations, Kaye & Ward Ltd., London. Their history about Ion, the king of Helice, and his war with Elsenians, the confederacy of Lonia in Asia Minor etc., speaks about their origin and shuffling, i.e., from east to west and again from west to east. It is they who have adopted Vedic Rain-god **Mitra** as their **Mithras** and many a temple was built all over Europe for Mithras. Even Goddess Lakshmi has Her counterpart in Greece 'Pallas Athene' known as early as 2 B.C., and the comedies of Strattis, like Fragmenta Comic of Greece has Indian fables as early as 400 B.C. Hence, if these Theories of Borrowing are negated with the Theories of Commonality, it would suffice to say that Ramayana is antecedent to the settlement of Greeks in Greece itself.

Without lingering on these carbon-testing for the verses of Ramayana that contain Yavana and Shaka named provinces, if the astronomical data available in Ramayana itself is believed, it throws some light on dating. If anybody would care to see the book **Vastav Ramayan**, by Dr.P.V.Vartak, in Marathi, **Vedvidnyana Mandal, Pune**, and a web site is available about this, **Astronomical Dating of the Ramayana** where another

approach can be seen, which just does not revolve around one or two names of places. It is said there; 'Therefore, Ramayana 'must have' occurred 9600 years ago, which is 7600 B.C. approximately...' which again is disputable because this is going against the **Yuga and Kalpa** Theory of Puraana-s, as Ramayana is said to be the legend of **Treta Yuga**.

The provinces Shuurasena, Bharata, Kuru are the downlands of Himalayas. The Kaambhoja is the province northwest to India, where the Russia touches India, as mapped by 'An Historical Atlas of the Indian Peninsula' of Oxford University. Then the Yavana and Shaka should be around there, prior to their migration to the presently known Greece, because Greeks originated from so called 'South-Central-Asia' as called by the historians, and perhaps the historians might be hesitating to call it as 'Himalayan region of India'. They were originally called Ionians, a corrupt or generic name from Indian naming of Yavana or Javana. The word Æoni can be cleaved as a + yoni; [ayogya] yonim gata 'unbefitting, uterus, obtained birth...' 'one who is born to an unbefitting mother... say, a bastard...' That is what Œepus Rex proved later. The ethics of these Yavana and Shaka cultures are clearly explained in **Karna-Shalya samvaada** 'the debate of Karna and Shalya...' in **Karna parva, Maha Bharata**.

The Shakas are again the nomadic tribes inhabiting Central Asia, and they are the Scythes of Greeks and the Indo-Scythians of Ptolemy, inhibited in the Hindu Kush Range of Himalayas. Both of these are categorised under Mleccha people by Ramayana because their ethics do not conform to the Vedic stipulations of living, even though they lived together.

'The Varadas - The Bengali recension has Daradas instead. They are said to be Dards whose name is still retained in modern Durdstan along the course of the Indus, above the Himalayas, just before it descends to India...' Griffith, Ancient Geography.

It may be noticed that Ramayana did not refute any other religion, or sects, or the divergent philosophies of Hinduism itself, but it has agreed that Mleccha-s are there and there is no bother from them. Gods of Ramayana are purely Vedic, unlike the later time, rather modern or artificial literary period's poetry of Kalidasa et al, and their puranic deities like Kali, Uma, and Kumara etc. The literary style of Ramayana is mostly un-Paninian. It has the episodes like **Rama-Jaabaali samvaada**, where Sage Jaabaali being a nihilist starts preaching nihilism to Rama. When this epic could accommodate information about nihilists' preaching nihilism to Rama, it can as well afford a few lines of information about other philosophies, religions, if they were to be there. Then the present day's Unity in Diversity is not apparent and thus it is being assigned to a post-Vedic period, where Veda-s themselves are not written by some good old sages with white beards, sitting under banyan trees, at any one particular time.

Because the ancient history of Greeks came to light firstly, thereby India history is chronicled, and the epic Ramayana is known subsequently, relegating the history of Ramayana later to the Greek's invasion on India, may not be appropriate. History has its own black-ages.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रि चत्वारिंशः सर्गः

Thus, this is the 43rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

Rama gives ring to Hanuma as a memorabilia enabling Seetha to recognise Hanuma without dismay. Sugreeva holds Hanuma's capabilities very high and reposes full confidence in him for locating Seetha. On seeing Sugreeva assigning the task to Hanuma, Rama perceives that Hanuma alone can achieve results and thus hands over his ring to Hanuma. Then Hanuma starts on the expedition with others.

[Verse Locator](#)

विशेषेण तु सुग्रीवो हनूमति अर्थम् उक्तवान् ।
स हि तस्मिन् हरि श्रेष्ठे निश्चितार्थो अर्थ साधने ॥ ४-४४-१

1. sugriivaH = Sugreeva; visheSeNa tu = expressly, on its part; hanuumati = with Hanuma; artham = [this] topic; uktavaan = has broached; saH = he - Sugreeva; artha saadhane = purpose, in achieving; tasmin hari shreSThe = in that, monkey, the best - Hanuma; nishcita arthaH hi = decidedly, determined, indeed.

Sugreeva expressly broached the topic of searching Seetha with Hanuma, as Sugreeva is decidedly determined about Hanuma, because that best one among monkeys, namely Hanuma, alone is decidedly the achiever of purpose. [4-44-1]

By the word visheSeNa it is observed that Sugreeva purposefully instructed Hanuma that Rama is Vishnu's in human form as said at:

vaayu putra samiipam tu gatvaa tam vaakyam abraviit | shR^iNu mat vacanam viira hanumaan
maaruta aatmaja | ayam ikShvaaku daayaado raajaa raamaH prataapavaan | sarva aatmaa sarva lokesho
vishNuH maanuSha ruupa dhR^it | - nR^isimha puraaNa; 'on nearing Air-god's son Sugreeva spoke, 'oh,
Hanuma listen to my saying, he this Rama, the valorous scion of Ikshvaku, is the Cosmic Soul and Vishnu in
human form...' Nrisimha Puraana.

[Verse Locator](#)

अब्रवीत् च हनूमंतम् विक्रंतम् अनिल आत्मजम् ।
सुग्रीवः परम प्रीतः प्रभुः सर्व वन ओकसाम् ॥ ४-४४-२

2. sarva vana okasaam prabhuH = of all, forest, residents - monkeys, king of; sugriivaH = Sugreeva; parama priitaH = well, pleased; vikrantam anila aatmajam = venturesome, to Air-god's, son; hanuumantam = to Hanuma; abraviit ca = spoke to, also.

The king of all the residents of forest Sugreeva is well pleased to pick and choose Hanuma for the purpose, and spoke to the venturesome son of Air-god, Hanuma. [4-44-2]

[Verse Locator](#)

न भूमौ न अंतरिक्षे वा न अंबरे न अमर आलये ।

न अप्सु वा गति संगम् ते पश्यामि हरि पुमाव ॥ ४-४४-३

3. **hari pungava** = oh, monkey, the foremost; **bhuumau te gati sangam** = on earth, to your, transit, impediment; **na pashyaami** = not, I foresee; **antarikSe vaa na** = in wild blue yonder, either, no; **ambare na** = in high skies, no; **amara aalaye na** = in immortals, abode of, no; **apsu vaa na** = in waters, or; no.

"Oh, foremost monkey, Hanuma, I do not foresee any impediment in your transit on land where homogenous enemies will usually obstruct one another, or in high skies where there is no foothold, thus only birds and clouds hover there, or in the wild blue yonder where celestial bodies alone gravitate at random, nor in waters where there is no underwater movement for earthly beings, nor in the heaven, the abodes of immortals, where those immortals will not allow mortals like us to meander as we like. [4-44-3]

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स असुराः सह गंधर्वाः स नाग नर देवताः ।

विदिताः सर्व लोकाः ते स सागर धरा धराः ॥ ४-४४-४

4. **sa asuraaH** = with, demons; **saha gandharvaaH sa naaga nara devataaH** = with, gandharva-s, with, naaga-s, humans, gods; **sa saagara dharaa dharaaH** = with, oceans, earth, sustained by [that are sustained by earth, namely, mountains]; **sarva lokaaH** = all, worlds; **te viditaaH** = to you, known.

"All the worlds that contain demons, gandharva-s, naaga-s, humans, gods, and the oceans and mountains therein are known to you. [4-44-4]

[Verse Locator](#)

गतिः वेगः च तेजः च लाघवम् च महाकपे ।

पितुः ते सदृशम् वीर मारुतस्य महा ओजसः ॥ ४-४४-५

5. **viira** = oh, valiant one; **mahaa kape** = oh, marvellous, monkey; **te gatiH** = your, mobility; **vegaH ca tejaH ca laaghavam ca** = celerity, also, vivacity, also, ability, also; **pituH** = [your] father; **mahaa ojasH** = of marvelling, dynamism; **maarutasya** = of Air-god; **sadR^isham** = identical to.

"With your unusual mobility, unstoppable celerity, unremitting vivacity, and untold ability you are identical to your father Maaruti, the Air-god of marvelling dynamism. [4-44-5]

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तेजसा वा अपि ते भूतम् न समम् भुवि विद्यते ।

तत् यथा लभ्यते सीता तत् त्वम् एव अनुचिंतय ॥ ४-४४-६

6. **tejasaa vaa api** = by radiancy, or, even; **te samam bhuutam** = your, a coequal, being; **bhuvi na vidyate** = on earth, not, evident; **tat** = for that reason; **siitaa yathaa labhyate** = Seetha, as to how, accessible; **tat** = that - process; **tvam eva anucintaya** = you, alone, have to think about.

"Or even by your radiancy none on earth is coming to mind who can be a coequal of yours, thereby you alone shall think about that process as to how to access Seetha. [4-44-6]

[Verse Locator](#)

त्वयि एव हनुमन् अस्ति बलम् बुद्धिः पराक्रमः ।

देश काल अनुवृत्तिः च नयः च नय पण्डित ॥ ४-४४-७

7. **naya paNDita** = in ethics, oh, scholar - ethicist; **hanuman** = oh, Hanuma; **balam buddhiH paraakramaH** = brawniness, astuteness, venturesomeness; **desha kaala anuvR^ittiH ca** = place, time, you conduct yourself - in abidance with; **nayaH ca** = ethicality, also; **tvayi eva asti** = in you, alone, are there.

"Oh, Hanuma, in you alone there are brawniness, astuteness and venturesomeness, and oh, ethicist, you conduct yourself in abidance with time, place and ethicality." Thus Sugreeva said to Hanuma. [4-44-7]

[Verse Locator](#)

ततः कार्य समासंगम् अवगम्य हनूमति ।
विदित्वा हनुमन्तम् च चिन्तयामास राघवः ॥ ४-४४-८

8. **tataH** = then; **raaghavaH** = Raghava; **hanuumati** = in Hanuma; **kaarya** = task's; **sam aasangam [aasan~njana, aasajjana]** = entrustment of - onus of the task; **avagamya** = on cognising; **hanumantam ca viditvaa** = about Hanuma, also, on comprehending; **cintayaamaasa** = started ponderation.

Raghava started ponderation when he is cognisant of the entrustment of the task to Hanuma and on cognising Hanuma as an efficient cause. [4-44-8]

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सर्वथा निश्चित अर्थो अयम् हनूमति हरि ईश्वरः ।
निश्चित अर्थतरः च अपि हनुमान् कार्य साधने ॥ ४-४४-९

9. **ayam** = this [Sugreeva]; **hari iishvaraH** = monkeys, king [Sugreeva]; **sarvathaa** = anyway; **hanuumati** = [reposed] in Hanuma; **nishcita arthaH** = definitive, in resolve; **kaarya saadhane** = task, in achieving; **hanuumaan** = Hanuma; **nishcita artha taraH ca api** = definite, resolute, highly, also, even

"This king of monkeys, Sugreeva, is anyway definitive in his resolve reposed in Hanuma, and Hanuma is definitely resolute in achieving the task. [4-44-9]

[Verse Locator](#)

तत् एवम् प्रस्थितस्य अस्य परिज्ञातस्य कर्मभिः ।
भर्त्रा परिगृहीतस्य ध्रुवः कार्य फलोदयः ॥ ४-४४-१०

10. **tat** = by that reason; **evam prasthitasya** = in this way, who started out - Hanuma; **karmabhiH** = by [his earlier] tasks; **parij~naatasya** = one who is well-known - has good track record; **bhartraa** = by husband [preserver, king]; **pari gR^ihiitasya** = well-received, well chosen one; **asya** = his / of this task; **kaarya phala udayaH** = task, fruit, dawn - fruition of task; **dhruvaH** = is certain.

"By that reason Hanuma must have good track record of the tasks he accomplished earlier, besides, he is specifically chosen by his king. As such, this Hanuma will certainly bring task to fruition.

Or

"This Sugreeva is well-aware of each individual's accomplishments and hence he specifically chose Hanuma, and Hanuma who is now transiting must be individually well-known for accomplishment of any task assigned to him. Hence the fruition of the task is certain." Thus, Rama pondered. [4-44-10]

[Verse Locator](#)

तम् समीक्ष्य महातेजा व्यवसायोत्तरम् हरिम् ।

कृतार्थ इव संहृष्टः प्रहृष्ट इन्द्रिय मानसः ॥ ४-४४-११

11. mahaatejaaH = highly resplendent [Rama]; vyavasaayaat taram = by his endeavours, ablest one; tam harim = at that, monkey - Hanuma; samiikSya = on perusing; prahR^iSTa indriya maanasaH = with gladdened, senses, heart; kR^itaartha iva = archived, purpose, as if; sam hR^iSTaH = highly, delighted - Rama.

On perusing Hanuma who is the ablest one in his endeavours, the highly resplendent Rama is immensely delighted, and his heart and senses are elated as if his purpose has been achieved. [4-44-11]

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ददौ तस्य ततः प्रीतः स्व नामांक उपशोभितम् ।

अंगुलीयम् अभिज्ञानम् राजपुत्र्याः परंतपः ॥ ४-४४-१२

12. tataH = then; parantapaH = enemy-inflamer [Rama]; priitaH = happily; sva naama anka upa shobhitam = his own [Rama's,] with name, sign, shining forth; anguliiyam = ring; raaja putryaaH = for king's daughter - for princess Seetha; abhij~naanam = as a remembrancer; tasya = to him [to Hanuma]; dadau = gave.

Then that enemy-inflamer Rama happily gave his ring that is shining forth with his own name engraved as sign to Hanuma, as a remembrancer for princess Seetha. [4-44-12]

When Rama shed all his regalia while coming to forests how he kept a ring on his finger, and when Angada is there as troop leader why this ring is given to Hanuma - are the debated topics. Please refer to the endnote.

[Verse Locator](#)

अनेन त्वाम् हरिश्रेष्ठ चिह्नेन जनकाअत्मजा ।

मत् सकाशात् अनुप्राप्तम् अनुद्विग्ना अनुपश्यति ॥ ४-४४-१३

13. harishreSTha = oh, best monkey; anena cihnena = by this, emblematic [ring]; janaka aatmajaa = Janaka's, daughter [Seetha]; tvaam = you; mat sakaashaat anupraaptam = from my, proximity, has arrived; an udvignaa = without, apprehension; anupashyati = she identifies.

"By this emblematic ring, oh, best monkey, Janaka's daughter Seetha identifies you to have reached her from my proximity, without apprehension. [4-44-13]

[Verse Locator](#)

व्यवसायः च ते वीर सत्त्व युक्तः च विक्रमः ।

सुग्रीवस्य च संदेशः सिद्धिम् कथयति इव मे ॥ ४-४४-१४

14. viira = oh, brave one; vyavasaayaH = enthusiasm; sattva yuktaH vikramaH ca = vital-force, combined with, venturesomeness, also; sugriivasya sandeshaH ca = Sugreeva's, message, also; me siddhim = to me, achievement; kathayati iva = heralding, as if.

"Oh, brave one, your enthusiasm, vital-force combined with your venturesomeness, and also the message of Sugreeva to you, are as if heralding achievement to me." Thus, Rama spoke to Hanuma while giving his ring. [4-44-14]

[Verse Locator](#)

स तत् गृह्य हरिश्रेष्ठः स्थाप्य मूर्ध्नि कृताञ्जलिः ।

वन्दित्वा चरणौ चैव प्रस्थितः प्लवगर्षभः ॥ ४-४४-१५

15. **plavagarSabhaH** = monkey, foremost one; **saH harishreSThaH** = he that, monkey, noteworthy one - Hanuma; **tat gR^ihya** = that [ring,] on taking; **muurdhni sthaapya** = on head, placing it; **kR^ita anjaliH** = making, palm-fold; **caraNau caiva vanditvaa** = at two feet, having revered - Rama; **prasthitaH** = started off.

On taking the ring that foremost monkey Hanuma kept it on his own head, and making palm-fold he revered the feet of Rama, and then that noteworthy monkey started off. [4-44-15]

[Verse Locator](#)

स तत् प्रकर्षन् हरिणाम् महत् बलम्
 बभूव वीरः पवनात्मजः कपिः ।
 गत अंबुदे व्योम्नि विशुद्ध मण्डलः
 शशी इव नक्षत्र गणोपशोभितः ॥ ४-४४-१६

16. **hariNaam mahat tat balam** = of monkeys, massive, that, force; **prakarSan** = dragging along - like a dragoon without coercion - leading monkey; **viiraH** = brave one; **pavana aatmajaH saH kapiH** = Air-god's, son, he, that monkey - Hanuma; **gata ambude vyomni** = gone, clouds, on sky - on a cloudless sky; **vi shuddha maNDalaH** = with very, clear, sphere; **nakSatra gaNa upashobhitaH** = stars, with clusters, brightened by; **shashii iva** = moon, like; **babhuuva** = he became - appeared to be.

That brave monkey-son of Air-god leapt to sky along with that massive force of monkeys as if he is hauling them up, and he who is brightened by monkeys around him on the skyscape appeared like the moon in a very clear lunar sphere on a cloudless sky brightened by clusters of stars around. [4-44-16]

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अतिबल बलम् आश्रितः तव अहम्
 हरि वर विक्रम विक्रमैः अनल्पैः ।
 पवन सुत यथा अधिगम्यते सा
 जनक सुता हनुमन् तथा कुरुष्व ॥ ४-४४-१७

17. **ati bala** = oh, highly, powerful one [Hanuma]; **hari vara vikrama** = monkey, the best, venturesome one [or, lion, the best, charging, i.e., a best lion charging - this synonym of hari as lion is not taken here]; **pavana suta** = oh, Air-god's, son; **hanuman** = oh, Hanumaan; **aham tava balam aashritaH** = I [Rama,] on your, vivacity, relying upon; **an alpaiH** = not, with inconsequential; **vikramaiH** = by adventures; **saa janaka sutaa** = she, that Janaka's, daughter; **yathaa adhigamyate** = as to how, she can be accessed; **tathaa kuruSva** = in that way, you do - you make happen.

"Oh, highly powerful Hanuma, I rely upon your vivacity, being the best venturesome monkey, oh, son of Air-god, showing your adventures that are not inconsequential you make happen as to how access can be gained to Janaka's daughter, Seetha." Thus, Rama shouted at Hanuma flying in the sky. [4-44-17]

Rama's Ring

The ring of Rama assumes a great importance in the course of Ramayana. Though Valmiki says nothing extraordinary, commentators attach many good reasons and attributes to this episode. After the two foots of verse 4-4-12 the following foot is traditionally read, in affection.

suvarNasya su varNasya su-varnasya a~Nguliiyakam

That is to say **suvarNasya** 'golden ring...' **su varNasya** 'greatly glittering...' **su-varNasya** 'good lettered...' 'That ring is golden, that too highly glittering, [rather high in carats, maybe 48 carats,] and has very good letters

on it...' That ring has one jewel on upper side and two jewels below that. The upper jewel has a carving of the letter **shri** and lower two **raa**, **ma...** so goes the tradition.

When Rama abdicated everything and no other jewellery is evident on his body, though his bow and arrows have golden finishing, then why this lone ring is still there with him - is the debatable question. This indicates the custom of exchanging rings in marriage. This is the ring got prepared by Seetha in her kingdom Mithila and she herself put it on Rama's finger in their marriage as **vara varaNa** 'selecting the wooer...' When Hanuma gives this ring to Seetha in Sundara Kanda the reaction of Seetha is: **gR^ihiitvaa prekShamaaNaa saa bhartR^i kara vibhuuShaNam** | 'on taking the adornment of her husband's hand she looked at it...' at 5-36-4.

This ring to men is almost like the **mangala suutra** 'the sacred marriage-time pendant of Hindu ladies. Thus, none can ask a man to remove his wedding ring as long as his wife is alive and attached.

Next, 'in giving such ring to Hanuma, bypassing the troop leader Angada, Rama slighted the imperial protocol...' and 'Sugreeva being a king why eulogise Hanuma this much, a simple minister? Is it to deify Hanuma? This is another objection. For this Dharmaakuutam gives a vivid and extensive commentary, saying it is not at all a violation of protocol. The objection is:

na anvatra yuvaraaje bala adhyakShe a~Ngade sati hanumataH svatantratayaa puraskaaraH abij~naana pradanaadikam ca anucitam-'when prince regent Angada is there, entrusting some work to Hanuma independently, that too after eulogising him, is unbecoming...' This is countered by the commentator saying that:

evam ca avishvasaniyam angadam apahaaya vishvasaniyo hanumati bishShyua puraskaaraadikam yuktam eva |-'still Angada has not gained the confidence of the king, though he is anointed as prince regent, thus entrusting a piece of work to Hanuma by Sugreeva is reasonable...' Then the counter-question is 'why Angada is anointed as prince regent, at all...' for this it is said:

tathaa ca angadasya j~naatitvaat avishvasaniyatvaat aparityaagena rakShaNiiyatvaadviniitam vidhaaya yauva raajye abhiShecaniiyatvaat ca rakShaNa yauvaraajya abhiShecana kaarya niyojanaadikam - mantiNaH ca hanumataH sakala kaaryeShu vishvasaniiyasya svaatnatreNa puraskaaraadikam yuktam eva | 'a blood relation is to be anointed as a prince regent to look after the affairs of the kingdom, and here too, Angada is nominated as the troop leader of the expedition to look after the safety of this particular troop, and it does not preclude the king to entrust certain work to some of his true believable adherents...' This being so, Angada also expresses his resentment against Sugreeva and openly criticises Sugreeva at the end of this canto on similar lines, when they are unable to leap the ocean.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुः चत्वारिंशः सर्गः

Thus, this is the 44th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 45 Verses converted to UTF-8, Nov 09

Introduction

The war cries of monkey soldiers in their enthusiasm to conquer Ravana are uttered in the audience of Sugreeva, when all of them started to their designated directions. This suggests the **sugriiva aaj~na** 'the inviolable order of Sugreeva.'

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सर्वाः च आहूय सुग्रीवः प्लवगान् प्लवगर्षभः ।
समस्तान् च अब्रवीत् राजा राम कार्यार्थं सिद्धये ॥ ४-४५-१
एवम् एतत् विचेतव्यम् भवद्भिः वानरोत्तमैः ।

1, 2a. **plavaga rSabhaH** = of fly-jumper, the best one; **raajaa sugriivaH** = king [of monkeys,] Sugreeva; **sarvaaH plavagaan aahuuya** = all of them, fly-jumpers, calling forth; **raama kaarya artha siddhaye** = Rama's, task, purpose, to achieve; **samastaan** = to all of them; **abraviit** = spoke to; **vaanara uttamaiH** = vanara-s, best ones; **bhavadbhiH** = by you; **evam etat** = in this way [as I detailed,] all this [earth]; **vicetavyam** = shall be searched.

On calling forth all the fly-jumpers for achieving the purpose of Rama's task the best fly-jumper and the king of monkeys Sugreeva spoke to all of them, "oh, best vanara-s, you shall search all of this earth as I have detailed." Sugreeva said so to all monkeys. [4-45-1, 2a]

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तत् उग्र शासनम् भर्तुर् विज्ञाय हरि पुंगवाः ॥ ४-४५-२
शलभा इव संछाद्य मेदिनीम् संप्रतस्थिरे ।

2, 3a. **hari pungavaaH** = monkey, best ones; **bhartuH** = of husband [king of vanara-s]; **tat ugra shaasanam** = that, arduous, order; **vij~naaya** = on understanding; **mediniim shalabhaaH iva** = earth, grasshoppers, as with; **samChaadya** = covering over; **sam pra tasthire** = well started out.

Understanding that arduous order of the king of monkeys Sugreeva those best monkeys started out covering the earth like grasshoppers. [4-45-2, 3a]

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रामः प्रस्रवणे तस्मिन् न्यवसत् सह लक्ष्मणः ॥ ४-४५-३
प्रतीक्षमाणः तम् मासम् यः सीता अधिगमे कृतः ।

3b, 4a. **raamaH** = Rama; **saha lakSmaNaH** = with, Lakshmana; **yaH siitaa adhigame kR^itaH** = which, for Seetha's, reaching out, made - marked for locating Seetha; **tam maasam** = that, month; **prati iikSamaaNaH** = forward, looking to; **tasmin prasravaNe nyavasat** = on that, Prasrvana [mountain,] he dwelled - remained.

Rama remained on that Mt. Prasravana along with Lakshmana looking forward to that month which is marked for locating Seetha. [4-45-3b, 4a]

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उत्तराम् तु दिशम् रम्याम् गिरि राज समावृताम् ॥ ४-४५-४
प्रतस्थे सहसा वीरो हरिः शतबलिः तदा ।

4b, 5a. tadaa = then; shatabaliH viiraH hariH = Shatabali, brave, monkey; giri raaja sam aavR^itaam = by mountain, king - Himalayas, encompassed by; ramyaam uttaraam disham = to beautiful, northern, direction; sahasaa pratasthe = swiftly, transited.

Then the brave monkey Shatabali swiftly started towards the beautiful northern quarter that is encompassed by the king of mountains, namely Himavanta. [4-45-4b, 5a]

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पूर्वाम् दिशम् प्रति ययौ विनतो हरि यूथपः ॥ ४-४५-५
तारा अंगदादि सहितः प्लवगः पवनात्मजः ।
अगस्त्य चरिताम् आशाम् दक्षिणाम् हरि यूथपः ॥ ४-४५-६

5b, 6. hari yuuthapaH vinataH = monkey, troop-commander, Vinata; puurvaam disham prati yayau = to eastern, direction, towards, journeyed; hari yuuthapaH = monkey, leader; pavana aatmajaH = Air-god's, son; plavagaH = fly-jumper - Hanuma; taaraa angada aadi sahitaH = Tara, Angada, others, along with; agastya caritaam = by Agastya, trodden; dakSiNaam aashaam = direction, southerly; [yayau = travelled to.

The monkey-troop commander Vinata journeyed towards the eastern direction, and the fly-jumper, leader of monkeys and Air-god's son Hanuma travelled towards southerly quarter that is once trodden by Sage Agastya, along with Lt. Tara, Prince-regent Angada, and others. [4-45-5b, 6]

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पश्चिमाम् तु दिशम् घोरात् सुषेणः प्लवगेश्वरः ।
प्रतस्थे हरि शार्दूलो दिशम् वरुण पालिताम् ॥ ४-४५-७

7. plavaga iishvaraH = fly-jumper's, commander; hari shaarduulaH = monkey, tigerly one; suSeNaH = Sushena; varuNa paalitaam disham = by Rain-god, ruled, direction; ghoraam pashcimaam disham = horrifying, western, direction; pratasthe = started out.

The commander of fly-jumpers and a tigerly monkey Sushena started out towards the horrifying western direction that is ruled by Varuna, the Rain-god. [4-45-7]

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ततः सर्वा दिशो राजा चोदयित्वा यथा तथम् ।
कपि सेना पतीन् वीरो मुमोद सुखितः सुखम् ॥ ४-४५-८

8. tataH = latter; viiraH raajaa = valorous, king - Sugreeva; kapi senaa patiin = monkey, army, commanders; yathaa tatham = according to their capabilities; sarvaa dishaH codayitvaa = to all, directions, having sent; sukhitaH = is contented; sukham mumoda = contentedly [to his heart's content,] gladdened.

Then on disposing the commanders of monkey army to all directions according to their capabilities, that valorous king Sugreeva who is contented earlier by way of gaining his kingdom through Rama, is now gladdened to his heart's content for sending monkey troops to all directions as a requital to Rama's help. [4-45-8]

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एवम् संचोदिताः सर्वे राज्ञा वानर यूथपाः ।

स्वाम् स्वाम् दिशम् अभिप्रेत्य त्वरिताः संप्रतस्थिरे ॥ ४-४५-९

9. raaj~naa evam sam coditaaH = by king [Sugreeva,] in this way, who are sent; sarve vaanara yuuthapaaH = all of the, vanara, lieutenants; svaam svaam disham = his own, his own, direction; abhi pretya = readying to go; tvaritaaH sampratasthire = expeditiously, started out.

In this way when despatched by their king Sugreeva all the vanara lieutenants expeditiously started towards one's own direction. [4-45-9]

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नदन्तः च उन्नदन्तः च गर्जन्तः च प्लवंगमाः ।

क्ष्वेलन्तो धावमानाः च विनदन्तो महाबलाः ॥ ४-४५-१०

10. mahaabalaaH plavan gamaaH = great mighty, fly-jumpers; nadantaH ca = bawling, also; ud nadantaH ca = highly, blaring, also; garjantaH ca = thundering, also; kSvelantaH [or, kshhveDantaH] = roaring like lions; vi [vicitra naada] nadantaH = oddly, bellowing; dhaava maanaaH = they started to dash off.

When those great mighty fly-jumpers have started to dash off some are bawling, some highly blaring, some more thundering, and some more oddly bellowing, while some more are roaring like lions. [4-45-10]

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एवम् संचोदिताः सर्वे राज्ञा वानर यूथपाः ।

आनयिष्यामहे सीताम् हनिष्यामः च रावणम् ॥ ४-४५-११

11. raaj~naa = by king - Sugreeva; evam samcoditaaH = this way, well-motivated; sarve vaanara yuuthapaaH = all of the, vanara, lieutenants; aanayiSyaamahe siitaam = we will lead forth, Seetha; raavaNam haniSyaamaH ca = Ravana, we wish to kill, also; [vacanam uucuH ca = words, boasted, also.]

Well-motivated this way by the king Sugreeva those vanara lieutenants put their fortitude into boastful words and said, "we lead forth Seetha, we wish to kill Ravana." [4-45-11]

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अहम् एको वधिष्यामि प्राप्तम् रावणम् आहवे ।

ततः च उन्मथ्य सहसा हरिष्ये जनक आत्मजाम् ॥ ४-४५-१२

12. aham ekaH = I, single-handedly; aahave praaptam raavaNam = on battlefield, chanced, vadhiSyaami = I wish to kill; tataH ca = then, also; unmathya = on drubbing; [itara raakshasaan = other, demons]; sahasaa janaka aatmajaam aahariSye = quickly, daughter, Seetha, I bring back.

"I will kill Ravana single-handedly if he chances on battlefield, and then on drubbing the other demons I will quickly bring back Janaka's daughter, Seetha." Another monkey soldier said so. [4-45-12]

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वेपमानम् श्रमेण अद्य भवद्भिः स्थायताम् इति ।

एक एव आहरिष्यामि पातालात् अपि जानकीम् ॥ ४-४५-१३

13. vepamaanam shrameNa adya = shivering [Seetha,] by enervation; jaanakiim = Janaki; paataalaat api = from netherworld, even; eka eva = by myself; aahariSyaami = I will

bring back; **adya** = now; **bhavadbhiH sthiyataam** = by you [monkey colleagues,] stay back; **iti** = thus - one more monkey said.

"I alone will bring back Janaki even from netherworlds, who might be shivering owing to enervation, and you my monkey-soldier colleagues, you all may stay behind now." Thus another monkey-hero said. [4-45-13]

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विधमिष्यामि अहम् वृक्षान् दारयिष्यामि अहम् गिरीन् ।
धरणीम् दारयिष्यामि क्षोभयिष्यामि सागरान् ॥ ४-४५-१४

14. **aham** = I will; **vR^ikSaan** = trees; **vidhamiSyaami** [**vi dham iSyaami**] = can completely, shatter; **aham giriin daara yiSyaami** = I will, mountains, shred; **dharaNiim daarayiSyaami** = earth, I wish to split; **saagaraan kSobha yiSyaami** = oceans, I wish to storm.

"I will completely shatter the trees, shred the mountains, split the earth and storm the oceans." Thus another monkey gave war cry. [4-45-14]

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अहम् योजन संख्यायाः प्लविता न अत्र संशयः ।
शतम् योजन संख्यायाः शतम् समधिकम् हि अहम् ॥ ४-४५-१५

15. **aham yojana sankhyaayaaH shatam** = I will, yojana numbers, a hundred, - hundred yojana-s in number; **plavitaa atra na sanshayaH** = can fly-jump, there is, no, doubt; **aham** = I; [**plavitaa** = can leap]; **shatam yojana sankhyaayaaH** = hundred, yojana, in number; **sam adhikam** = even, more; **hi** = for sure; [I will fly-jump.]

"I can fly-jump a hundred yojana-s, undoubtedly," said one monkey while the other said, "I can jump even more than a hundred yojana-s, for sure." [4-45-15]

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भू तले सागरे वा अपि शैलेषु च वनेषु च ।
पातालस्य अपि वा मध्ये न मम आच्छिद्यते गतिः ॥ ४-४५-१६

16. **bhuu tale** = on earth's, plane; **saagare vaa api** = in ocean, or, even; **shaileSu ca vaneSu ca** = in mountains, also, in forests, also; **paataalasya api vaa madhye** = in netherworld, even, or, in the core of; **mama gatiH** = my, transit; **na aacChidyate** = not, thwarted.

"My transit cannot be thwarted either on the plane of earth, or in the ocean, or on mountains or in forests, or in the netherworld, or in its core." This is the slogan of another monkey-warrior. [4-45-16]

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इति एकैकः तदा तत्र वानरा बल दर्पिताः ।
ऊचुः च वचनम् तस्य हरि राजस्य सन्निधौ ॥ ४-४५-१७

17. **tadaa** = then; **vaanaraa** = vanara-s; **bala darpitaH** = by might, in proper pride; **tatra** = there; **tasya hari raajasya sannidhau** = that, monkey, king's, in audience; **eka ekaH** = one by one; **iti** = in this way; **vacanam uucuH** = words [war whoops,] uttered - and departed.

Thus each individual vanara gave war-whoops with the proper proud of his might in the audience of monkeys king Sugreeva and departed. [4-45-17]

Thus, this is the 45th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 46 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva's knowledge of physical world is acquired when Vali put him to flight. Rama enquires with Sugreeva as to how Sugreeva has many details of lands, countries, rivers, and mountains. In reply, Sugreeva says that when repulsed by Vali he was on the run to pillar to post, until he finally settled on Mt. Rishyamuka. During such a plighted flight, Sugreeva says, he acquired a direct and personal knowledge of earth.

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गतेषु वानरेन्द्रेषु रामः सुग्रीवम् अब्रवीत् ।
कथम् भवान् विजानीते सर्वम् वै मण्डलम् भुवः ॥ ४-४६-१

1. **vaanara indreSu gateSu** = monkey-troop, chiefs of, when gone; **raamaH sugriivam abraviit** = Rama, to Sugreeva, spoke; **bhavaan** = you; **bhuvaH sarvam maNDalam** = of earth, in entirety, globe; **katham vi jaaniite vai** = how, very-well know, indeed.

When the chiefs of monkey-troops are on their way Rama spoke to Sugreeva, "Indeed, how do you know very-well about the globe of earth in its entirety?" [4-46-1]

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सुग्रीवः च ततो रामम् उवाच प्रणत आत्मवान् ।
श्रूयताम् सर्वम् आख्यास्ये विस्तरेण वचो मम ॥ ४-४६-२

2. **tataH** = then; **sugriivaH praNata aatmavaan** = Sugreeva, bowing down, himself; **raamam uvaaca** = to Rama, spoke; **sarvam vistareNa aakhyaasye** = all, vividly, I will narrate; **mama vacaH shruuyataam** = my, words, may be heard.

Then Sugreeva bowing down before Rama said, "I will narrate all vividly, and let my words be heard." [4-46-2]

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यदा तु दुंदुभिम् नाम दानवम् महिष आकृतिम् ।
परिकालयते वाली मलयम् प्रति पर्वतम् ॥ ४-४६-३
तदा विवेश महिषो मलयस्य गुहाम् प्रति ।
विवेश वाली तत्र अपि मलयम् तत् जिघांसया ॥ ४-४६-४

3. **vaalii** = Vali; **mahiSa aakR^itim** = in buffalo's, shape; **dundubhim naama** = Dundubhi [Dundubhi's son Maayaavi,] named; **daanavam** = demon; **yadaa** = when; **malayam parvatam prati** = Mt. Malaya, mountain, towards; **parikaalayate** = repulsed; **tadaa mahiSaH** = then, buffalo-demon; **malayasya guhaam prati vivesha** = Mt. Malaya's, cave, towards [into,]

entered; **vaalii** = Vali; **tat jighaamsayaa** = that [buffalo,] wishing to kill; **tatra api malayam vivesha** = even, there, Mt. Malaya's [cave,] entered.

"When Vali repulsed the buffalo-shaped demon Dundubhi towards Malaya mountain, then that buffalo entered the cave of Mt. Malaya, and even Vali entered therein wishing to kill that buffalo. [4-46-3, 4]

This buffalo-demon Dundubhi was killed by Vali in Kishkindha and its carcass was hurled into the precincts of Sage Matanga's hermitage. While that demon was killed there, Sugreeva is now telling that this demon was killed in a cave. The demon killed in cave was Maayaavi, as said in Ch. 9 of this canto. Maayaavi and Dundubhi are brothers and sons of Maya. Maheshvara Tiirtha says because Dundubhi is the son of buffalo-demon Maya, i.e., Dundubhi Sr., thus he can be called as Dundubhi. And Govindaraja says:

dundubheH puurvajaH agrajaH sutaH mayasya iti seShaH vakShyatu utara kaaNDe mayaH - maayaavii prathamaH staat dundubhiH tat anantaram iti... 'Maayaavi is the first son and the second one is Dundubhi- as said by Maya in Uttara Kanda...' Then it is assumed that both Maayaavi and Dundubhi have come in the first instance for a fight with Vali. But on seeing Vali and Sugreeva, Dundubhi might have entered into the cave with Maayaavi and somehow escaped from there, and thus only Maayaavi is killed by Vali. Later Dundubhi came at the gate of Kishkindha and was killed by Vali. Hence, Sugreeva's referring to Dundubhi here includes both Maayaavi and Dundubhi.

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ततो अहम् तत्र निक्षिप्तो गुहा द्वारि विनीतवत् ।
न च निष्क्रमते वाली तदा संवत्सरे गते ॥ ४-४६-५

5. **tataH** = then; **viniitavat** = as an amenable [brother]; **aham tatra guhaa dvaari** = I, there, at cave's, mouth; **nikSiptaH** = I was kept at [by Vali]; **tadaa samvatsare gate** = then, a year, lapsed; **vaalii na niS kramate** = Vali, not, out, coming - exiting from cave.

"Vali then kept me at the mouth of the cave as I was an amenable brother, but Vali did not exit from cave even after one full year. [4-46-5]

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ततः क्षतज वेगेन आपुपूरे तदा बिलम् ।
तत् अहम् विस्मितो दृष्ट्वा भ्रातुः शोक विष अर्दितः ॥ ४-४६-६

6. **tataH** = then; **bilam** = cavity; **kSata ja** = from gash, that emerges - blood; **vegena** = by its rush; **aapu puure** = fully filled; **tadaa aham tat dR^iSTvaa** = ten, I, that, having seen; **vismitaH** = dumbfounded; **bhraatuH shoka viSa arditaH** = for brother's [loss,] anguish, by venom, I was agonised.

"I was dumbfounded to see that cave is then fully filled with blood, and then a venom like anguish called the loss of my brother agonised me. [4-46-6]

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अथ अहम् गत बुद्धिः तु सुव्यक्तम् निहतो गुरुः ।
शिला पर्वत संकाशा बिल द्वारि मया कृता ॥ ४-४६-७
अशक्नुवन् निष्क्रमितुम् महिषो विनशिष्यति ।

7, 8a. **atha** = then; **guruH** = brother; **su vyaktam nihataH** = very, clearly [unmistakably,] killed; thus; **aham gata buddhiH tu** = I, acquired, mind [concluded,] on my part; **mahiSaH** = buffalo; **niS kramitum** = out, to go - to exit; **a shaknuvan** = not, possible; **vi nashiSyati** = completely, gets destroyed [in cave]; thinking so; **mayaa** = by me; **parvata sankashaa shilaa** = mountain, similar, boulder; **bila dvaari kR^itaa** = cavity, in mouth, made [fixed];

"Then I concluded that 'my brother is unmistakably killed,' and then I fixed a mountain similar boulder in the mouth of that cavity with a thinking that it will be impossible for that

ततो अहम् आगाम् किष्किंधाम् निराशः तस्य जीविते ॥ ४-४६-८
राज्यम् च सुमहत् प्राप्य ताराम् च रुमया सह ।
मित्रैः च सहितः तत्र वसामि विगत ज्वरः ॥ ४-४६-९

8b, 9. tataH = then; aham = I; tasya jiivite = in his [Vali's,] aliveness; nir aashaH = without, hope; kiSkindhaam aagaam = to Kishkindha, I came; su mahat raajyam ca = very magnificent, kingdom, also; rumayaa saha taaraam ca = Ruma, along with Lady Tara, also; praapya = on getting; mitraiH sahitaH ca = friends, along with, also; vigata jvaraH = without, febrility [disquiet, owing to brother's loss, i.e., peaceably]; tatra vasaami = there [in Kishkindha,] I was staying.

"Unhopeful of Vali's aliveness then I arrived in Kishkindha, and on getting the very magnificent kingdom of Kishkindha, and also Ruma along with Tara, I was peaceably staying there with friends. [4-46-8, 9]

आजगाम ततो वाली हत्वा तम् दानवर्षभः ।
ततो अहम् अददाम् राज्यम् गौरवात् भय यंत्रितः ॥ ४-४६-१०

10. tataH = then; tam daanava R^iSabhaH [R^iSabham] hatvaa = him, demon, great one, on killing; vaalii aajagaama = Vali, came back; tataH aham = then, I; bhaya yantritaH = by fear, spellbound; gauravaat raajyam adadaam = owing to deference, kingdom, gave back.

"Vali then came back to Kishkindha on killing that great demon, and then I was spellbound in fear of Vali's killing me, and I gave back the kingdom to Vali owing to my deference to him. [4-46-10]

स माम् जिघांसुः दुष्टात्मा वाली प्रव्यथित इन्द्रियः ।
परिकालयते क्रोधात् धावंतम् सचिवैः सह ॥ ४-४६-११

11. duSTa aatmaa saH vaalii = evil, minded one, he that, Vali; pra vyathita indriyaH = highly, perturbed, at senses; sacivaiH saha maam dhaavantam = ministers, along with, me, while I was running away; jighaansuH = wishing to kill - me; krodhaat pari kaalayate = furiously, further repulsed.

"That evil-minded Vali becoming highly perturbed at his senses furiously repulsed me further and further away, even though I was running away from him with my ministers, as he wished to kill me. [4-46-11]

ततो अहम् वालिना तेन सानुबन्धः प्रधावितः ।
नदीः च विविधाः पश्यन् वनानि नगराणि च ॥ ४-४६-१२

12. tataH = then; tena vaalinaa anubandhaH = by him, by Vali, pursued - chased; saH aham = such as I was; vividhaaH = diverse; nadiiH vanaani nagaraaNi ca = rivers, forest, cities, also; pashyan = on seeing; pra dhaavitaH = rapidly, made to run away - chased away.

"Such as I was, who is repulsed by Vali, I was made to run away rapidly, and during that fleeing I went on seeing diverse rivers, forests and cities. [4-46-12]

आदर्श तल संकाशा ततो वै पृथिवी मया ।

अलात चक्र प्रतिमा दृष्टा गोष्पदवत् तदा - कृता ॥ ४-४६-१३

13. tataH = then; mayaa = by me; pR^ithivii = earth; aadarsha tala sankaaashaa = mirror's, surface [reflection on the surface of a mirror,] like; alaata cakra pratimaa = fireball, circle, akin to; dR^iSTaa = seen [by me]; tadaa goSpadavat [kR^itaa] vai = then, analogous to cow-hoof-print, [made as,] indeed.

"I have then really seen the earth as in the reflection on the surface of a mirror, where the mirror shows all the objects in exactness, and the earth is like the circle of a fireball, where it is encircled with fire-like reddish, brownish, ochreish minerals and ores, and it appeared to me in my high flight like a cow-hoof-print in the mirror, called my perception. [4-46-13]

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पूर्वम् दिशाम् ततो गत्वा पश्यामि विविधान् द्रुमान् ।

पर्वतान् स दरीन् रम्यान् सरांसि विविधानि च ॥ ४-४६-१४

14. tataH = then; puurvam dishaam gatvaa = eastern, to direction, on going; vividhaan drumaan = various, trees; sa dariin ramyaan parvataan = with, caves, enchanting, mountains; vividhaani saraamsi ca = numerous, lakes, also; pashyaami = I saw.

"Then on going to eastern direction I saw various trees, enchanting mountains with caves, and also numerous lakes. [4-46-14]

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उदयम् तत्र पश्यामि पर्वतम् धातु मण्डितम् ।

क्षीरोदम् सागरम् चैव नित्यम् अप्सर आलयम् ॥ ४-४६-१५

15. tatra = there; dhaatu maNDitam = with ores, wreathed in; udayam parvatam = Udaya - Sun-Rise, mountain; nityam apsara aalayam = forever, apsara-s, an abode of; kshiira udam saagaram caiva = Milk Water, oceans, also thus; pashyaami = I saw.

"There I saw the mountain wreathed in with ores, namely Mt. Udaya, the Sun-Rise, and I have also seen the Milk Water Oceans which is forever an abode for apsara-s. [4-46-15]

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परिकाल्यमानः तदा वालिना अभिद्रुतः हि अहम् ।

पुनः आवृत्य सहसा प्रस्थितो अहम् तदा विभो ॥ ४-४६-१६

16. vibho = oh, lord Rama; vaalinaa parikaalyamaanaH = by Vali, being repulsed; aham tadaa abhidrutaH = I was, then, fleeing speedily; tadaa = then; punaH aavR^itya = again, returned; aham = I; sahasaa = quickly; vaalinaa [punaH] prasthitaH = by Vali, [again,] made to travel - chased to flee.

"I fled speedily when Vali repulsed me, but oh, lord Rama, when I returned he again made me to flee forthwith. [4-46-16]

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दिशः तस्याः ततो भूयः प्रस्थितो दक्षिणम् दिशम् ।

विन्ध्य पादप संकीर्णम् चन्दन द्रुम शोभिताम् ॥ ४-४६-१७

17. tataH = then; tasyaaH dishaH bhuuyaH = from that [east,] direction, again; vindhya paadapa samkiirNaam = [both] Vindhya Range mountains, trees, thick with; candana druma shobhitaam = with sandalwood, trees, enriched; dakshiNam disham prasthitaH = to southern, direction, I was fled.

"Then from that eastern direction I fled to southern direction, which is thick with Vindhya Range mountains and diverse trees, especially with sandalwood trees. [4-46-17]

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द्रुम शैल अन्तरे पश्यन् भूयो दक्षिणतो अपराअम् ।
अपराम् च दिशम् प्राप्तो वालिना समभिद्रुतः ॥ ४-४६-१८

18. **druma shaila antare** = trees, mountains, in interiors; **dakshiNataH aparaaam** = from south, another [direction]; **pashyan** = while I was seeing; **bhuuyaH vaalinaa samabhidrutaH** = again, by Vali, made to run; **[samabhidrutaH** = having fled]; **aparaam disham praaptaH** = western, direction, I reached. [Here aparaaam means doubly 1. another, 2. west quarter.]

"While I was seeing the interiors of forest and mountains again I was made to run by Vali, who was setting upon me from within the interiors of those forests and mountains, and then I reached the western direction. [4-46-18]

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स पश्यन् विविधान् देशान् अस्तम् च गिरि सत्तमम् ।
प्राप्य च अस्तम् गिरि श्रेष्ठम् उत्तरम् संप्रधावितः ॥ ४-४६-१९

19. **saH** = such as I was; **vividhaan deshaan** = diverse, countries; **giri sattamam** = mountain, best one; **astam ca** = Asta, Dusk, also, [Astagiri, Mt. Dusk]; **pashyan** = on seeing; **giri shreSTham astam ca** = mountain, excellent one, Mt. Dusk, also; **praapya** = on reaching; **uttaram** = to north; **sam pra dhaavitaH** = very, much [by a long way,] ran [took to my heels.]

"Such as I was, on seeing diverse cities and the best mountain Astagiri, Mt. Dusk, I reached that excellent Mt. Dusk also, and since Vali is at my heel, I took to my heels, by a long way to north. [4-46-19]

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हिमवंतम् च मेरुम् च समुद्रम् च तथा उत्तरम् ।
यदा न विन्दे शरणम् वालिना समभिद्रुतः ॥ ४-४६-२०
ततो माम् बुद्धि संपन्नो हनुमान् वाक्यम् अब्रवीत् ।

20. **himavantam ca merum ca** = Himalayas, also, Meru, also; **tathaa** = likewise; **uttaram samudram ca** = to northern, ocean, also; I ran towards; **vaalinaa sam abhi drutaH** = by Vali, driven back [even from north]; **yadaa** = when; **sharaNam** = shelter [or clemency from Vali, or, foothold on earth;] **na vinde** = not, known - I could not see, or get; **tataH** = then; **buddhi sampannaH hanumaan** = wisdom, his prosperity, Hanuma; **maam vaakyam abraviit** = to me, word, said.

"Even at Himalayas, Mt. Meru, like that at the Northern Ocean, Vali drove me back, and when the clemency from Vali, or a shelter, or even a foothold on earth was indeterminable, then Hanuma, whose prosperity is his wisdom, said a word to me. [4-46-20, 21a]

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इदानीम् मे स्मृतम् राजन् यथा वाली हरीश्वरः ॥ ४-४६-२१
मतंगेन तदा शप्तो हि अस्मिन् आश्रम मण्डले ।
प्रविशेत् यदि वै वाली मूर्धा अस्य शतधा भवेत् ॥ ४-४६-२२
तत्र वासः सुखो अस्माकम् निर्ऽद्विग्नो भविष्यति ।

21b, 22, 23a. **raajan** = oh, king Sugreeva; **hari iishvaraH vaalii** = monkeys, king, Vali; **tadaa** = at that time; **matangena yathaa shaptaH hi** = by Sage Matanga, as to how, cursed,

indeed; [tat = that topic], me idaaniim smR^itam = to me, now, came to remembrance; vaalii asmin aashrama maNDale = Vali, in that [Matanga's,] hermitage, in fringes; pravishet yadi vai = enters, if, really; asya muurdhaa shatadhaa bhavet = his [Vali's,] head, in hundred ways, becomes [splinters - Vali's head gets splintered]; tatra asmaakam vaasaH sukhaH = there, for us, dwelling, peaceful; nir udvignaH = without, high tension [imperturbable]; bhaviSyati = it will be.

" 'Oh, king Sugreeva, now I remember how Sage Matanga cursed the king of monkeys Vali at that time. If Vali really enters the fringes of the hermitage of Sage Matanga, Vali's head gets splintered in hundred ways. Hence dwelling in sage Matanga's hermitage will be peaceful and imperturbable for us.' Thus Hanuma spoke to me. [4-46-21b, 22, 23a]

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ततः पर्वतम् आसाद्य ऋश्यमूकम् नृपात्मज ॥ ४-४६-२३

न विवेश तदा वाली मतंगस्य भयात् तदा ।

एवम् मया तदा राजन् प्रत्यक्षम् उपलक्षितम् ।

पृथिवी मण्डलम् सर्वम् गुहाम् अस्मि आगतः ततः ॥ ४-४६-२४

23b, 24. nR^ipaata maja = oh, prince Rama; tataH = then; R^ishyamuukam parvatam aasaadya = Rishyamuka, mountain, on reaching; vaalii = Vali; matangasya bhayaat = of Sage Matanga, fearing from; tadaa na vivesha = then, not, entered - came to mountain; raajan = oh, king Rama; evam = in this way; tadaa = at that time; sarvam pR^ithivii maNDalam = entire, earth, globe; tadaa = in that way; pratyakSam mayaa upalakSitam = apparently, by me, closely seen; tataH = then; guhaam aagataH asmi = to cave, came, I am - I have come to the cave of Rishyamuka.

"Oh, prince Rama, then Vali though reached Mt. Rishyamuka, he did not enter into its precincts at that time fearing Sage Matanga and his curse, oh, king Rama, thus this globe of earth is apparently and closely sighted by me in its entirety, and then I came into the cave of Rishyamuka and did not stir out." So said Sugreeva to Rama. [4-46-23b, 24]

Why Praise Globe

This and last few chapters that describe the topography and geography of earth may seem redundant or a wasteful narration. No purpose is apparently solved in narrating at such a length and in such vividness, when the main purpose is searching Seetha. Sugreeva might have simply said 'go and search everywhere...' This is as inquired by the commentator of Dharmaakuutam.

na anvatra janaka tanaya gaveShaNaaya prasthitaan vaanaraan prati praacyaadi dikShu gavesaNiia pradesha visheShaNaanaam vishiShya kathanam na prayojanavat |

For this it is replied that at the outset of undertaking a high-risk task like the elimination of Ravana, some pious deeds of seeing, hearing, or telling about the pious lands, mountains, rivers, and sages that dwell thereabout, are to be undertaken. A laudatory salutation to Mother Earth is a sacred act. So Sugreeva has earned some merit in eulogising places and sending his troops to all places as a kind of tiirtha yaatra 'a pilgrimage...' as said by the commentator:

saamaanya uktyaa preShaNa sambhavaat iti cet ucyate - prabalatara shatru vadhaaadi mahaa kaaryam saadhayataa prathamataH tasmaat ardha daayakam tapaH caraNa puNya tiirtha kShetra deva brahma raaja R^iShaya samkiirtana shravaNa darshana smaraNaadiShu puNyatameShu yat kimcit kartavyam | sugriiveNa api kimcit puNyam karma kartavyam - puNya desha tiirtha maharShiNaam tat upeta bhuu golasya ca samkiirtana shravaNaadikam prashastam | - This is the same situation when Rama and Lakshmana venerated sapta jana aashrama 'the Seven-Sage's hermitage...' when Sugreeva proceeded with them for attacking Vali, in the second instance, in Kishkindha Ch. 13. Rama was not successful in the first round of attacking Vali, as he venerated none such tutelary in first round.

Thus, this is the 46th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 47 Verses converted to UTF-8, Nov 09

Introduction

Search for Seetha failed in east, north, and west directions. The monkey chiefs who went there have come back to inform that she is not found and they all hoped Hanuma to find her out, because he is pursuing the direction in which Seetha was taken away.

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दर्शनार्थम् तु वैदेह्याः सर्वतः कपि कुंजराः ।
व्यादिष्टाः कपि राजेन यथा उक्तम् जग्मुर् अंजसा ॥ ४-४७-१

1. kapi raajena vyaadiSTaaH [vi aa dish] = by monkeys, king, commanded; kapi kunjaraaH = monkeys, elephantine; yathaa uktam = as, said [true to command]; vaidehyaaH darshanaartham = of Vaidehi, for a glimpse; anjasaa = with post-haste; sarvataH jagmuH = everywhere, essayed at.

As commanded by the king of monkeys Sugreeva all of the elephantine monkeys essayed everywhere with post-hast for a glimpse of Vaidehi. [4-47-1]

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ते सरांसि सरित् कक्षान् आकाशम् नगराणि च ।
नदी दुर्गान् तथा शैलान् विचिन्वन्ति समन्ततः ॥ ४-४७-२

2. te = those - monkeys; saraamsi saritaH kakSaan = at lakes, river's [on riverbanks,] chambers, [creeper-pens]; aakaasham nagaraaNi ca = sky [empty space, unpeopled lands,] cities, also; tathaa = thus; nadii dur gaan shailaan = with rivers, not, passable places, mountains; samantataH vi cinvanti = everywhere, thoroughly, searched out.

Those monkeys have thoroughly searched at lakes, in the pens of creepers on riverbanks, in vacant lands and in crowded cities and at impassable places with rivers and mountains. [4-47-2]

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सुग्रीवेण समाख्याताः सर्वे वानर यूथपाः ।
तत्र देशान् प्रविचिन्वन्ति स शैल वन काननान् ॥ ४-४७-३

3. sugriiveNa sam aakhyaataaH = by Sugreeva, well-said [explicitly, commanded]; sarve vaanara yuuthapaaH = all, monkey's, commanders; tatra = in that matter; pra sa shaila vana kaananaan = inclusive of, mountains, woodlands, thick forests; [sarvaan = all of the]; deshaan = provinces; vi cinvanti = carefully, searched.

All the monkey commanders explicitly commanded by Sugreeva, very carefully searched all the provinces inclusive of mountains, woodlands, and thick forests of those provinces. [4-47-3]

विचिन्त्य दिवसम् सर्वे सीता अधिगमने धृताः ।

समायान्ति स्म मेदिन्याम् निशा कालेषु वानराः ॥ ४-४७-४

4. sarve vaanaraaH = all of the, monkeys; siitaa adhigamane dhR^itaaH = in Seetha's, attaining, firmed up; divasam vicintya = by day, on searching; nishaa kaaleSu = at night, time; medinyaam = onto earth; sam aayaanti sma = well [together,] come, they are.

All the Vanara-s firmed up in finding Seetha have searched nooks and corners of earth by day, and at nighttimes they used to come together onto earth at scheduled places. [4-47-4]

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सर्व ऋतुकान् च देशेषु वानराः स फलान् द्रुमान् ।

आसाद्य रजनीम् शय्याम् चक्रुः सर्वेषु अहस्सु ते ॥ ४-४७-५

5. te vaanaraaH = those, Vanara-s; sarveSu ahassu [te] = in all [those,] days; sarva R^itukaan ca = all, seasonal, also; sa phalaan drumaan = with, fruits, trees; desheSu aasaadya = in [those and those] provinces, on getting at; rajaniim shayyaam cakruH = at nights [at bedtime,] bed, made.

In all those days those Vanara-s used to come to trees which have fruits of all seasons, to make those trees as their beds at bedtime. [4-47-5]

Or to say in another way: drumaan saphalaan cakruH= 'trees, blessed to be fruitful...' Fruting trees will be aplenty with fruits, if monkeys visit them. Because monkeys resided on all the trees of all provinces, Rama blesses all of the trees of those and those countries through those monkeys, namely the agents of Rama, to be full of fruits. Even now allowing a troop of monkeys into orchard or groves is tolerable and sacred. But after a sumptuous meal, they start all their monkey tricks and ransack gardens, which is intolerable and then they are driven out.

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तत् अहः प्रथमम् कृत्वा मासे प्रस्रवणम् गताः ।

कपि राजेन संगम्य निराशाः कपि कुंजराः ॥ ४-४७-६

6. tat ahaH prathamam kR^itvaa = that, day [of their starting,] first, on making [counting]; maase = in month; kapi kunjaraaH = monkey, elephants; nir aashaaH = without, hope; prasravaNam gataaH = , Mt. Prasavana, went [returned]; kapi raajena sangamya = with monkey, king, joined - met with Sugreeva.

Counting the day of their starting as day one, those elephantine monkeys returned to Mt. Prasavana within one month, hopeless of Seetha, and met Sugreeva, the king of monkeys, who is with Rama awaiting the return of monkeys. [4-47-6]

Verse Locator

विचित्य तु दिशम् पूर्वाम् यथा उक्ताम् सचिवैः सह ।

अदृष्ट्वा विनतः सीताम् आजगाम महाबलः ॥ ४-४७-७

7. mahaabalaH = great-mighty one; vinataH = Cmdr. Vinata; sacivaiH saha = 1] ministers, 2] colleagues, together with; yathaa uktaam = as, said [as advised by Sugreeva]; puurvaam disham vicitya = eastern, quarter, on searching; siitaam a dR^iSTvaa = Seetha, not, seeing [finding]; aa jagaama = came back.

Cmdr. Vinata, the great-mighty vanara, came back after searching eastern quarter as Sugreeva had advised, but without finding Seetha there. [4-47-7]

Verse Locator

दिशम् अपि उत्तराम् सर्वाम् विविच्य स महाकपिः ।

आगतः सह सैन्येन वीरः शतबलिः तदा ॥ ४-४७-८

8. tadaa = then; viiraH mahaa kapiH shatabaliH = valiant one, matchless, monkey, Shatabali; sainyena saha = army, along with; sarvaam uttaraam disham api = whole of, northern, direction, even; vi vicia = = explored; [siitaam a dR^iSTvaa = Seetha, without seeing]; saH = such as he is; aagataH = he came back.

Even the valiant and matchless monkey Shatabali explored whole of the northern direction along with his army, but he too came back as Seetha is undiscovered there. [4-47-8]

[Verse Locator](#)

सुषेणः पश्चिमाम् आशाम् विविच्य सह वानरैः ।

समेत्य मासे पूर्णे तु सुग्रीवम् उपचक्रमे ॥ ४-४७-९

9. suSeNaH vaanaraiH saha = Sushena [father-in-law of Sugreeva,] vanara-s, along with; pashcimaam aashaam vivicia = in western, direction, on searching; maase puurNe tu = a month, on completion, but; [a dR^iSTvaa siitaam = without seeing, Seetha]; sametya = came back; sugriivam upacakrame = to Sugreeva, nearby arrived.

Sushena, the father-in-law of Sugreeva, searching whole of western quarter along with vanara-s, but not finding Seetha there, he came back when one month is completed, and approached Sugreeva. [4-47-9]

[Verse Locator](#)

तम् प्रस्रवण पृष्ठस्थम् समासाद्य अभिवाद्य च ।

आसीनम् सह रामेण सुग्रीवम् इदम् अब्रुवन् ॥ ४-४७-१०

10. raameNa saha aasiinam = Rama, along with, one who is seated; prasravaNa pR^iSThastham = Mt. Prasavana, on peak of; tam sugriivam = him, Sugreeva; sam aasaadya = on reaching; abhivaadya ca = on revering, also; idam abruvan = this, [all the expeditionists] spoke.

All of the expeditionists have reached and venerated Sugreeva who is sitting along with Rama on the peak of Mt. Prasavana and spoke this to him. [4-47-10]

[Verse Locator](#)

विचिताः पर्वताः सर्वे वनानि गहनानि च ।

निम्नगाः सागर अन्ताः च सर्वे जनपदाः तथा ॥ ४-४७-११

11. sarve parvataaH vicitaaH = all, mountains, are searched; gahanaani vanaani ca = serried, forests, also; nimn agaaH = low, going [flowing, rivers that slope down]; saagara antaaH ca = ocean's, edge of [or, along the rivers that slope down into oceans]; tathaa = likewise; sarve jana padaaH = all, people's, places [inhabitations - are thoroughly searched.]

"All of the mountains, all of the serried forests, all of the riversides up to the edge of oceans, likewise, all of the inhabitations have been searched. [4-47-11]

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गुहाः च विचिताः सर्वा याः च ते परिकीर्तिताः ।

विचिताः च महागुल्मा लता वितत संतताः ॥ ४-४७-१२

12. sarvaaH = all; te pari kiirtitaaH = by you, explicitly, extolled; yaaH = which of those; guhaaH = caves are there; they too; vicitaaH = thoroughly searched; lataa vitata

santataaH = climbers, entwined with, thickly; **mahaa gulmaaH** = immense, shrubby hutches; **vicitaaH ca** = rummaged, also.

"Those caves that were explicitly extolled by you, they are all thoroughly searched, and immense shrubby hutches that are thickly entwined with climber plants have also been rummaged. [4-47-12]

[Verse Locator](#)

गहनेषु च देशेषु दुर्गेषु विषमेषु च ।
सत्त्वानि अतिप्रमाणानि विचितानि हतानि च ।
ये चैव गहना देशा विचिताः ते पुनः पुनः ॥ ४-४७-१३

13. **gahaneSu** = in compacted places; **dur geSu** = impenetrable areas; **viSameSu ca** = asymmetrical, [lopsided lands]; **desheSu** = in such provinces; **ati pramaaNaani** = too much, in size [colossal beings]; **sattvaani** = living beings [creatures]; **vicitaani** = are hunted out; **hataani ca** = are killed [by us,] also; **gahanaaH ye deshaaH** = impassable ones, which of those, provinces are there; **te** = they are; **punaH punaH vicitaaH** = again, again, searched high and low.

"Search is conducted in the compacted, lopsided, and impenetrable provinces, and colossal beings are hunted out and killed presuming that Ravana might have assumed those odd shapes, and the impassable provinces are searched high and low, time and again. [4-47-13]

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उदार सत्त्व अभिजनो हनूमान्
स मैथिलीम् ज्ञास्यसि वानरेन्द्र ।
दिशम् तु याम् एव गता तु सीता
ताम् आस्थितो वायु सुतो हनूमान् ॥ ४-४७-१४

14. **vaanarendra** = oh, Vanara king; **udaara sattva abhijanaH** = exceptionally, mighty, high-born one; **saH hanuumaan** = he that, Hanuma; **maithiliim j~naasyasi** = about Maithili, he ascertains; **siitaa yaam eva disham gataa** = Seetha, in which, direction, alone, has gone [taken away]; **taam** = that direction; **vaayu sutaH hanuumaan** = Air-god's, son, Hanuma; **aasthitaH** = resorted to.

"Hanuma is high-born and exceptionally mighty, oh, Sugreeva, the king of vanara-s, he will ascertain about Maithili, because the son of Air-god, Hanuma, resorted to the direction in which Seetha is taken away." Thus, monkey chiefs reported to their king Sugreeva. [4-47-14]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त चत्वारिंशः सर्गः

Thus, this is the 47th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 48 Verses converted to UTF-8, Nov 09

Introduction

Hanuma's search for Seetha, together with Angada and others is started. They search certain mountains and forests belonging to Vindhya, but in vain. They enter many uninhabited forests and places. Angada kills a demon presuming him to be Ravana. Their hearts sadden when their search became futile at these places.

[Verse Locator](#)

सह तार अंगदाभ्याम् तु सहसा हनुमान् कपिः ।
सुग्रीवेण यथा उद्दिष्टम् तम् देशम् उपचक्रमे ॥ ४-४८-१

1. kapiH hanumaan = the monkey, Hanuma; taara angadaabhyaam saha = Lt. Tara, Angada and others, along with; sahasaa = quickly; sugriiveNa yathaa uddiSTam = by Sugreeva, as, indicated; tam desham [gantum] upacakrame = that, province, [to go to,] started out.

Hanuma, the monkey, quickly started along with Angada, Lt. Tara, and others to that province which Sugreeva has indicated, namely the south. [4-48-1]

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स तु दूरम् उपागम्य सर्वैः तैः कपि सत्तमैः ।
ततो विचित्य विन्ध्यस्य गुहाः च गहनानि च ॥ ४-४८-२
पर्वताग्र नदी दुर्गान् सरांसि विपुल द्रुमान् ।
वृक्ष खण्डान् च विविधान् पर्वतान् वन पादपान् ॥ ४-४८-३

2, 3. saH = he Hanuma; sarvaiH taiH kapi sattamaiH = with all, of them, monkey, powerful ones; duuram upaagama = remote [place,] arriving at; tataH = then; vindhyasya guhaaH ca gahanaani ca = Vindhya mountain's, caves, also, forests, also; viciya = having searched; parvata agra nadii durgaan = mountain, tops, [and] rivers, impassable ones; saraamsi = lakes; vipula drumaan vR^ikSa khaNDaan ca = wide, trees, trees, stands of, also - forest areas having beamy trees; vividhaan parvataan vana paadapaan = diverse, mountains, forests, trees; he searched.

Arriving at a remote place with all of those powerful monkeys, then Hanuma searched the caves and forests of Vindhya Mountains, and on their mountaintops, at impassable places, at rivers and lakes, and in stands of trees with beamy trees, also on diverse mountains, forests and trees. [4-48-2, 3]

[Verse Locator](#)

अन्वेषमाणाः ते सर्वे वानराः सर्वतो दिशम् ।
न सीताम् ददृशुर् वीरा मैथिलीम् जनक आत्मजाम् ॥ ४-४८-४

4. viiraaH te vaanaraaH = brave ones, those, vanara-s; sarve sarvataH disham = all, in all, quarters; anveSamaaNaaH = while searching; maithiliim janaka aatmajaam siitaam = Maithili, Janaka's, daughter, Seetha; na dadR^ishuH = not, seen.

Though all of those brave vanara-s have searched in all directions they have not noticed the princess of Mithila and the daughter of Janaka, namely Seetha. [4-48-4]

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ते भक्षयन्तो मूलानि फलानि विविधानि अपि ।
अन्वेषमाणा दुर्धर्षा न्यवसन् तत्र तत्र ह ॥ ४-४८-५

5. durdharSaa te = invulnerable, those - vanara-s; vividhaani muulaani phalaani api = various [unlike,] tubers, fruits, even; bhakSayantaH = on eating; anveSamaaNaa = during their search; tatra tatra nyavasan ha = there, there, sojourned, indeed.

Feeding upon unlike fruits and tubers, sojourning here and there, those invulnerable vanara-s conducted their search. [4-48-5]

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स तु देशो दुर्न्येषो गुहा गहनवान् महान् ।
निर्जलम् निर्जनम् शून्यम् गहनम् घोर दर्शनम् ॥ ४-४८-६

6. guhaa gahanavaan = having caves, forests; saH mahaan deshaH tu = that, great, province, on its part; dur anveSaH = difficult, to search - inscrutable one; nir jalam = without, water; nir janam = without, people; shuunyam = a void; gahanam ghora darshanam = forest [impenetrable,] ghastly, for a sight.

But that province is an inscrutable one, deeply caved, deeply forested, much less of water and still less of people, a void and an impenetrable one with a ghastly look. [4-48-6]

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ता दृशानि अन्या अपि अरण्यानि विचित्य भृङ्श पीडिताः ।
स देशः च दुर्न्येष्यो गुहा गहनवान् महान् ॥ ४-४८-७

7. taa dR^ishaani = that sort of - province; anyaa araNyaani api = other, forests, even; vicitya = having searched; bhR^iisha piiDitaaH = muchly, tormented [for Seetha is unseen]; guhaa gahanavaan mahaan = having caves, forests, abstruse one; saH deshaH ca = that, province, also; dur anveSyah = un, searchable.

They are highly tormented when they vainly searched there, and even in another province that is also of the same kind, waterless and people-less, and an unreachable one, abstrusely caved and forested. [4-48-7]

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त्यक्त्वा तु तम् ततः देशम् सर्वे वै हरि यूथपाः ।
देशम् अन्यम् दुराधर्षम् विविशुः च अकुतो भयाः ॥ ४-४८-८

8. sarve hari yuuthapaaH = all, monkey, commanders; tataH tam desham tyaktvaa = then, that - province, giving up; a kutaH bhayaaH = not, in anyway, fearing ones; duraadharSam anyam desham vivishuH impermeable one, another, province, they entered into; vai = indeed.

Then all of those monkey commanders gave up that province and entered another impermeable province as they are fearless from any quarter. [4-48-8]

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यत्र वन्ध्य फला वृक्षा विपुष्पाः पर्ण वर्जिताः ।

निस्तोयाः सरितो यत्र मूलम् यत्र सुदुर्लभम् ॥ ४-४८-९

9. **yatra** = whereat; **vR^ikSaaH vandhya phalaa** = trees, with infertile, fruits - fruitless trees; **vi puSpaaH** = without, flowers; **parNa varjitaH** = leaves, destitute of; **yatra** = where; **saritaH** = brooks **nis toyaaH** = deprived of, waters; **yatra** = where; **muulam** = tubers; **su dur labham** = highly, impossible, to get.

Whereat the trees are infertile for fruiting, destitute of leaves and flowers, and whereat the brooks are deprived of waters, and whereat it is highly impossible to get even tubers, there they entered. [4-48-9]

[Verse Locator](#)

न सन्ति महिषा यत्र न मृगा न च हस्तिनः ।

शार्दूलाः पक्षिणो वा अपि ये च अन्ये वन गोचराः ॥ ४-४८-१०

10. **yatra** = where; **mahiSaa na santi** = buffalos, not, are there; **mR^igaaH na** = animals, not there; **hastinaH shaarduulaaH** = elephants, tigers; **na** = not there; **pakSiNaH vaa api** = birds, or, even; **vana gocaraaH** = forest moving beings; **ye anye ca** = those, any other [animals,] also; **na** = not there.

Where there are no buffalos, no elephants, no animals, nor even birds or tigers, or no other forest moving beings are there, for they do not have their feed there, they entered such a province. [4-48-10]

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न च अत्र वृक्षा न ओषध्यो न वल्ल्यो न अपि वीरुधः ।

स्निग्ध पत्राः स्थले यत्र पद्मिन्यः फुल्ल पंकजाः ॥ ४-४८-११

प्रेक्षणीयाः सुगन्धाः च भ्रमरैः च वर्जिताः ।

11, 12a. **yatra** = where; **vR^ikshaa na** = [useful] trees, are not there; **oSadhyaH na** = herbal plants, not; **vallyaH na** = climber-plants, not; **viirudhaH** = plants creeping on ground; **na api** = not, even; **atra** = there; **snigdha patraaH** = soft, leaves [of lotuses]; **sthale** = in the place [where they grow]; **padminyaH** = lotus-creepers; **phulla panka jaaH** = bloomed, from mud, birthed [lotuses birthed in lakes]; **su gandhaaH ca** = richly, fragranced, also; **prekSaNiiyaaH** = pleasing fro sight; **bhramaraiH ca** = by honeybees, also; **varjitaH** = discarded.

Where there are no useful trees, nor herbal plants, nor climbing plants on trees, nor creeping plants on earth, and lotus-lakes which will be normally pleasing for sight have no soft leaves, nor bloomed lotuses on their creepers, and even honeybees are discarding them as they are not richly fragranced, in such a province those vanara-s have entered. [4-48-11,12a]

[Verse Locator](#)

कण्डुर् नाम महाभागः सत्य वादी तपो धनः ॥ ४-४८-१२

महर्षिः परम अमर्षी नियमैः दुष्प्रधर्षणः ।

12b, 13a. **satya vaadii** = veracious one; **mahaabhaagaH** = highly fortunate one; **tapaH dhanaH** = by asceticism, wealthy; **parama amarSii** = highly, short-tempered one; **niyamaiH** = by his self-discipline; **duS pra dharSaNaH** = impossible, verily, one to subjugate; **kaNDuH naama** = Kandu, known as; **maharSiH** = great-sage; **[tatra aasiit** = there, he is.]

A highly fortunate, veracious, ascetically wealthy sage known as Kandu is there in that province, and that great sage is a highly short-tempered, and an impossible one to subjugate by virtue of his own self-discipline. [4-48-12b, 13a]

तस्य तस्मिन् वने पुत्रो बालको दश वार्षिकः ॥ ४-४८-१३

प्रणष्टो जीवित अन्ताय क्रुद्धः तेन महामुनिः ।

13b, 14a. **tasmin vane** = in that, forest; **tasya** = his - sage's; **dasha vaarSikaH** = ten, year old one; **putraH baalaka** = son, a boy; **jiivita antaaya praNaSTaH** = by the end of, lost, life [boy]; **tena** = by that; **mahaa muniH kruddhaH** = great, sage, is infuriated.

In that forest that sage lost his son, a ten-year-old boy, as that boy's life ended there by which that great sage is infuriated. [4-48-13b, 14a]

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तेन धर्मात्मना शप्तम् कृत्स्नम् तत्र महद् वनम् ॥ ४-४८-१४

अशरण्यम् दुराधर्षम् मृग पक्षि विवर्जितम् ।

14b, 15a. **tatra** = thereby; **mahat kR^itsnam vanam** = great [forest,] in entirety, forest; **a sharaNyam** = not, inhabitable; **duraadharSam** = impermeable [forest]; **mR^iga pakSi vivarjitam** = by animals, birds, completely, abandoned; to become like that; **tena dharmaaatmanaa shaptam** = by him, by that virtue-souled one, cursed.

Thereby that virtue-souled sage cursed that great forest in it entirety to become an uninhabitable and impermeable forest abandoned by birds and animals. [4-48-14b, 15a]

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तस्य ते कानन अन्तान् तु गिरीणाम् कन्दराणि च ॥ ४-४८-१५

प्रभवाणि नदीनाम् च विचिन्वन्ति समाहिताः ।

15b, 16a. **te** = those [monkeys]; **samaahitaaH** = conscientiously; **tasya** = its [that forest's]; **kaanana antaan tu** = forest, up to its fringes, but; **giriiNaam kandaraaNi ca** = mountains, caves, even; **nadiinaam** = of rivers; **prabhavaaNi ca** = fountains, also; **vicinvanti** = searched.

But those monkeys conscientiously searched such a forest up to its fringes, including its mountains, caves, fountains, and rivers. [4-48-15b, 16a]

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तत्र च अपि महात्मानो न अपश्यन् जनक आत्मजाम् ॥ ४-४८-१६

हर्तारम् रावणम् वा अपि सुग्रीव प्रिय कारिणः ।

16b, 17a. **mahaatmaanaH** = noble-mined ones [monkeys]; **sugriiva priya kaariNaH** = to Sugreeva, acceptable deeds, perfecters of; **tatra ca api** = there, also, even; **janaka aatmajam** = Janaka's, daughter; **hartaaram raavaNam vaa api** = kidnapper, Ravana, or, even; **na apashyan** = while not, on seeing; they entered another forest.

But not finding the daughter of Janaka or even her kidnapper Ravana there, those monkeys who are the perfecters of that which is acceptable to Sugreeva, have entered another fearsome forest. [4-48-16b, 17a]

[Verse Locator](#)

ते प्रविश्य तु तम् भीमम् लता गुल्म समावृतम् ॥ ४-४८-१७

ददृशुः भीम कर्माणम् असुरम् सुर निर्भयम् ।

17b, 18a. **te** = they; **lataa gulma sam aavR^itam** = with climbers, shrubberies, overly encompassed with; **bhiimam** = fearsome [another forest]; **pravishya** = on entering; **bhiima**

karmaaNam = of fiendish, deeds; sura nir bhayam = from gods, un, fearing; asuram dadR^ishuH = a demon, they saw.

On entering another fearsome forest which is overly encompassed with climbers and shrubberies they saw a demon of fiendish deeds who is fearless of gods. [4-48-17b, 18a]

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तम् दृष्ट्वा वनरा घोरम् स्थितम् शैलम् इव असुरम् ॥ ४-४८-१८

गाढम् परिहिताः सर्वे दृष्ट्वा तम् पर्वत उपमम् ।

18b, 19a. sarve vanaraa = all of the, vanara-s; shailam iva sthitam = boulder, like, standing; ghoram tam asuram dR^iSTvaa = fiendish, him, at demon, on seeing; they are amazed; parvata upamam = mountain, similar [demon]; tam dR^iSTvaa = him, on seeing; gaaDham pari hitaaH = tightly, around, girthed - their wrestler's girdle-cloth.

All of those vanara-s are amazed to see that fiendish demon standing similar to a mountainous boulder, and apprehending an imminent danger on observing that mountain similar demon, those vanara-s have tightly girthed their wrestler's girdle-cloth. [4-48-18b, 19a]

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सो अपि तान् वानरान् सर्वान् नष्टाः स्थ इति अब्रवीत् बली ॥ ४-४८-१९

अभ्यधावत सम्क्रुद्धो मुष्टिम् उद्यम्य संगतम् ।

19b, 20a. balii = mighty one [demon]; saH api = he [demon,] even; naSTaaH = you [are all are] dead; stha = stay; iti = thus; taan sarvaan vaanaraan abraviit = to them, to all vanara-s, said - shouting; sam kruddhaH = highly, frenzied; sangatam muSTim udyamya = clenched, fist, shoving up; abhyadhaavata = towards [monkeys,] rushed.

Even that mighty demon shouting at all vanara-s, 'you are all dead... stay,' rushed towards them shoving up his clenched fist. [4-48-19b, 20a]

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तम् आपतन्तम् सहसा वालि पुत्रो अंगदः तदा ॥ ४-४८-२०

रावणो अयम् इति ज्ञात्वा तलेन अभिजघान ह ।

20b, 21a. tadaa vaali putraH angadaH = then, Vali's, son, Angada; aa patantam tam = coming, falling upon, at him; ayam raavaNaH iti j~naatvaa = he is, Ravana, thus, knowing [presuming]; sahasaa talena abhijaghaana ha = quickly, with his palm, thwacked, indeed.

Angada, the son of Vali, then presumed him who is onrushing as Ravana and saying, 'he is Ravana...' he quickly thwacked that demon indeed with his palm. [4-48-20b, 21a]

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स वालि पुत्र अभिहतो वक्त्रात् शोणितम् उद्धमन् ॥ ४-४८-२१

असुरो न्यपतत् भूमौ पर्यस्त इव पर्वतः ।

21b, 22a. vaali putra abhigataH = by Vali's, son, one who is whacked; saH asuraH = he, that demon; vaktraat shoNitam ud vaman = from throat, blood, up spewed [spewed forth]; paryasta = upside down - inverted; bhuumau = on ground; parvataH iva = mountain, alike; nyapatat = fell down.

When Vali's son whacked him that demon spewed forth blood from his throat and fell onto ground alike an inverted mountain. [4-48-21b, 22a]

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ते तु तस्मिन् निर् उच्छवासे वानरा जित काशिनः ॥ ४-४८-२२

व्यचिन्वन् प्रायशः तत्र सर्वम् तत् गिरि गह्वरम् ।

22b, 23a. **tasmin** = he [demon]; **nir ucChvaase** = without, exhales [breathed his last]; **jita kaashinaH** = with triumphal, shimmer; **te** = those [monkeys]; **tatra** = there; **praayashaH** = wellnigh; **sarvam tat giri gahvaram vyacinvan** = all, that [demon's,] mountain, cave, they searched.

When that demon breathed his last all of those monkeys with triumphal shimmer have wellnigh searched everywhere, and even in that cave of that mountain where that demon appeared, presuming that cave belonged to Ravana. [4-48-22b, 23a]

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विचितम् तु ततः सर्वम् सर्वे ते कानन ओकसः ॥ ४-४८-२३

अन्यत् एव अपरम् घोरम् विविशुर् गिरि गह्वरम् ।

23b, 24a. **sarve te kaanana okasaH** = all, those, forest, as their dwelling - monkeys; **vicitam tu sarvam** = searched, but, all [everywhere else]; **tataH** = then; **anyat eva** = another, like that; **ghoram** = horrible one **aparam** = nearby one; **giri gahvaram** = mountain, cave; **vivishuH** = entered.

Then all those forest dwelling monkeys searched everywhere else, and like that they entered another horrible cave which is nearby. [4-48-23b, 24a]

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ते विचित्य पुनः खिन्ना विनिष्पत्य समागताः ।

एकांते वृक्ष मूले तु निषेदुर् दीन मानसाः ॥ ४-४८-२४

24. **te punaH vicitya** = they, again, on searching; **khinnaaH** = saddened; **viniSpatya** = came out; **samaagataaH** = came together; **diina maanasaaH** = saddened, at heart - downheartedly; **ekaante vR^ikSa muule** = at a lonely, tree, at its base; **niSeduH** = sat down.

On searching that cave they came out saddened as their search is futile, and coming together they sat down at the base of a lonely tree downheartedly as their efforts are unsuccessful in searching Seetha. [4-48-24]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्ट चत्वारिंशः सर्गः

Thus, this is the 48th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 49 Verses converted to UTF-8, Nov 09

Introduction

Angada encourages all of the monkeys for searching Seetha and it makes those enervated monkeys to come to their animation. He points out to the wrath of Sugreeva and to its consequences, if the monkeys fail to implement Sugreeva's directive. Though all are fatigued to ramble in wildwoods, where even potable water is scarce, they are invigorated by Angada's advises and again start searching Vindhya ranges, from the beginning.

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अथ अंगदः तदा सर्वान् वानरान् इदम् अब्रवीत् ।
परिश्रान्तो महा प्राज्ञः समाश्वास्य शनैर् वचः ॥ ४-४९-१

1. **atha** = then; **pari shraantaH mahaa praaaj~naH** = overly, tired, highly, diligent one; **angadaH** = Angada; **sarvaan vaanaraan samaashvaasya** = all of the, vanara - s, on comforting; **tadaa** = then; **shanaiaH idam vacaH abraviit** = slowly, this, word, spoke.

Then on comforting all of those vanara-s the highly diligent one but overly tired Angada slowly spoke this word to them. [4-49-1]

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वनानि गिरयो नद्यो दुर्गाणि गहनानि च ।
दरी गिरि गुहाः चैव विचिता नः समंततः ॥ ४-४९-२
तत्र तत्र सह अस्माभिः जानकी न च दृश्यते ।
तथा रक्षः अपहर्ता च सीतायाः चैव दुष्कृती ॥ ४-४९-३

2. **asmaabhiH saha** = by us, in oneness; **vanaani girayaH nadyaH** = forests, mountains, rivers; **dur gaaNi gahanaani ca** = impassable, unfathomable ones, also; **vicitaa** = searched; **darii giri guhaaH caiva** = cavities, mountain, caves, even so; **naH** = by us; **sam antataH** = up to end; **tatra tatra vicitaa** = there, there, searched; **jaanakii na dR^ishyate** = Janaki, not, seen; **tathaa** = like that; **siitaayaaH apahartaa** = of Seetha, abductor of; **duS kR^itii** = ill, natured one; **rakSaH ca** = demon, also - not seen.

"We in oneness have searched there and thereabouts in the impassable forests, mountains, and rivers, and unfathomable cavities and in mountain caves up to their end, but we have not seen Janaki, so also that ill-natured demon, the abductor of Seetha, is not seen. [4-49-2, 3]

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कालः च नः महान् यातः सुग्रीवः च उग्र शासनः ।
तस्मात् भवन्तः सहिता विचिन्वन्तु समंततः ॥ ४-४९-४

4. naH = for us; mahaan kaalaH yaataH ca = great [deal of,] time, lapsed also - from the day of starting; sugriivaH ca ugra shaasanaH = Sugreeva, also, severe, ruler [disciplinarian]; tasmaat = therefore; bhavantaH = by you all; sahitaH samantataH vicinvantu = collectively, all over, let search be conducted.

"We started a long time back and a great deal of time is lapsed, and Sugreeva is a severe disciplinarian, therefore let the search continued everywhere collectively. [4-49-4]

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विहाय तन्द्रीम् शोकम् च निद्राम् चैव समुत्थिताम् ।
विचिनुध्वम् तथा सीताम् पश्यामो जनक आत्मजाम् ॥ ४-४९-५

5. sam utthitaam = verily, come up against [you now]; tandriim = sluggishness; shokam ca = sorrowfulness, also; nidraam caiva = sleep, also thus; vihaaya abandon - do not surrender / submit / slouch; janaka aatmajaam siitaam = Janaka's, daughter, Seetha; [yathaa] pashyaamaH = [as to how,] we can see [find out]; tathaa = in that way; vicinudhvam = you shall search.

"Surrender not to sluggishness, submit not to sorrowfulness, slouch not to sleep, as these lethargies are presently have come up against you. Let all of you search in such a way how best we can find the daughter of Janaka, Seetha. [4-49-5]

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अनिर्वेदम् च दाक्ष्यम् च मनसः च अपराजयम् ।
कार्यं सिद्धिं कराणि आहुः तस्मात् एतत् ब्रवीमि अहम् ॥ ४-४९-६

6. a nir vedam ca = without, lack, of knowledge, [unrelenting, insistency] also; daakSyam ca = expertise [ingenuity] also; manasaH ca = of heart, also; a paraa jayam = without, re-bounced, victory, [indomitability of heart]; kaarya siddhi karaaNi aahuH = work's [results,] to achieve, causes, are said as; tasmaat aham etat braviimi = therefore, I am all this, speaking.

"Insistency, ingenuity and indomitability of heart are said to be the causes for achieving results, therefore I am speaking all this. [4-49-6]

Relentless efforts will bring the fruits of pursuit. On taking up an activity it is to be continued without abandoning for reasons of personal disinterestedness or laxity. anena anirvedaadayaH kaarya siddhikaraa iti uktam - tathaa ca - bhaarate - udyoge viduraH - anirvedaH shriyo muulam dharmasya ca | mahaan bhavati anirvisaNNo bhayam na mahat dR^icchatu | - dk

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अद्य अपि इदम् वनम् दुर्गम् विचिन्वन्तु वन ओकसः ।
खेदम् त्यक्त्वा पुनः सर्वम् वनम् एतत् विचिन्वताम् ॥ ४-४९-७

7. adya api = now, even; vana okasaH = forest, dwellers; durgam idam vanam vicinvantu = impenetrable one, this, forest, can search; khedam tyaktvaa = rue, on getting rid of; punaH etat vanam sarvam vicinvataam = again, all this, forest, in entirety, let it be searched.

"Even now the forest dwellers can search this impenetrable forest, thus get rid of your rue and let all of this forest be searched in its entirety. [4-49-7]

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अवश्यम् कुर्वताम् दृश्यते कर्मणः फलम् ।
परम् निर्वेदम् आगम्य न हि नः मीलनम् क्षमम् ॥ ४-४९-८

8. **kurvataam** = one who endeavours in an activity; [**tasya** = its]; **karmaNaH phalam** = work's [pursuit's], fruit; **avashyam dR^ishyate** = definitely, it is perceptible -will become evident; **param** = if not, on the other hand; **nirvedam aagamya** = high, dejection, coming upon - deriving; **naH** = for us; **miilanam** = shutting [eyes]; **na kSamam hi** = not, forgivable, indeed.

"Fruit of pursuit will definitely be evident for those who undertake an endeavour earnestly, on the other hand, it will be unforgivable to shut our eyes deriving a high dejection. [4-49-8]

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सुग्रीवः क्रोधनो राजा तीक्ष्ण दण्डः च वानराः ।

भेतव्यम् तस्य सततम् रामस्य च महात्मनः ॥ ४-४९-९

9. **vaanaraaH** = oh, vanara-s; **raajaa sugriivaH krodhanaH** = king, Sugreeva, is irascible; **tiikSNa daNDaH ca** = ruthless, persecutor, also; **tasya** = to him [to Sugreeva]; **mahaatmanaH raamasya ca** = great-souled one - self-reliant one, of Rama, also; **satatam** = always; [**naH** = for us]; **bhetavyam** = [we shall be,] frightened.

"King Sugreeva is irascible and he is a ruthless persecutor too, oh, vanara-s, we shall always be frightened of him, and of self-reliant Rama as well. [4-49-9]

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हितार्थम् एतत् उक्तम् वः क्रियताम् यदि रोचते ।

उच्यताम् हि क्षमम् यत् तत् सर्वेषाम् एव वानराः ॥ ४-४९-१०

10. **vaanaraaH** = oh, vanara-s; **vaH hita artham** = for your, well-being, for the purpose of; **etat uktam** = all this, is said [by me]; **rocate yadi** = you like it, if; **kriyataam** = it may be done - further searching for Seetha; **yat sarveSaam eva kSamam** = which, for all of us, befitting; **tat ucyataam hi** = that, may be said, indeed.

"All this is being said in the interest of your well-being, and if it is obliging to you it may be done in this way as I have said, if not, any other way out is there which will be conducive for all of us, oh, vanara-s, it may be said." Thus Angada spoke to the troops of monkeys. [4-49-10]

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अंगदस्य वचः श्रुत्वा वचनम् गंधमादनः ।

उवाच व्यक्तया वाचा पिपासा श्रम खिन्नया ॥ ४-४९-११

11. **angadasya vacaH shrutvaa** = Angada's, words, on hearing; **gandha maadanaH** = Gandhamaadana - vanara; **pipaasaa shrama khinnayaa** = thirst, fatigue, one enervated with; **avyaktayaa vacaa** = with inexplicit, words; **vacanam uvaaca** = sentence, said.

On hearing Angada's words, Gandhamaadana who is enervated with thirst and fatigue spoke this sentence with inexplicit words. [4-49-11]

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सदृशम् खलु वः वाक्यम् अंगदो यत् उवाच ह ।

हितम् च एव अनुकूलम् च क्रियताम् अस्य भाषितम् ॥ ४-४९-१२

12. **angadaH yat vaakyam uvaaca ha** = Angada, what, words, said, indeed; that; **vaH** = to you; **sadR^isham khalu** = is appropriate, isn't it; **hitam ca eva** = advantageous, also, thus; **anukuulam ca** = pragmatic, also; **asya bhaaSitam kriyataam** = his, as said, may be done.

"What Angada has said that is indeed appropriate, isn't it! It is advantageous and pragmatic also. Let us carry out as said by him. [4-49-12]

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पुनः मार्गामहे शैलान् कन्दराम् च शिलान् तथा ।
काननानि च शून्यानि गिरि प्रस्रवणानि च ॥ ४-४९-१३

14. punaH = again; shailaan kandaraam ca tathaa shilaan = mountains, caves, also, thus, rocks - rocky places; shuunyaani kaana naani ca = uninhabited, forests, also; giri prasravaNaani ca = mountain, rapids, too; maargaamahe = let us search out.

"Again let us search out mountains, caves, crags, also like that the uninhabited forests and mountain rapids, too. [4-49-13]

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यथा उद्दिष्टानि सर्वाणि सुग्रीवेण महात्मना ।
विचिन्वन्तु वनम् सर्वे गिरि दुर्गाणि संगताः ॥ ४-४९-१४

14. sarve sangataaH = all [of us,] collectively; maha aatmanaa sugriiveNa yathaa uddiSThaani = great-souled one [self-assertive,] by Sugreeva, [places] as indicated; sarvaaNi giri durgaaNi = all of the, mountain, gorges; vanam = forest; vicinvantu = let them be searched.

"Let us all collectively search all of the places with forests, mountains and gorges as indicated by that self-assertive Sugreeva." Thus Gandhamaadana spoke to all monkeys. [4-49-14]

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ततः समुत्थाय पुनः वानराः ते महाबलाः ।
विन्ध्य कानन संकीर्णाम् विचेरुर् दक्षिणाम् दिशम् ॥ ४-४९-१५

15. tataH = then; mahaa balaaH te vaanaraaH = great-mighty ones, those, vanara-s; punaH samutthaaya = again, on getting up - bestirring themselves; vindhya kaanana sankiirNaam = Vindhya, forests, overspread with; dakSiNaam disham = southern, quarter; viceruH = searched.

Those great-mighty vanara-s again perking themselves up searched the southern compass that is overspread with Vindhya forests. [4-49-15]

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ते शारद अभ्र प्रतिमम् श्रीमत् रजत पर्वतम् ।
शृंगवन्तम् दरीवंतम् अधिरुह्य च वानराः ॥ ४-४९-१६
तत्र लोध्र वनम् रम्यम् सप्त पर्ण वनानि च ।
विचिन्वन्तो हरि वराः सीता दर्शन कान्क्षिणः ॥ ४-४९-१७

16. siitaa darshana kaankSiNaH = Seetha, to glance at, desirous of; hari varaaH = among monkeys, best ones; te vaanaraaH = those, vanara-s; shaarada abhra pratimam = they, autumn, [silvery] cloud, statuesque of; shriimat = magnificent one; shR^ingavantam = having [many] peaks; dariivantam = having caverns; rajata parvatam = Silver, Mountain; adhiruhya ca = clambered up, also; tatra ramyam lodhra vanam = there, delightful Lodhra trees, wood of; sapta parNa vanaani ca = seven, leaved [groves of banana plants] also; vicinvantaH = they searched.

Those vanara-s who are the best among monkeys who are desirous of getting a glance of Seetha have clambered up a magnificent Silver Mountain which in statuesque is like an autumnal silvery cloud, and which has many zeniths and caverns, and searched there in the delightful woods of Lodhra trees, and even in the groves of seven-leaved banana plants. [4-49-16, 17]

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तस्य अग्रम् अधिरूढाः ते श्रान्ता विपुल विक्रमाः ।
न पश्यन्ति स्म वैदेहीम् रामस्य महिषीम् प्रियाम् ॥ ४-४९-१८

18. tasya agram adhiruuDhaaH = its [mountain's,] top, on ascending,; vipula vikramaaH te = [though] immensely, venturesome, they the vanara-s; shraantaa = are fatigued; raamasya priyaam mahiSiim vaidehiim = Rama's, dear, queen, at Vaidehi; na pashyanti sma = not, seen [found,] they are.

Though they searched everywhere on ascending the mountaintop they have not found Seetha, the dear queen of Rama, and though they are immensely venturesome they are fatigued. [4-49-18]

[Verse Locator](#)

ते तु दृष्टि गतम् दृष्ट्वा तम् शैलम् बहु कंदरम् ।
अध्यारोहन्त हरयो वीक्षमाणाः समंततः ॥ ४-४९-१९

19. te harayaH = those, monkeys; dR^iSTi gatam = sight, obtained [come into sight]; bahu kandaram = with many, caves; tam shailam = that, mountain; dR^iSTvaa = having seen - searched; sam antataH = all over; viikSamaaNaaH adhyaarohanta = [yet] keeping an eye on [that mountain,] they descended.

On searching what all they could see all over on that many caved mountain those monkeys descended yet keeping an eye on all over that mountain. [4-49-19]

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अवरुह्य ततो भूमिम् श्रान्ता विगत चेतसः ।
स्थित्वा मुहूर्तम् तत्र अथ वृक्ष मूलम् उपाश्रिताः ॥ ४-४९-२०

20. tataH = then; bhuumim avaruhya = towards earth, on climbing down; shraantaa = tired; vi gata cetasaH = verily, gone, are their faculties [with inanity]; tatra = there; muhuurtam sthitvaa = for a moment, staying; atha vR^ikSa muulam upaashritaaH = then, at tree, base, took shelter.

Then on climbing down the mountain they reached ground and became tired and inane, and staying there for moment they took shelter at the base of a tree. [4-49-20]

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ते मुहूर्तम् समाश्वस्ताः किञ्चित् भग्न परिश्रमाः ।
पुनर् एव उद्यताः कृत्स्नाम् मार्गितुम् दक्षिणाम् दिशम् ॥ ४-४९-२१

21. te muhuurtam samaashvastaaH = they, for a moment, took respite; kimcit bhagna parishramaaH = a little, intermitted, laboriousness; punaH eva = again, thus; kR^itsnaam dakSiNaam disham = in entirety, southern, direction; maargitum udyataaH = to search ventured.

They took respite for a moment and when their laboriousness intermitted a little, again they ventured to search the southern direction in its entirety. [4-49-21]

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हनुमत् प्रमुखाः ते तु प्रस्थिताः प्लवग ऋषभाः ।
विंध्यम् एव आदितः कृत्वा विचेरुः ते समंततः ॥ ४-४९-२२

22. te tu = they, on their part; hanumat pramukhaaH = Hanuma, [and other] chieftains; plavaga R^iSabhaaH = fly-jumpers, the best; prasthitaaH = started journey; aaditaH

kR^itvaa = from starting [point,] on making; vindhyam eva = Vindhya, only; samantataH te viceruH = all over, they, searched - for Seetha.

Again making Mt. Vindhya as the starting point of search, those best fly-jumpers, namely Hanuma and the other chieftains of vanara-s, have searched all over the southern direction for Seetha. [4-49-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एको न पंचाशः सर्गः

Thus, this is the 49th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 50 Verses converted to UTF-8, Nov 09

Introduction

Monkeys enter Riksha cavity, an unsightly and gloomy one, during their search in southern direction. While groping in that dark they loose time set by Sugreeva. Finally, they see luminosity and extraordinarily built mansions, woodlands, trees and lakes. Thereupon they catch sight of an elderly sainted lady and they all approach her asking after the legend of that cavity.

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सह तारा अंगदाभ्याम् तु संगम्य हनुमान् कपिः ।
विचिनोति च विन्ध्यस्य गुहाः च गहनानि च ॥ ४-५०-१

1. **kapiH hanumaan** = monkey, Hanuma; **taaraa angadaabhyaam saha** = Lt. Tara, Angada and others, along with; **sangamya** = associated with; **vindhyasya guhaaH ca gahanaani ca** = Vindhya's, caves, also, thick forests, also; **vicinoti ca** = searched, also.

Associated with Angada, Lt. Tara and others, the monkey Hanuma searched the caves and thick forests of Vindhya Range. [4-50-1]

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सिंह शार्दूल जुष्टाः च गुहाः च परितः तथा ।
विषमेषु नग इन्द्रस्य महा प्रस्रवणेषु च ॥ ४-५०-२

2. **tathaa** = then; **paritaH** = all around; **simha shaarduula juSTaaH ca** = by lions, tigers, jammed in, also; **guhaaH ca** = caves, also; **naga indrasya** = of mountain, king [Mt. Vindhya]; **viSameSu** = in crags; **mahaa pra sravaNeSu ca** = towering, rapids, also; **[vicinoti sma** = he has searched.]

Hanuma has searched in the caves of that kingly Mt. Vindhya, which are jammed in with lions and tigers, and even at the towering rapids. [4-50-2, 3a]

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आसेदुः तस्य शैलस्य कोटिम् दक्षिण पस्चिमाम् ।
तेषाम् तत्र एव वसताम् स कालो व्यत्यवर्तत ॥ ४-५-३

3. **tasya shailasya** = that, mountain's; **dakshiNa paschimaam koTim** = on south, west, peak; **aaseduH** = reached; **teSaam tatra eva vasataam** = for them, thereat, alone, on staying [overstaying]; **sa kaalaH vyatyavartata** = that, time, swiftly elapsed.

They reached the southwest peak of that mountain during their search and the time set by Sugreeva swiftly lapsed while they are overstaying thereat that Mt. Vindhya alone.

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स हि देशो दुरन्वेष्टो गुहा गहनवान् महान् ।
तत्र वायु सुतः सर्वम् विचिनोति स्म पर्वतम् ॥ ४-५०-४

3b. 4. guhaa gahanavaan mahaan saH deshaH = with caves, impenetrable forests, extensive one, that place; dur anveSyaH hi = not, searchable, indeed; vaayu sutaH = Air's, son [Hanuma]; tatra sarvam parvatam = there, everywhere, on mountain; vicinoti sma = he is searching.

Though that extensive province is indeed an unsearchable one with its impenetrable caves and forests, yet Hanuma, the son of Air-god, searched everywhere on that mountain. [4-50-3b, 4]

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परस्परेण रहिता अन्योन्यस्य अविदूरतः ।
गजो गवाक्षो गवयः शरभो गन्धमादनः ॥ ४-५०-५
मैन्दः च द्विविदः चैव हनुमान् जांबवान् अपि ।
अंगदो युव राजः च तारः च वनगोचरः ॥ ४-५०-६
गिरि जाल आवृतान् देशान् मार्गित्वा दक्षिणाम् दिशम् ।
विचिन्वन्तः ततः तत्र ददृशुः विवृतम् बिलम् ॥ ४-५०-७
दुर्गम् ऋक्ष बिलम् नाम दानवेन अभिरक्षितम् ।

5, 6, 7, 8a. gajaH gavaakSaH gavayaH sharabhaH gandhamaadanaH = Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana; maindaH ca dvididaH caiva = Mainda, also, Dvidida, also thus; hanumaan jaambavaan api = Hanuma, Jaambavanta, even; yuva raajaH angadaH ca = crown, prince, Angada, also; vana gocaraH taaraH ca = forest-mover, Lt. Tara, also; paraspareNa rahitaa = mutually, without - distancing from one another; anyonyasya = in mutuality; a vi duurataH = not, very, far-flung - one another; giri jaala aavR^itaan deshaan = mountains, mesh of, encompassed by, province; maargitvaa = having searched; tataH dakSiNaam disham vicinvantaH = then, southern, direction, on searching; tatra = there; daanavena abhi rakshitam = by a demon, well-guarded; durgam = impassable one; R^iksha bilam naama = Riksha, cavity, known as; vi vR^itam bilam = very, wide, cavity; dadR^ishuH = they observed.

Without pressing one another closely, yet not distancing from one another largely, Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, also thus Mainda, Dvidida, and Hanuma, and even Jaambavanta, crown prince Angada, also the forest-mover Lt. Tara have searched that province in southern direction that is encompassed with interlocked mountains, and during their search there they have observed a wide-opened and impassable cavity known as Riksha cavity which is well guarded by a demon called Maya. [4-50-5, 6, 7, 8a]

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क्षुत् पिपासा परीताः तु श्रान्ताः तु सलिल अर्थिनः ॥ ४-५०-८
अवकीर्णम् लता वृक्षैः ददृशुः ते महा बिलम् ।

8b, 9a. kSut pipaasaa pariitaaH = hunger, thirst, wrapped up in [invaded by]; shraantaaH = fatigued; salila arthinaH = water, cravers of; te = they - the monkeys; lataa vR^ikSaiH avakiirNam = with climbers, trees, enwrapped; mahaa bilam dadR^ishuH = capacious, cavity, they beheld.

Thirst and hunger invading them they are fatigued and craving for water, and such as they are they beheld that capacious cavity which is enwrapped in climbers and trees. [4-50-8, 9a]

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तत्र क्रौन्चाः च हंसाः च सारसाः च अपि निष्क्रमन् ॥ ४-५०-९

जल आर्द्राः चक्रवाकाः च रक्त अंगाः पद्म रेणुभिः ।

9b,10a. **tatra** = there; **krauncaH ca hamsaaH ca saarasaaH ca** = Kaunca waterfowls, also, swans, also, Saarasa waterfowls, also; **jala aardraaH** = by water, drenched; **padma reNubhiH** = with lotus, pollen; **rakta angaaH** reddened, with bodies; **cakravaakaaH ca api** = Cakravaka waterfowls, also, even; **niSkraman** = exiting; **[dadR^ishuH** = they saw.]

There they have seen the swans and the waterfowls like Kraunca, Saarasa, and even Cakravaka waterfowls exiting from the cavity with their bodies drenched in water and reddened with the dapples of lotuses' pollen. [4-50-9b, 10a]

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ततः तत् बिलम् आसाद्य सुगन्धि दुरतिक्रमम् ॥ ४-५०-१०

विस्मय व्यग्र मनसो बभूवुः वानरर्षभाः ।

10b, 11a. **tataH** = then; **vaanara R^iSabhaaH** = vanara-s, bullish [best] ones; **sugandhi** = fragranced [cave]; **dur ati kramam** = not, to over, step [un-enterable anyway]; **tat bilam aasaadya** = that, cavity, on nearing; **vismaya vyagra manasaH** = with amaze, dismayed, at heart [disheartened with amazement]; **babhuuvuH** = they became.

When those best vanara-s have neared that fragrant and impermeable cavity they are disheartened with amazement. [4-50-10b, 11a]

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संजात परिशंकाः ते तत् बिलम् प्लवग उत्तमाः ॥ ४-५०-११

अभ्यपद्यन्त संहृष्टाः तेजोवन्तो महाबलाः ।

11b, 12a. **tejovantaH** = highly resplendent ones; **mahaa balaaH** = great-mighty ones; such as they are; **te** = those; **plavaga uttamaaH** = fly-jumpers, the best; **sanjaata pari shankaaH** = evoked, general, suspicion - a high suspicion is evoked in them; **sam hR^iSTaaH** = rejoicing; **tat bilam** = that, to cavity; **abhi aapadyanta** = towards, draw near.

Though a suspicion in general is evoked in them, as they presumed that cavity to be Naraka, The Hell of Yama, or Paataala, the Netherworld of Emperor Bali, those highly resplendent and great mighty fly-jumpers have neared it, rejoicing for the availability of water in there. [4-50-11b, 12a]

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नाना सत्त्व समाकीर्णम् दैत्य इन्द्र निलय उपमम् ॥ ४-५०-१२

दुर्दर्शम् इव घोरम् च दुर्विगाह्यम् च सर्वशः ।

12b, 13a. **naanaa sattva samaakiirNaam** = diverse, beings, dispersed with; **daitya indra nilaya upamam** = demon's, emperor's [Emperor Bali,] residence, similar; **dur darsham iva** = not, to see [unsightly,] like; **ghoram** = hideous; **sarvashaH** = from anywhere; **dur vi gaahyam ca** = impossible, verily, to enter [un-enterable cavity,] also.

That hideous cavity is dispersed with diverse beings, similar to the residence of the emperor of demons, namely Emperor Bali, in Paataala, the Netherworld, and it is unsightly and impermeable from anywhere. [4-50-12b, 13a]

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ततः पर्वत कूट आभो हनुमान् मारुत आत्मजः ॥ ४-५०-१३

अब्रवीत् वानरान् घोरान् कान्तार वन कोविदः ।

13b, 14a. tataH = then; parvata kuuTa aabhaH = mountain, top, similar in gloss; kaantaara vana kovidaH = about inscrutable, forests, a mastermind; maaruta aatmajaH hanumaan = Air-god's, son, Hanuma; ghoraan [sarvaan] vaanaraan abraviit = to formidable ones [or, to all of the,] Vanara-s, spoke to.

The son of Air-god Hanuma whose glossiness is like that of a mountaintop and who is a mastermind in scrutinising every inscrutable forest, then spoke to all of the formidable Vanara-s. [4-50-13b, 14a]

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गिरि जाल आवृतान् देशान् मार्गित्वा दक्षिणाम् दिशम् ॥ ४-५०-१४
वयम् सर्वे परिश्रान्ता न च पश्याम मैथिलीम् ।

14b, 15a. vayam sarve = we, all; giri jaala aavR^itaan deshaan = mountains, meshes, enmeshed, places; dakSiNaam disham = southern, direction; maargitvaa = having searched; pari shraantaa = overly, fatigued; maithiliim = Maithili; na ca pashyaama = not, also [yet,] seen.

"We all have searched the southern quarter including those places that are enmeshed with meshes of mountains, and we are overly fatigued, but Maithili is unnoticed. [4-50-14b, 15a]

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अस्मात् च अपि बिलात् हंसाः क्रौन्चाः च सह सारसैः ॥ ४-५०-१५
जल आर्द्राः चक्रवाकाः च निष्पतन्ति स्म सर्वशः ।
नूनम् सलिलवान् अत्र कूपो वा यदि वा ह्रदः ॥ ४-५०-१६
तथा च इमे बिल द्वारे स्निग्धाः तिष्ठन्ति पादपाः ।

15b, 16, 17a. asmaat bilaat = from this, cavity; hamsaaH saarasaiH saha = swans, along with, also, Saarasa waterfowls; krauncaaH ca = Kraunca birds, also; jala aardraaH cakravaakaaH ca = water, drenched, Cakravaka waterfowls, also; sarvashaH niSpatanti sma = from all over, out falling - coming out, they are; atra = there - in cavity; salilavaan = having water; kuupaH vaa = a wellspring, or; yadi vaa hradaH = otherwise, or, a pond; nuunam = certainly; shall be there; tathaa = like that; ime = these; bila dvaare paadapaaH = cavity, at doorway, trees are; snigdhaaH tiSThanti = glisten, they are - they are verdant.

"Swans along with waterfowls like Saarasa, Kruanca, and water drenched Cakravaka birds are coming out of this cavity from all over, and even the trees available at its doorway are verdant. Certainly there must be a wellspring, or otherwise a pond with water." Thus Hanuma spoke to all monkeys. [4-50-15b, 16, 17a]

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इति उक्ताः तत् बिलम् सर्वे विविशुः तिमिर आवृतम् ॥ ४-५०-१७
अचन्द्र सूर्यम् हरयो ददृशू रोम हर्षणम् ।

17b. 18a. iti uktaaH = thus, they are spoken [by Hanuma]; sarve = all of them; timira aavR^itam = by darkness, enfolded in; tat bilam vivishuH = that, cavity, they entered; harayaH = monkeys; a candra suuryam = devoid of, moon, sun [unilluminated by]; roma harSaNam = hair, raising [cavity]; dadR^ishuu = they saw.

When Hanuma spoke to them thus as a kind of assurance, all those monkeys entered the cavity and found it as a sunless or moonless cavity, enfolded in hair-raising darkness. [4-50-17b, 18a]

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निशम्य तस्मात् सिंहाः च तान् तान् च मृग पक्षिणः ॥ ४-५०-१८

प्रविष्टा हरि शार्दूला बिलम् तिमिर आवृतम् ।

18b, 19a. hari shaarduulaa = monkeys, tigerly ones; tasmaat = therefrom - coming from cavity; simhaaH ca = lions, also; taan taan ca = those, those - various, also; mR^iga pakshiNaH = animals, birds; nishamya = on seeing; timira aavR^itam = by obscurity, shrouded; bilam praviSTaaH = cavity, they entered.

Those tigerly monkeys have also seen lions and various other animals and birds exiting therefrom, and entered that cavity which is enshrouded in obscurity. [4-50-18b, 19a]

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न तेषाम् सज्जते दृष्टिः न तेजः न पराक्रमः ॥ ४-५०-१९

वायोः इव गतिः तेषाम् दृष्टिः तम् अपि वर्तते ।

19b, 20a. teSaam = for them; dR^iSTiH na sajjate = eyesight, not, fit enough [became unfit, ineffectual / obstructed]; tejaH na = their vigour, no; paraakramaH na = valorousness, no; teSaam gatiH = their, permeation; vaayoH iva = air [gust,] like; dR^iSTiH tamasi vartate = eyesight, in gloominess, actuated.

Their eyesight, or their vigour, or their valorousness is rendered ineffectual, and their permeation is just like the directionless air as their eyesight is thwarted in gloominess.

Or

Despite of the gloominess of that cavity, unobstructed is their eyesight, or their vigour or their valorousness, and their permeation is like that of the gust of air as their eyesight is actuated even in darkness. [4-50-19, 20a]

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ते प्रविष्टाः तु वेगेन तत् बिलम् कपि कुंजराः ॥ ४-५०-२०

प्रकाशम् च अभिरामम् च ददृशुः देशम् उत्तमम् ।

20b, 21a. tat bilam vegena praviSTaaH tu = that, cavity, speedily, on entering [going further,] but; te kapi kunjaraaH = those, monkeys, elephantine; prakaasham ca = luminous [phosphorescent, visible in darkness,] also; abhiraamam ca = lovely, also; uttamam deshama dadR^ishuH = a best, place, they saw.

But on their going further into that cavity speedily, those elephantine monkeys beheld a best place that is luminous, as well as lovely. [4-50-20b, 21a]

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ततः तस्मिन् बिले भीमे नाना पादप संकुले ॥ ४-५०-२१

अन्योन्यम् संपरिष्वज्य जग्मुर् योजनम् अंतरम् ।

21b, 22a. tataH = then; anyaaH anyam sam pariSvajya = each, to each, tightly, bracing [hand in hand]; bhiime = in awful - cavity; naanaa paadapa sankule = various, trees, compacted with; tasmin bile = in that, cavity; yojanam antaram jagmuH = a yojana, interstice, advanced further.

In that awful cave that is compacted with various trees, then they advanced further an interstice of yojana distance, hand in hand lest one may miss the other. [4-50-21b, 22a]

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ते नष्ट संज्ञाः तृषिताः संभ्रांताः सलिल अर्थिनः ॥ ४-५०-२२

परिपेतुर् बिले तस्मिन् कंचित् कालम् अतन्द्रिताः ।

22b, 23a. naSTa sanj~naaH = lost, track of; tR^iSitaaH = thirsty; sam bhraantaaH = highly perplexed; salila arthinaH = water, cravers; te = those; a tandritaaH = without, becoming weary - unwearyingly; tasmin bile = in that, cavity; kancit kaalam = for some, time [for a good while]; pari petuH = over, hopped [hopped over.]

Though they are craving for water, highly perplexed, and lost track of their destination or any waterway, and yet hopeful of their mission they unwearyingly hopped in that cavity for a good while. [4-50-22b, 23a]

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ते कृशा दीन वदनाः परिश्रान्ताः प्लवंगमाः ॥ ४-५०-२३

आलोकम् ददृशुः वीरा निराशा जीविते यदा ।

23b, 24a. kR^ishaa = enervated; diina vadanaaH = sad, faced; parishraantaaH = overly tired; such as they are; te = they; viiraaH plavangamaaH = brave, fly-jumpers; yadaa = when; jiivite niraashaaH = of life, despaired; then; aalokam dadR^ishuH = a seeable thing [luminescence,] they perceived.

Those fly-jumpers are presently enervated and overly tired, and sad faced, and when those brave ones are despaired of their life, just then they perceived a luminescence. [4-50-23b, 24a]

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ततः तम् देशम् आगम्य सौम्याः वितिमिरम् वनम् ॥ ४-५०-२४

ददृशुः कान्चनान् वृक्षान् दीप्त वैश्वानर प्रभान् ।

सालान् तालान् तमालान् च पुन्नागान् वंजुलान् धवान् ॥ ४-५०-२५

चंपकान् नाग वृक्षान् च कर्णिकारान् च पुष्पितान् ।

स्तबकैः कांचनैः चित्रैः रक्तैः किसलयैः तथा ॥ ४-५०-२६

आपीडैः च लताभिः च हेम आभरण भूषितैः ।

तरुण आदित्य संकाशान् वैदूर्यमय वेदिकान् ॥ ४-५०-२७

विभ्राजमानान् वपुषा पादपान् च हिरण्मयान् ।

नील वैदूर्य वर्णाः च पद्मिनीः पतगैः आवृताः ॥ ४-५०-२८

महद्भिः कांचनैः वृक्षैः वृता बाल अर्क संनिभैः ।

24b, 25, 26, 27, 28, 29a. saumyaaH = amenable - monkeys; tataH = then; tam deshamaagamyaa = at that, province, on arriving; vi timiram vanam = without, shadow, woodland; diipta vaishvaanara prabhaan = irradiated, ritual-fire like, in irradiance; kaancanaan vR^ikSaan = golden, trees; saalaan taalaan tamaalaan ca = Saala, Taala [Palmyra,] Tamaala [trees], also; punnaagaan vanjulaan dhavaan = Punnaaga, Vanjula, Dhava [trees]; campakaan = Campaka-s; naaga vR^ikSaan ca = Naaga, trees, also; puSpitaan karNikaaraan ca = flowered, Karnikaara, also; kaancanaiH citraiH stabakaiH = golden, amazing, with bunches of lowers; tathaa = like that; raktaiH kisalayaiH aapiiDaiH = with reddish, leaflets, as towering diadems; lataabhiH ca = with climbers, also; hema aabharaNa bhuuSitaiH = golden, with jewellery, decorated with; taruNa aaditya sankaaashaan = tender, sun, similar in shine; vaiduuryamaya vedikaan = wholly lapis gem's, with pedestals; vapuSaa vibhraajamaanaan hiraNmayaan paadapaan ca = by their bodies, glittering, with golden, trees, also; niila vaiduurya varNaaH ca = blue, lapis lazuli gems, in hue, also; patagaiH = with birds; aavR^itaaH = encircling [flying around]; baala arka sannibhaiH = tender, sun, similar in shine; kaancanaiH = golden ones; mahadbhiH = broad [with petals]; padmaiH vR^itaa = with

lotuses, encompassed by, **padminiH** = with lotus lakes [or, lotus-creepers,] **dadR^ishuH** = they beheld.

Those amenable monkeys on arriving at that province then beheld a shadowless woodland with golden trees which in irradiance is like the irradiated Ritual-fire. They beheld Saala, Taala [Palmyra,] Tamaala trees and some flowered trees like Punnaaga, Vanjula, Dhava, Campaka, Naaga, also Karnikaara trees. The bunches of their flowers are golden and amazing, leaflets are reddish, and like that the climbers enwreathing at their tops are like their towering diadems and since those trees have golden fruits, they look as though decorated with golden jewellery. Those golden-bodied tress are shining forth like tender sun and their pedestals are completely studded with lapis gems. The birds encircling those trees are in the hue of lapis lazuli gems. The lotus lakes are encompassed with golden lotuses with broad petals, which in shine are similar to tender sun. [4-50-24b, 25, 26, 27, 28, 29a]

Some mms use 'lofty trees' instead of the 'golden lotuses with broad petals' then it means that 'the stand of trees is surrounded by both the lotus-lakes and lofty trees...' In the next verse also some use the word 'tortoises' is used instead of 'lotuses.' This is said to be the problem with copyists.

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जातरूपमयैः मत्स्यैः महद्भिः च अथ पन्कजैः ॥ ४-५०-२९

नलिनीः तत्र ददृशुः प्रसन्न सलिल आयुताः ।

29b, 30a. **atha** = then; **jaataruupamayaiH matsyaiH** = totally golden, with fishes; **mahadbhiH pankajaiH [kacChapaiH]** = with beamy, lotuses [tortoises]; **prasanna salila aayutaaH naliniiH** = serene, waters, containing, lotus-lakes; **tatra dadR^ishuH** = there, they beheld;

Then they beheld there the lotus-lakes containing serene waters and stocky lotuses and burly fishes that are golden. [4-50-29b, 30a]

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कांचनानि विमानानि राजतानि तथा एव च ॥ ४-५०-३०

तपनीय गवाक्षाणि मुक्ता जाल आवृतानि च ।

हैम राजत भौमानि वैदूर्य मणिमन्ति च ॥ ४-५०-३१

ददृशुः तत्र हरयो गृह मुख्यानि सर्वशः ।

30b, 31, 32a. **harayaH** = monkeys; **tatra** = there; **kaancanaani** = golden ones; **tathaa eva ca** = like that, also; **raajataani** = silver ones; **vimaanaani** = having domes; **tapaniia gavaakSaaNi** = [ore purified by melting] golden, with windows; **muktaa jaala aavR^itaani ca** = pearly, laceworks, covered by, also; **haima raajata bhaumaani** = golden, silver, having multi-stories; **vaiduurya maNimanti ca** = lapis, gem-studded, also; **gR^iha mukhyaani** = mansions, choicest ones; **sarvashaH** = everywhere; **dadR^ishuH** = they beheld.

There the monkeys beheld choicest mansions everywhere made out of gold and silver, some with golden and some with silver domes, while some with golden and some with silver multi-stories, but all are studded with lapis gems with golden windows covered with laceworks of pearls. [4-50-30b-32a]

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पुष्पितान् फलिनो वृक्षान् प्रवाल मणि संनिभान् ॥ ४-५०-३२

कांचन भ्रमरान् चैव मधूनि च समन्ततः ।

32b, 33a. **puSpitaan phalinaH** = flowered, fruited; **pravaala maNi sannibhaan** = red corals, rubies, similar in shine; **vR^ikSaan** = trees; **kaancana bhramaraan caiva** = golden,

honeybees, also, thus; **madhuuni ca** = honeys, also; **samantataH** = everywhere; [**dadR^ishuH** = they beheld.]

They have also seen everywhere flowered and fruited trees that are similar in shine to red corals and rubies, and golden honeybees, as well as honeys. [4-50-32b, 33a]

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मणि कांचन चित्राणि शयनानि आसनानि च ॥ ४-५०-३३

विविधानि विशालानि ददृशुः ते समन्ततः ।

हेम रजत कांस्यानाम् भाजनानाम् च राशयः ॥ ४-५०-३४

33b, 34. **te** = they; **maNi kaancana citraaNi** = gems, gold, amazingly crafted; **vividhaani vishaalaani** = diverse, capacious; **shayanaani aasanaani ca** = beds, seats, also; **hema rajata kaansyaanaam** = of golden, silver, bell-metal; **bhaajanaanaam raashayaH** = utensils, stacks of; **samantataH dadR^ishuH** = everywhere, they beheld.

They beheld everywhere diverse and capacious beds and seats that are amazingly crafted with gemstones and gold, and also stacks of utensils made of gold, silver and bell metal. [4-50-33b, 34]

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अगुरूणाम् च दिव्यानाम् चंदनानाम् च संचयम् ।

शुचीनि अभ्यवहाराणि मूलानि च फलानि च ॥ ४-५०-३५

35. **divyaanaam aguruuNaam** = with heavenly, aloe vera substance; **candanaanaam sancayam** = sandalwood sticks, stockpiles; **shuciini abhyavahaaraaNi** [**abhi ava hR^i**] = depurated, [to throw down - swallowable victuals]; **muulaani ca phalaani ca** = tubers, also, fruits, also; [**dadR^ishuH te** = saw, they.]

They saw the stockpiles of heavenly aloe vera substances and sandalwood sticks and depurated eatables, tubers and fruits. [4-50-35]

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महा अर्हाणि च पानानि मधूनि रसवन्ति च ।

दिव्यानाम् अम्बराणाम् च महा अर्हाणाम् च संचयान् ॥ ४-५०-३६

कंबलानाम् च चित्राणाम् अजिनानाम् च संचयान् ।

36, 37a. **mahaa arhaaNi ca** = top-graded, also; **paanaani** = soft-drinks; **rasavanti madhuuni ca** = luscious, honeys, also; **divyaanaam** = divinely; **mahaa arhaaNaam** = finest quality; **ambaraaNaam sancayaan** = clothing, heaps of; **citraaNaam kambalaanaam ca** = exotic ones, blankets, also; **ajinaanaam ca sancayaan** = deerskins, sheaves, also - they saw.

They have also seen top-grade soft drinks, luscious honeys, heaps of finest quality clothing, exotic blankets and sheaves of deerskins. [4-50-36, 37a]

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तत्र तत्र विन्यस्तान् दीप्तान् वैश्वानर प्रभान् ॥ ४-५०-३७

ददृशुः वानराः शुभ्रान् जातरूपस्य संचयान् ।

37b, 38a. **vaanaraaH** = Vanara-s; **tatra tatra vinyastaaN** = there, there, kept - set up; **diiptaan vaishvaanara prabhaan** = glowing, ritual-fire, with glow; **shubhraan** = undefiled; **jaataruupasya sancayaan** = gold's, mounds of; **dadR^ishuH** = they observed.

Vanara-s have also observed mounds of undefiled gold stockpiled here and there glowing with the glow of ritual fire. [4-50-37b, 38a]

तत्र तत्र विचिन्वन्तो बिले तत्र महा प्रभाः ॥ ४-५०-३८

ददृशुः वानराः शूराः स्त्रियम् कांचित् अदूरतः ।

38b, 39a. mahaa prabhaaH shuuraaH vaanaraaH = of high, resplendence, valiant ones, Vanara-s; tatra bile = in that, cavity; tatra tatra vicinvantaH = there, there, when searching; a duurataH = not, far-off; kaamcit = someone; striyam = a lady; dadR^ishuH = they perceived.

When searching here and there in that cavity those valiant vanara-s of high resplendence have perceived some lady rather not far from them. [4-50-38b, 39a]

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ताम् च ते ददृशुः तत्र चीर कृष्ण अजिन अम्बराम् ॥ ४-५०-३९

तापसीम् नियत आहाराम् ज्वलंतीम् इव तेजसा ।

39b, 40a. te tatra = they, there; ciira kR^iSNa ajina ambaraam = jute- cloth, deer, skin, attired in; niyata aahaaraam = one with controlled, diet; tejasaa jvalantiim iva = by her luminescence [of asceticism,] one who is glowing, as with; taapasiim taam dadR^ishuH = a sainted lady, at her, they saw.

They saw a sainted lady there who is attired in jute-cloths and who is on a controlled diet and who is like a luminiferous entity by her own luminescence of asceticism. [4-50-38b, 39a]

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विस्मिता हरयः तत्र व्यवतिष्ठन्त सर्वशः ।

प्रपच्छ हनुमान् तत्र का असि त्वम् कस्य वा बिलम् ॥ ४-५०-४०

40b, 40c. harayaH vismitaaH = monkeys, are wondered; tatra sarvashaH vyavatiSTanta [vi ava tiSTanta] = there, all about, stood [still]; tatra hanumaan prapacCha = there [in that matter,] Hanuma, asked about; tvam kaa asi = you, who, are; bilam kasya vaa = cavity, whose, either.

In wonderment the monkeys stood still all over, and in the matter of her identity Hanuma asked her, "Who are you? Whose cavity is this, either? [4-50-40b, 40c]

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ततो हनूमान् गिरि सन्निकाशः

कृत अंजलिः ताम् अभिवाद्य वृद्धाम् ।

पप्रच्छ का त्वम् भवनम् बिलम् च

रत्नानि च इमानि वदस्व कस्य ॥ ४-५०-४१

41. tataH = then; giri sannikaashaH = mountain, similar in shine; hanuumaan = Hanuma; kR^ita anjaliH = making, palm-fold; taam vR^iddhaam = her, at aged lady; abhivaadya = on reverencing; papracCha = asked; tvam kaa = you, who [are]; bhavanam bilam ca = mansion, cavity, and; imaani ratnaani ca = these, jewels, also; kasya = whose; vadasva = [please] speak.

Then Hanuma whose shine is similar to that of a mountain making palm-fold and reverencing that aged lady asked, "Who are you? Whose is this cavity, or the mansion or these jewels? Please speak." [4-50-41]

Thus, this is the 50th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 51 Verses converted to UTF-8, Nov 09

Introduction

The legend of Black Cave is informed to Hanuma and others by Swayamprabha, the sainted lady who safeguards the paradisaical creation of a demon named Maya. Maya crafted this cave as a heaven on earth, for which the infuriated Indra eliminated Maya. Hema, an apsara, nymphal-virtuoso accords this fantastic creation to Swayamprabha. Swayamprabha offers hospitality to all the monkeys who entered that cave.

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इति उक्त्वा हनुमान् तत्र पुनः कृष्ण अजिन अंबराम् ।
अब्रवीत् ताम् महाभागाम् तापसीम् धर्म चारिणीम् ॥ ४-५१-१

1. iti uktvaa hanumaan tatra = thus, on saying, Hanuma, there; punaH kR^iSNa ajina ambaraam = again, to one with black deer, skin, dressed in; abraviit taam mahaabhaagaam = spoke, to her, most reverential lady; taapasiim dharma caariNiim = sainted lady, in probity, conducting herself.

Thus, Hanuma on saying therein [that subject,] again spoke to that most reverential and sainted lady who is dressed in black deerskin and conducting herself in probity. [4-51-1]

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इदम् प्रविष्टाः सहसा बिलम् तिमिर संवृतम् ।
क्षुत् पिपासा परिश्रान्ताः परिखिन्नाः च सर्वशः ॥ ४-५१-२

2. idam [vayam] praviSTaaH sahasaa = here, [we,] entered, suddenly; bilam timira samvR^itam = cavity, with darkness, overspread; kSut pipaasaa parishraantaaH = with hunger, thirst, overtired; pari khinnaaH ca sarvashaH = overawed, also, anywise.

"Overtired with hunger and thirst we are overawed anywise, and we suddenly entered this cavity, which is overspread with darkness..." [Thus Hanuma is speaking to her.] [4-51-2]

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महत् धरण्या विवरम् प्रविष्टाः स्म पिपासिताः ।
इमाम् तु एवम् विधान् भावान् विविधान् अद्भुत उपमान् ॥ ४-५१-३
दृष्ट्वा वयम् प्रव्यथिताः संभ्रान्ता नष्ट चेतसः ।
कस्य एते कांचना वृक्षाः तरुण आदित्य सन्निभाः ॥ ४-५१-४

3, 4. mahat dharaNyaa vivaram = extensive, earth's, hollow; praviSTaaH sma pipaasitaah = entered, we, thirstily; imaam tu evam vidhaan bhaavaan = these, but, this, kind of, mansion; vividhaan adbhuta upamaan = diverse, marvel, similar [marvellous ones]; dR^iSTvaa vayam pravyathitaaH sambhraantaa naSTa cetasaH = on seeing, we are,

verily agitated, verily amazed, lost, hearts [agonised]; **kasya ete kaancanaa vR^ikSaaH** = whose, all these, golden, trees; **taruNa aaditya sannibhaaH** = young, sun, splendid like.

"We entered this extensive hollow of earth thirstily, but on seeing this kind of these diverse and marvellous mansions we are verily amazed [presuming that this is a dominion of some demon,] and we are agitated [in not knowing dos and don'ts,] and agonised [at our incarceration...] whose trees are all these golden ones, splendid like young sun... [4-51-3, 4]

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शुचीनि अभ्यवहार्याणि मूलानि च फलानि च ।
कांचनानि विमानानि राजतानि गृहाणि च ॥ ४-५१-५
तपनीय गव अक्षाणि मणि जाल आवृतानि च ।

5, 6a **shuciini abhyavahaaryaaNi** = depurated, edibles; **muulaani ca phalaani ca** = tubers, also, fruits, also; **kaancanaani vimaanaani** = golden, aircrafts; **raajataani gR^ihaaNi ca** = silvern, mansion, also; **tapaniia gavaakSaaNi** = molten god [golden,] ventilators; **maNi jaala aavR^itaani ca** = jewelery, laces, overspread [encased,] also.

"The edibles, tubers, and fruits are all depurated... golden are the aircrafts... mansions silvern... ventilators golden and encased in jewelery laces... [4-51-5, 6a]

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पुष्पिताः फालवन्तः च पुण्याः सुरभि गन्धयः ॥ ४-५१-६
इमे जांबूनदमयाः पादपाः कस्य तेजसा ।

6b, 7a. **puSpitaaH phaalavantaH ca** = flowered, fruited, also; **puNyaaH surabhi gandhayaH** = auspicious, scented, aromatically; **ime jaambuunadamayaaH paadapaaH** = these, completely golden, trees; **kasya tejasaa** = by whose, splendour.

"Flowered and fruited and also aromatically scented are these auspicious and completely golden trees... by whose splendour [they are rendered thus?] [4-51-6b, 7a]

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कांचनानि च पद्मानि जातानि विमले जले ॥ ४-५१-७
कथम् मत्स्याः च सौवर्णा दृश्यन्ते सह कच्छपैः ।

7b, 8a. **kaancanaani ca padmaani** = golden, also, lotuses; **jaataani vimale jale** = born, in limpid, water; **katham matsyaaH ca sauvarNaa** = how, fishes, also, are golden; **dR^ishyante saha kacChapaiH** = ostensibly, with, tortoises.

"Also how the lotuses born in limpid water are golden, and how the fishes along with tortoises are ostensibly golden? [4-51-7b, 8a]

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आत्मानः अनुभावात् वा कस्य वै एतत् तपो बलम् ॥ ४-५१-८
अजानताम् नः सर्वेषाम् सर्वम् आख्यातुम् अर्हसि ।

8b, 9a. **aatmaanaH anu bhaavaat vaa** = of yours, innate, owing to prodigy, or; **kasya vai etat tapaH balam** = whose, indeed, all this, asceticism, prowess; **a jaanataam naH sarveSaam** = not, knowing [oblivious of,] us, all of; **sarvam aakhyaatum arhasi** = all of it, to narrate, apt of you.

"Or, is all this owing to the innate prodigy of yours or to whose asceticism's prowess all this is owed... as all of us are oblivious of it, so it will be apt of you to narrate all of it..." [Thus Hanuma requested that sainted lady.] [4-51-8b, 9a]

एवम् उक्ता हनुमता तापसी धर्म चारिणी ॥ ४-५१-९

प्रति उवाच हनूमन्तम् सर्व भूत हिते रता ।

9b, 10a. **evam uktaa hanumataa** = thus, she is addressed, by Hanuma; **taapasii dharma caariNii** = sainted lady, righteous, of conduct; **prati uvaaca hanuumantam** = in turn, spoke [replied,] to Hanuma; **sarva bhuuta hite rataa** = all, beings, in well-being, blissful one.

Thus when Hanuma addressed her, that sainted lady, and a blissful one in the well being of all the beings, she replied Hanuma. [4-51-9b, 10a]

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मयो नाम महातेजा मायावी दानवर्षभः ॥ ४-५१-१०

तेन इदम् निर्मितम् सर्वम् मायया कांचनम् वनम् ।

10b, 11a. **mayaH naama mahaatejaa [aasiit]** = Maya, named, great-resplendent one [a marvellous fantasist] [was there]; **maayaavii daanava R^iSabhaH** = a wizard, demon, bullish; **tena idam nirmitam** = by him, this is, constructed; **sarvam maayayaa kaancanam vanam** = all this, with expertise in illusiveness [phenomenal expertise,] golden, woodland.

"A marvellous fantasist by name Maya was there, a bullish demon of wizardry and by him with his phenomenal expertise all this golden woodland is constructed..." [Thus, that sainted lady started her narration.] [4-51-10b]

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पुरा दानव मुख्यानाम् विश्वकर्मा बभूव ह ॥ ४-५१-११

येन इदम् कांचनम् दिव्यम् निर्मितम् भवन उत्तमम् ।

11b, 12a. **puraa daanava mukhyaanaam** = once, for demons, lords; **vishva karmaa babhuuva ha** = universal, craftsman, [he] became, indeed; **yena idam kaancanam divyam** = by whom, this, golden, heavenly; **nirmitam bhavana uttamam** = constructed, mansion, superb.

"Once he was the Universal Craftsman to the lords of demons by whom this divinely golden and superb mansion was constructed... [4-51-11]

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स तु वर्ष सहस्राणि तपः तप्त्वा महत् वने ॥ ४-५१-१२

पितामहात् वरम् लेभे सर्वम् औशसनम् धनम् ।

12b, 13a **saH tu varSa sahasraaNi** = he, but, years, thousands; **tapaH taptvaa mahat vane** = asceticism, on practising, in [this] horrendous, forest; **pitaamahaat varam lebhe** = from Forefather [Brahma,] boon, obtained; **sarvam aushasanam dhanam** = entire, of Sage Shukra, wealth [the architecture or, the wealth of immoderate beseechers of wealth.]

"But he on practising asceticism for thousands of years in this horrendous forest, obtained a boon from Brahma, the Forefather, [which entails acquirement of] entire wealth of Sage Shukra...

ओर्

"But he on practising asceticism for thousands of years in this horrendous forest, obtained a boon from Brahma, the Forefather, [which entails acquirement of] entire wealth of those people, who immoderately and avariciously beseech all the available gods, to accord all wealth to them only...[4-51-12b, 13a]

Sage Shukra, better known as Shukraacharya, is the mentor and clan-priest of demons. He was an astounding expert to canonise the Architectural Engineering, creating paradisiacal constructions, materialising

materials just from out of thin air and the like. Likewise, many humans beseech gods near at hand, to bestow wealth as godsend without an iota of their personal strain, with a confidence that when Shukraacaarya could deliver material comforts to demons from out of thin air, gods must also be bestowing riches on them, as gods have no other function than this. Hence, this demon Maya, being a demon, wanted to loot the wealth of his own demon-priest Shukraacaarya, viz., the Architectural Engineering. And Brahma granted it, as a crosswise benefit to gods.

[Verse Locator](#)

विधाय सर्वम् बलवान् सर्व काम ईश्वरः तदा ॥ ४-५१-१३

उवास सुखितः कालम् कंचित् अस्मिन् महावने ।

13b, 14a. vidhaaya sarvam balavaan = methodised, everything, dynamic one; sarva kaama iishvaraH tadaa = all, wishes, ruler of [invested with privileges for all wishes,] then; uvaasa sukhitaH = resided, comfortably; kaalam kamcit asmin mahaavane = time, some, in this, great, forest.

"That dynamic one methodised everything and then resided comfortably in this great forest for some time, privileged with all his wishes... [4-51-13b, 14a]

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तम् अप्सरसि हेमायाम् सक्तम् दानव पुंगवम् ॥ ४-५१-१४

विक्रम्य एव अशनिम् गृह्य जघान ईशः पुरंदरः ।

14b, 15a. tam apsarasi hemaayaam saktam = him [demon Maya,] in apsara, [the paradisiacal nymph,] with Hema, engaged with; daanava pungavam = demon, eminent one; vikramya eva ashanim gR^ihya = charging, thus, Thunderbolt, on taking; jaghaana iishaH purandaraH = eliminated, administrator [of worlds,] enemy-strongholds destroyer, namely Indra.

"Indra, the Administrator of Worlds and destroyer of enemy citadels, on taking His Thunderbolt eliminated Maya, when that eminent demon was engaged with an apsara, a paradisiacal nymph, called Hema... [4-51-14b, 15a]

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इदम् च ब्रह्मणा दत्तम् हेमायै वनम् उत्तमम् ॥ ४-५१-१५

शाश्वतः काम भोगः च गृहम् च इदम् हिरण्मयम् ।

15b, 16a. idam ca brahmaNaa dattam = this one, also, by Brahma, beneficed; hemaayai vanam uttamam = for Hema, woodland, marvellous one; shaashvataH kaama bhogaH ca = everlasting, wish, enjoyments [fulfillers,] also; gR^iham ca idam hiraNmayam = mansion, also, this one, golden.

"This marvellous woodland, these everlasting wish-fulfillers, and this golden mansion, are beneficed by Brahma for Hema... [4-51-15]

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दुहिता मेरुसावर्णेः अहम् तस्याः स्वयंप्रभा ॥ ४-५१-१६

इदम् रक्षामि भवनम् हेमाया वानरोत्तम ।

16b, 17a. duhita merusaavarNeH aham = daughter, of Merusaavarni, I am; tasyaaH svayamprabhaa = of her [of that apsara,] Swayamprabha named [meaning Self-Splendent]; idam rakSaami bhavanam = this, safeguarding, mansion; hemaayaa vaanarottama = of Hema, oh, best monkey.

"I am the daughter of Merusaavarni, oh, best monkey, named Swayamprabha and I am safeguarding this mansion of her, [that apsara] Hema... [4-51-16b, 17a]

मम प्रिय सखी हेमा नृत्त गीत विशारदा ॥ ४-५१-१७

तया दत्त वरा च अस्मि रक्षामि भवनम् महान् ।

17b, 18a. **mama priya sakhii hema** = my, dearest, nymphean-friend, Hema; **nR^itta giita vishaaradaa** = in dance, music, virtuoso; **tayaa datta varaa ca asmi** = by her, bestowed, boon, also, I am; **rakSaami bhavanam mahaan** = safeguarding, mansion, superb.

"Hema is a virtuoso in dance and music and my dearest nymphean-friend, and she bestowed a boon upon me [by which none can dishonour me, and thus] I am safeguarding this superb mansion... [4-51-17b, 18a]

The Universal Architect is given the title of **vishva karma** and he will be proficient, right from the skills of a blacksmith to that of an outstanding engineer. His works are always guided and as directed by Indra. Indra's logic is that there shall be one **vishva karma** in all three worlds, like one Indra to three worlds. But whenever Indra lies low, the demons get works done through the heavenly **vishva karma**, instead of appointing their own architect as their clan-priest Shukraacaarya's treasure of architecture is lost. This treasure of architecture of Shukraacaarya is usurped by this demon Maya, through Brahma. As Indra cannot defy the boon of Brahma, he baited this Hema, the apsara, to make Maya to woo her. Accordingly, demon Maya brought the nympha-virtuoso Hema to this cavernous paradisiacal mansion and was subjected to elimination by Indra. After the elimination of this Wonder Architect, Hema departed to Brahma's abode, bequeathing this mansion to Swayamprabha. From then on Hema resided in **brahma loka** 'Brahma's abode...' as said at: **ghR^itaaciim atha vishvaaciim.... naaga datam ca hemaam ca...** in Ayodhya part II, Ch. 91, verse 17. When Sage Bharadwaja gave hospitality to Bharata, that sage says this.

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किम् कार्यम् कस्य वा हेतोः कांताराणि प्रपद्यथ ॥ ४-५१-१८

कथम् च इदम् वनम् दुर्गम् युष्माभिः उपलक्षितम् ।

18b, 19a. **kim kaaryam kasya vaa hetoH** = what, work [effort,] which, or, reason; **kaantaaraaNi prapadyatha** = impervious forests, come to pass; **katham ca idam vanam durgam** = how, also, this, forest, impassable; **yuSmaabhiH upalakSitam** = by you all, is seen [discovered.]

"What is your effort or for what reason you came to pass this impervious forest, and how you all have discovered this impassable forest... [4-51-18b, 19a]

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शुचीनि अभ्यवहार्याणि मूलानि च फलानि च ।

भुक्त्वा पीत्वा च पानीयम् सर्वम् मे वक्तुम् अर्हथ ॥ ४-५१-१९

19b, 19c. **shuciini abhyavahaaryaaNi** = wholesome, edibles; **muulaani ca phalaani ca** = tubers, also, fruits, also; **bhuktvaa** = on dining; **piitvaa ca paaniiyam** = on drinking, also, soft-drinks; **sarvam me vaktum arhatha** = about all, to me, to say [inform,] apt of you.

"Dine on these wholesome edibles, fruits and tubers, also on drinking soft drinks, it is apt of you to inform me all about [your mission..." Thus Swayamprabha gave hospitality to the monkeys.] [4-51-19b, 19c]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक पंचाशः सर्गः

Thus, this is the 51st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 51

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 52 Verses converted to UTF-8, Nov 09

Introduction

Vanara-s deliverance from black hole is effectuated by Sainted Lady Swayamprabha. On listening to Hanuma about the plight of monkeys by which they entered this cavity in searching for Seetha, Sainted Lady Swayamprabha becomes sympathetic and offers guestship. When entreated by Hanuma for an exit from that incarceration, and as the time frame set by Sugreeva is lapsed in this very cavity, Swayamprabha uses her ascetic powers to transport the monkeys from that cave, which exit is otherwise impossible for any other intruder, in his aliveness.

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अथ तान् अब्रवीत् सर्वान् विश्रांतान् हरि यूथपान् ।
इदम् वचनम् एकाग्रा तापसी धर्म चारिणी ॥ ४-५२-१

1. **atha** = then; **dharma caariNii** = she who in probity, pursuer of; **eka agraa** = single-mindedly concentrative; **taapasii** = sainted lady; **vishraantaan** = when relaxed; **taan sarvaan hari yuuthapaan** = to them, all, monkey commanders; **idam vacanam abraviit** = this, word, spoke.

When those monkey commanders are relaxed after refreshments, then that sainted lady, who concentrates single-mindedly and who is a pursuer of probity, spoke this word to all of them. [4-52-1]

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वानरा यदि वः खेदः प्रनष्टः फल भक्षणात् ।
यदि च एतत् मया श्राव्यम् श्रोतुम् इच्छामि कथताम् ॥ ४-५२-२

2. **vaanaraaH** = oh, Vanara-s; **phala bhakSaNaat** = fruits, by devouring; **vaH khedaH** = your, enervation; **pranaSTaH yadi** = eased off, if; **etat** = all that [episode of yours]; **mayaa shraavyam yadi** = by me, listenable, if; [**taam** = that]; **kathataam** = episode; **shrotum icChaami** = to listen, I wish.

"Oh, vanara-s, if your enervation is eased off by devouring fruits, and if I may listen to that episode of yours, I wish to listen to it." Thus Swayamprabha addressed the monkeys. [4-52-2]

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तस्याः तत् वचनम् श्रुत्वा हनुमान् मारुत आत्मजः ।
आर्जवेन यथा तत्त्वम् आख्यातुम् उपचक्रमे ॥ ४-५२-३

3. **maaruta aatmajaH hanumaan** = Air-god's, son, Hanuma; **tasyaaH tat vacanam shrutvaa** = of hers, that, sentence, on hearing; **aarjavena** = sincerely; **yathaa tattvam** = as per, in its pithiness; **aakhyaatum upacakrame** = to narrate, stated.

Hanuma, the son of Air-god, sincerely started to narrate their episode in its pithiness on hearing her words. [4-52-3]

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राजा सर्वस्य लोकस्य महेन्द्र वरुण उपमः ।
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ॥ ४-५२-४
लक्ष्मणेन सह भ्रात्रा वैदेह्या च अपि भार्यया ।
तस्य भार्या जनस्थानात् रावणेन हृता बलात् ॥ ४-५२-५

4, 5. sarvasya lokasya raajaa = of all, world, king; mahendra varuNa upamaH = Mahendra, Rain-god, who is similar to; daasharathiH = son of Dasharatha; shriimaan raamaH = illustrious one, Rama; bhraatraa lakSmaNena saha = bother, Lakshmana, along with; bhaaryayaa vaidehyaa api ca = along with wife, Vaidehi, even also; daNDakaa vanam praviSTaH = Dandaka, forest, entered; tasya bhaaryaa = his, wife; raavaNena = by Ravana; janasthaanaat balaat hR^itaa = from Janasthaana, coercively, abducted.

"The king of all the world and one similar to Mahendra and Rain-god, such an illustrious Rama of Dasharatha entered Dandaka forest with his bother Lakshmana, even along with his wife Vaidehi, but Ravana coercively abducted his wife from Janasthaana. [4-52-4, 5]

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वीरः तस्य सखा राज्ञः सुग्रीवो नाम वानरः ।
राजा वानर मुख्यानाम् येन प्रस्थापिता वयम् ॥ ४-५२-६

6. viiraH = valiant one; vaanara mukhyaanaam raajaa = of Vanara-s, important ones, king; sugriivaH naama = Sugreeva, one known as; vaanaraH = a Vanara; tasya raaj~naH sakhaa = that, king's [Rama's,] friend; yena vayam prasthaapitaa = by whom, we are, expedited.

"A valiant one and the king of important vanara-s known as Sugreeva is a vanara and the friend of that kingy Rama, and that vanara king expedited us. [4-52-6]

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अगस्त्य चरिताम् आशाम् दक्षिणाम् यम रक्षिताम् ।
सहैभिर्वानरैर्मुख्यैरङ्गदप्रमुखैर्वयम् - यद्वा -
सह एभिः वानरैः मुख्यैः अंगद प्रमुखैः वयम् ॥ ४-५२-७
रावणम् सहिताः सर्वे राक्षसम् काम रूपिणम् ।
सीतया सह वैदेह्या मार्गध्वम् इति चोदिताः ॥ ४-५२-८

7, 8. sarve sahitaH = [you] all, collectively; vaidehyaa siitayaa saha = for one from Videha kingdom, for Seetha, together with; kaama ruupiNam raakSasam raavaNam = by wish, guise-changer, for demon, for Ravana; maargadhvam = [you] shall search; iti = saying so; vayam = we; angada pra mukhaiH = Angada, et al; ebhiH mukhyaiH vaanaraiH saha = these, with important, vanara-s, along with; agastya caritaam = by Sage Agastya, trodden [walkabout]; yama rakSitaam = by Yama, the Death-god, watched over; dakSiNaam aashaam coditaaH = to southern, prospect [direction,] we are mobilised.

"He mobilised us along with these important vanara-s and Angada as helmsman to this southerly prospect, which is the walkabout of Sage Agastya and watched over by Yama, the Death-god, saying, 'you all shall collectively search for Seetha of Videha kingdom together with the demon Ravana, a guise-changer by his wish.' [4-52-7, 8]

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विचित्य तु वयम् सर्वे समग्रम् - समुद्रम् - दक्षिणाम् दिशम् ।

वयम् बुभुक्षिताः सर्वे वृक्ष मूलम् उपाश्रिताः ॥ ४-५२-९

9. **vayam sarve** = we, all; **samagram** = in entirety; [or] **samudram** = at ocean - other than southern ocean; **dakSiNaam disham** = southerly, direction; **vicitya** = on searching out; **bubhukSitaah** = we were hungry; **vayam sarve** = we, all; **vR^ikSa muulam upa aashritaaH** = tree, at stem, nearby, dependent on [gathered around.]

"On searching out the southerly direction in its entirety we are all hungered and we all gathered around at a tree-stem. [4-52-9]

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विवर्ण वदनाः सर्वे सर्वे ध्यान परायणाः ।

न अधिगच्छामहे पारम् मग्नाः चिन्ता महाअर्णवे ॥ ४-५२-१०

10. **sarve** = [we] all; **vi varNa vadanaaH** = without, colour faced - became whey-faced; **sarve dhyaana paraayaNaaH** = [we] all, in propositions, preoccupied; **cintaa mahaa arNave** = despair, great [depthless,] ocean [the deep of]; **magnaaH** = deluged; **paaram** = other shore [of despair ocean]; **na adhi gacChaamahe** = not, over, reached by us.

"All of us were whey-faced, all of us were preoccupied with propositions, thus deluged in the depthless deep of our despair we could not overreach the other shore of our oceanic despair. [4-52-10]

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चारयन्तः ततः चक्षुः दृष्टवन्तो महद् बिलम् ।

लता पादप संछन्नम् तिमिरेण समावृतम् ॥ ४-५२-११

11. **tataH** = then; **cakSuH caarayantaH** = [our] eyes, while straggling; **lataa paadapa sanChannam** = with creepers, woody trees, wrapped up in; **timireNa samaavR^itam** = by darkling, enwrapped; **mahat bilam** = wide, cavity; **dR^iSTavantaH** = we became perceivers of - we perceived.

"Then straggling our eyes we perceived this wide cavity wrapped up with vines and woods and enwrapped in darkling. [4-52-11]

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अस्मात् हंसा जल क्लिन्नाः पक्षैः सलिल रेणुभिः ।

कुरराः सारसाः चैव निष्पतन्ति पतत्रिणः ॥ ४-५२-१२

12. **asmaat** = from it [cavity]; **salila reNubhiH pakSaiH** = with water, drops, [with such flapping] wings; **jala klinnaaH** = water, drenched; [sprinkling]; **hamsaaH** = swans; **kuraraaH saarasaaH caiva** = fish-hawks, saarasa waterfowls, also thus; **patatriNaH** = birds; **niS patanti** = out, falling [coming out.]

"Swans, water-hawks, saarasa-waterfowls were coming out of this cavity drenched in water and sprinkling drops of water with the flaps of their wings. [4-52-12]

[Verse Locator](#)

साधु अत्र प्रविशाम इति मया तु उक्ताः प्लवंगमाः ।

तेषाम् अपि हि सर्वेषाम् अनुमानम् उपागतम् ॥ ४-५२-१३

13. **atra saadhu pravishaama iti** = therein, good, we enter, thus; **mayaa tu plavangamaaH uktaaH** = by me, on my part, fly-jumpers are, said; **teSaam sarveSaam api hi** = for them, all of them, even, indeed; **anumaanam** = inference of water; **upaagatam** = came about.

"I said to all of them, 'Good! Let us enter it,' while they too had some inference about the availability of water in here. [4-52-13]

[Verse Locator](#)

अस्मिन् निपतिताः सर्वे अपि अथ कार्यं त्वरान्विताः ।
ततो गाढम् निपतिता गृह्य हस्तौ परस्परम् ॥ ४-५२-१४

14. **atha** = then; **kaarya tvara anvitaH** = by task's, haste, having [hastened by our task]; **sarve api** = all [of us,] even; **tataH ni patitaa [nipatana arthaaya]** = then, down, fell [readied ourselves to fall in cavity]; **paraspam** = each of each; **hastau gaaDham gR^ihya** = hands, tightly, taking [clasping]; **asmin ni patitaaH** = in it, down, fell - we fell down in this cavity.

"As our task was hastening us then we all readied ourselves to fall in the cavity by tightly clasping each other's hand, and then we fell in this cavity. [4-52-14]

[Verse Locator](#)

इदम् प्रविष्टाः सहसा बिलम् तिमिर संवृतम् ।
एतत् नः कार्यम् एतेन कृत्येन वयम् आगताः ॥ ४-५२-१५
त्वाम् च एव उपगताः सर्वे परिद्यूना बुभुक्षिताः ।

15, 16a. **timira samvR^itam** = darkness, shrouded in - Black Cavity; **idam bilam sahasaa praviSTaaH** = this, cavity, readily we entered,; **etat naH kaaryam** = this much, our, work [here in cavity]; **etena kR^ityena vayam aagataaH** = by this, escapade [for water,] we all, have come; **bubhukSitaaH** = who are ravenous; **paridyuunaa** = who are retrogressive; **sarve** = all [of us]; **tvaam upagataaH** = at you, came near.

"Thus we readily entered this Black Cavity, and this much is our activity in here as we all have come here by our escapade for water, and we neared you when we were ravenous and retrogressing. [4-52-15, 16a]

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आतिथ्यं धर्मं दत्तानि मूलानि च फलानि च ॥ ४-५२-१६
अस्माभिः उपभुक्तानि बुभुक्षा परिपीडितैः ।

16b, 17a. **bubhukSaa paripiiDitaiH** = by hunger, overly harassed ones; **asmaabhiH** = by us; **aatithya dharma dattaani** = hospitality, by grace of, offered [by you]; **muulaani ca phalaani** = tubers, also, fruits, also; **upabhuktaani** = devoured.

"And we who are overly harassed by hunger have devoured the fruits and tubers you have offered with the grace of your hospitality. [4-52-16]

[Verse Locator](#)

यत् त्वया रक्षिताः सर्वे म्रियमाणा बुभुक्षया ॥ ४-५२-१७
ब्रूहि प्रत्युपकारं अर्थम् किम् ते कुर्वन्तु वानराः ।

17b, 18a. **bubhukSayaa mriyamaaNaa** = with hunger, on the verge of death; **sarve** = all of us; **yat** = by which reason; **tvayaa rakSitaaH** = by you, rescued; by that reason alone; **vaanaraaH** = vanara-s; **te** = to you; **prati upakaara artham** = in turn, favour's, sake [in requital]; **kim kurvantu** = what, can they do; **bruuhi** = you tell.

"You have rescued all of us who were on the verge of hunger-deaths, and what is to be done by vanara-s for you in requital that you may please tell." Thus Hanuma spoke to that sainted lady. [4-52-17b, 18a]

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एवम् उक्ता तु सर्वज्ञा वानरैः तैः स्वयंप्रभा ॥ ४-५२-१८

प्रत्युवाच ततः सर्वान् इदम् वानर यूथपान् ।

18b, 19a. taiH vaanaraiH = by those, by vanara-s; evam uktaa = thus, she is spoken; sarva j~naa = omniscient; svayamprabhaa = Swayamprabha; tataH = then; sarvaan vaanara yuuthapaan = to all, monkey, commanders; idam prati uvaaca = this, in turn, said [replied.]

When she is spoken thus by those vanara-s then that omniscient Swayamprabha replied this to all of the vanara commanders. [4-52-18b, 19a]

[Verse Locator](#)

सर्वेषाम् परितुष्टा अस्मि वानराणाम् तरस्विनाम् ॥ ४-५२-१९

चरंत्या मम धर्मेण न कार्यम् इह केनचित् ।

19b, 20a. tarasvinaam sarveSaam vaanaraaNaam = mighty ones, with all, of vanara-s; pari tuSTaa asmi = overly [very,] happy, I am; dharmeNa carantyya = with equity, conducting myself; mama = to me; iha kenacit = now, in the least; kaaryam na = work, no - I do not need anything.

"I am very happy with all of the mighty vanara-s and what I have done to you is a part of my conduct in equity, hence nothing need be done now in my favour, in the least. [4-52-9b, 20a]

The other versions of Ramayana complete this chapter with this verse and place the following subject in a separate chapter.

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एवम् उक्तः शुभम् वाक्यम् तापस्या धर्म संहितम् ॥ ४-५२-२०

उवाच हनुमान् वाक्यम् ताम् अनिन्दित लोचनाम् ।

20b, 21a. taapasyaa = by sainted lady; evam = that way; dharma samhita = , propriety, agreeable to; shubham vaakyam = blessed, word; uktaH hanumaan = one who is spoken to, Hanuma; a nindita locanaam = not, reprovably, eyed [rather, one with such discernment]; taam = to her; vaakyam uvaaca = sentence, said.

When Hanuma is said that blessed word by that sainted lady in that way, that which is agreeable to propriety, then Hanuma said this sentence to her who is with an unreprouvable discernment. [4-52-20b, 21a]

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शरणम् त्वाम् प्रपन्नाः स्मः सर्वे वै धर्मचारिणिम् ॥ ४-५२-२१

यः कृतः समयो अस्माकम् सुग्रीवेण महात्मना ।

स तु कालो व्यतिक्रान्तो बिले च परिवर्तताम् ॥ ४-५२-२२

21b, 22. dharma caariNim = scrupulosity, comporting yourself; tvaam = in you; sarve sharaNam prapannaaH smaH = [we] all, auspice, we obtained [we are under]; mahaatmanaa sugriiveNa = noble-souled one, by Sugreeva; asmaakam = for us; yaH samayaH kR^itaH = which, time, made [stipulated]; saH kaalaH = that, time; bile = in cavity; pari vartataam = around, while roving; yatikraanta [vi ati kraantaH = verily, over, stepped] we lapsed it.

"We are now under the auspices of your ladyship comporting yourself in scrupulosity. We lapsed the time stipulated for us by the noble-souled Sugreeva by our roving around in this cavity. [4-52-21b, 22]

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सा त्वम् अस्मात् बिलात् अस्मान् उत्तारयितुम् अर्हसि ।

तस्मात् सुग्रीव वचनात् अतिक्रान्तान् गत आयुषः ॥ ४-५२-२३

23. **saa** = such as you are - a righteous lady; **tvam** = you; **tasmaat sugriiva vacanaat atikraantaan** = that, Sugreeva's, word [order, of timeframe] overextended; **gata aayuSaH** = lost [threatened,] with longevity; **asmaan** = us; **asmaat bilaat uttaarayitum arhasi** = from this, cavity, to crossover, apt of you.

"Such as you are, a righteous lady, it will be apt of you to cross us over this cavity, as we have overextended the timeframe fixed by Sugreeva, whereby our longevity itself is threatened. [4-52-23]

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त्रातुम् अर्हसि नः सर्वान् सुग्रीव भय शन्कितान् ।

महत् च कार्यम् अस्माभिः कर्तव्यम् धर्मचारिणि ॥ ४-५२-२४

तत् च अपि न कृतम् कार्यम् अस्माभिः इह वासिभिः ।

24, 25a. **dharma caariNi** = oh, prudent lady; **sugriiva bhaya shankitaan** = from Sugreeva, fear, [we who have become] hesitators - haunted by; **naH sarvaan** = us, all; **traatum arhasi** = to sail through, apt of you; **asmaabhiH** = by us; **mahat kaaryam ca kartavyam** = admirable, achievement, also, is achievable; **iha vaasibhiH** = here, living - held up; **asmaabhiH** = by us; **tat kaaryam ca api** = that, deed, also, even; **na kR^itam** = not, done.

"Oh, prudent lady, sail all of us through. We are rendered as hesitators with the fear from Sugreeva. We still have to achieve an admirable achievement and that deed is also left undone as we are held-up in here." Thus Hanuma spoke to her. [4-52-24, 25a]

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एवम् उक्ता हनुमता तापसी वाक्यम् अब्रवीत् ॥ ४-५२-२५

जीवता दुष्करम् मन्ये प्रविष्टेन निवर्तितुम् ।

25b, 26a. **hanumataa evam uktaa taapasii** = by Hanuma, thus, she who is said, sainted lady; **vaakyam abraviit** = sentence, said; **praviSTena** = he who entered - for incomers; **jiivataa nivartitum** = while living, outgoing - from this cavity; **duSkaram manye** = impracticable, I believe.

When Hanuma said thus that sainted lady said sentence, "I believe outgoing is impracticable for the incomers in aliveness from this cavity. [4-52-25b, 26a]

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तपसः सुप्रभावेन नियम उपार्जितेन च ॥ ४-५२-२६

सर्वान् एव बिलात् अस्मात् तारयिष्यामि वानरान् ।

26b, 27a. **niyama upa arjitena** = by self-restraints, acquired; **tapasaH su prabhaavena** = by asceticism, sublime, efficacy; **sarvaan eva vaanaraan** = all of the, thus, vanara-s; **asmaat bilaat taarayiSyaami** = from this, cavity, I wish to sail them through - make you departure from cavity.

"By the sublime efficacy of asceticism acquired through my practices of numerous self-restraints I wish to sail all of the vanara-s through the incarceration, called this cavity. [4-52-26b, 27a]

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निमीलयत चक्षुन्धि सर्वे वानर पुंगवाः ॥ ४-५२-२७

न हि निष्क्रमितुम् शक्यम् अनिमीलित लोचनैः ।

27b, 28a. sarve vaanara pungavaaH = all of you, vanara-s, the best; cakSuunSi nimiilayata = eyes [eyelids,] close; a nimiilita locanaiH = not, shut, with eyes; niSkramitum = trying to exit; na shakyam hi = not, possible, indeed.

"All of you best vanara-s shall close up your eyelids, for it is indeed impossible to attempt an exit with unclosed eyes." Thus that sainted lady said to monkeys. [4-52-27b, 28a]

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ततो निमीलिताः सर्वे सुकुमार अंगुलैः करैः ॥ ४-५२-२८

सहसा पिदधुः दृष्टिम् हृष्टा गमन कान्क्षिणः ।

28b, 29a. tataH = then; gamana kaankSiNaH = departure, desirers; hR^iSTaa = gladdened; sarve nimiilitaaH = all, closed [their eyes]; sahasaa = immediately; sukumaara angulaiH karaiH = with delicate, fingered, with hands; dR^iSTim pidadhuH = eyesight, lidded.

Then all of those desirers of departure are gladdened and immediately shut their eyelids, and further they lidded them with their delicately fingered hands. [4-52-28b, 29a]

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वानराः तु महात्मानो हस्त रुद्ध मुखाः तदा ॥ ४-५२-२९

निमेष अन्तर मात्रेण बिलात् उत्तारिताः तथा ।

29b, 30a. tadaa = then; hasta ruddha mukhaaH = with hands, blocked - covered, with faces; mahaatmaanaH vaanaraaH tu = noble-souled, vanara-s, on their part; [tayaa = by her]; tathaa = that way; nimeSa antara maatreNa = a minute, within, barely; bilaat = from cavity; ut taaritaH = up, sailed through.

She then sailed those noble souled vanara-s who covered their faces with their hands through that cavity barely within a minute. [4-52-29b, 30a]

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उवाच सर्वान् तान् तत्र तापसी धर्म चारिणी ॥ ४-५२-३०

निःसृतान् विषमात् तस्मात् समाश्वास्य इदम् अब्रवीत् ।

30b, 31a. dharma caariNii = in righteousness, she who is conducting herself - a virtuous lady; taapasii = sainted lady; tatra = there - at the exterior of cavity; taan sarvaan uvaaca = to them, all, spoke; viSamaat tasmaat niHsR^itaan = precarious, from that [cavity,] those who came out; samaashvaasya idam abraviit = on comforting, even this, spoke.

That virtuous and sainted lady on comforting all of the monkeys, who are taken out of that precarious cavity, spoke this to them at the exterior of cavity. [4-52-30b, 31a]

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एष विन्ध्यो गिरिः श्रीमान् नाना द्रुम लता आयुतः ॥ ४-५२-३१

एष प्रसवणः शैलः सागरो अयम् महा उदधिः ।

स्वस्ति वो अस्तु गमिष्यामि भवनम् वानरर्षभाः ।

इति उक्त्वा तत् बिलम् श्रीमत् प्रविवेश स्वयम्प्रभा ॥ ४-५२-३२

31b, 32. eSa = this; shriimaan = magnificent one; naanaa druma lataa aayutaH = with diverse, trees, vines, surrounded by; vindhyaH giriH = is Vindhya, mountain; eSa prasavaNaH shailaH = this is, Prasavana, [named] mountain; ayam saagaraH mahaa udadhiH = this one,

ocean, vast expanse, of water; **vaanararSabhaaH** = oh, Vanara-s, best ones; **vaH svasti astu** = to you, safe, may betide; **bhavanam gamiSyaami** = to [my] mansion, I wish to go [back]; **iti uktvaa** = thus, on saying; **svayamprabhaa** = Swayamprabha; **shriimat tat bilam** = ostentatious one, that, cavity; **pravivesha** = [re] entered.

"This one which is surrounded by diverse trees and vines is the magnificent Vindhya Mountain, this mountain is Prasravana, and this vast expanse of water is the southerly ocean. Now I wish to return to my mansion... oh, best vanara-s, let safety betide you." saying thus Swayamprabha the Sainted Lady, re-entered the ostentatious cavity, called Riksha Bila. [4-52-31b, 32]

Luminescence vs. non-luminescence

The episode of Swayamprabha is usually taken as a matter of fact scene, and almost un-commentated by ancient commentators, but it has some bearing on the import of the famous Vedic saying **a-sato maa sat-gamaya, tamaso maa jyotir gamaya, mR^ityor maa a-mR^itam gamaya** 'from unreality lead me unto reality, from darkness lead me unto light, from mortality lead me unto immortality...' Here the monkeys on duty have entered a black hole, saw an unreal world, and are on the verge of hunger-deaths, and they want release from the three, viz., **darkness, unreality and death**. Then a real being Swayamprabha, with her own self-luminosity appeared and gave them the real food, saved them from mortality and led them to luminance from 'their' darkness, rather than from the 'cavity's' darkness.

The entry of monkeys into a gloom is the pathless search in their duty, seeing an unreal world is deeming their search as unreal, rather meaningless, and hunger-death is not in their physical aspect, it is the hungering for finding Seetha, as Swayamprabha alone says **tarasvinaH vaanaraaH** 'mighty monkeys...' as such they are they can sustain for some more days or months without food, but they are mortal and their hope of finding Seetha is now subjected to mortality. In view of these facts they needed a torch, a beacon, a blind-lamp in blinding darkness, called a 'way-out for Seetha's search...'

Hanuma is not that diffident a monkey to speak very humble pleasantries as at verses 16 and 17. He addressed the sainted lady, 'as you have led us to light from darkness, also saved us from physical deaths, lead us unto reality, truth, a correct way to reach our destination and let this dying hope in search become immortal in finding Seetha...' Accordingly, Swayamprabha being a godsend transported them to the southerly side of the cavity, avoiding other directions. If they are transported to northern side they have to return to Kishkindha, only to die at the hand of Sugreeva. Why she has transported them to southern side is because, she is **sarvaj~na** an 'all-knower...' knower of past, present and the future course of Ramayana. On this southern side there is an ocean and whether to cross it or die on that seashore is up to the monkeys. As a torchbearer and illuminator of the gloomy thoughts of monkeys, her role-play is over and she retunes to her cavity. In the next few chapters the monkeys quarrel among themselves, but Hanuma is the only one to learn lesson from Swayamprabha's action in transporting them to this end of ocean, takes lead in future events. Hence, Swayamprabha led Hanuma to the three positives, the truth, luminescence, and liveness of their mission.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वि पंचाशः सर्गः

Thus, this is the 52nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 53 Verses converted to UTF-8, Nov 09

Introduction

Angada proposes fast unto death as this troop of monkeys failed to find Seetha, and the timeframe fixed by Sugreeva has also lapsed, and if they return to Kishkindha, it is sure that Sugreeva takes them to task. As they are caught between the devil and the deep sea, Sugreeva and southern Indian Ocean, they resort to lay their lives by fasting unto death.

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ततः ते ददृशुः घोरम् सागरम् वरुण आलयम् ।
अपारम् अभिगर्जन्तम् घोरैः ऊर्मिभिः आकुलम् ॥ ४-५३-१

1. tataH te = then, they; ghoram = inexorable; varuNa aalayam = Rain-god's, realm; a paaram = without, [visible other] shore; abhi garjantam = out, roaring; ghoraiH uurmibhiH aakulam = implacable, with waves, tumultuous; saagaram = ocean; dadR^ishuH = saw.

Then they saw an inexorable ocean, the realm of Rain-god, tumultuous with out-roaring and implacable waves, and shoreless elsewhere. [4-53-1]

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मयस्य माया विहितम् गिरि दुर्गम् विचिन्वताम् ।
तेषाम् मासो व्यतिक्रान्तो यो राज्ञा समयः कृतः ॥ ४-५३-२

2. teSaam = for them; mayasya maayaa vihitam = demon Maya's, by wizardry, arranged [concocted cavity]; giri durgam = mountains, impassable areas; vicinvataam = while searching out; yaH raaj~naa samayaH kR^itaH = which [month,] by king, time, made [timeframe,] set; [saH = that]; maasaH vyatikraantaH = month, passed off.

Which month is set as timeframe for the monkeys by king Sugreeva that month passed off while the monkeys are searching mountains, impassable areas and within the cavity concocted by the wizardry of demon Maya. [4-53-2]

[Verse Locator](#)

विन्ध्यस्य तु गिरेः पादे संप्रपुष्पित पादपे ।
उपविश्य महात्मानः चिन्ताम् आपेदिरे तदा ॥ ४-५३-३

3. tadaa = then; mahaatmaanaH = virtue-souled ones; sam pra puSpita paadape = very, well, flowered, with trees; vindhyasya gireH paade = of Mt. Vindhya, mountain's, at foot - foothill; upavishya = seated; cintaam aapedire = desperation, they obtained.

Sitting on a foothill of Mt. Vindhya which is with fully flowered trees those virtue-souled monkeys are then driven in desperation. [4-53-3]

ततः पुष्पातिभाराग्रौल्लाशतसमावृतान् -यद्वा -

ततः पुष्प अतिभार अग्रान् लता शत समावृतान् ।

द्रुमान् वासन्तिकान् दृष्ट्वा बभूवुः भय शन्किताः ॥ ४-५३-४

4. tataH = then; puSpa ati bhaara agraan = with flowers, much, weighty, tops; lataa shata sam aavR^itaan = vines, hundreds of, well, enshrouded; vaasantikaan drumaan = of spring-season, trees; dR^iSTvaa = on seeing; bhaya shankitaaH babhuuvuH = by fright, incredulous, they became.

Then on seeing the treetops of spring season, weighty with flowers and enshrouded with hundreds of vines, they became incredulous with the fright of failing Sugreeva's timeframe. [4-53-4]

ते वसंतम् अनुप्राप्तम् प्रतिवेद्य परस्परम् ।

नष्ट संदेश काल अर्था निपेतुर् धरणी तले ॥ ४-५३-५

5. te = they; vasantam anu praaptam = spring season, towards, bechanced; paraH param = each, to the other; prati vedya = in turn, on knowing [on discussing]; naSTa sandesha kaala arthaa = lost, message, timely, purpose of; nipetuH dharaNii tale = plumped down, on earth's, surface.

On discussing among themselves they found that spring season has arrived, and they also found the purpose of timely messaging about Seetha to Sugreeva is lost, thus they plumped down onto the surface of earth. [4-53-5]

The trees like mangos etc flower in shashira cold season, Feb - Apr., and yield in vasanta spring season, Apr. - June. On seeing the blossom of flowers they are dismayed for chanced is springtime. Sugreeva called for armies in maargashira month, nearly Jan., after the completion of sharat 'post-rainy season' Oct. - Dec., and fixed puSyaa month, nearly Feb., as their timeframe. That puSyaa month is lapsed while they were searching at other places in south and the next maagha month, nearly March, they spent in the Dark Hole. Hence this must be phaalguna nearly April, and in their overstaying for two months they are frightened of Sugreeva.

ततः तान् कपि वृद्धान् च शिष्टान् चैव वनौकसः ।

वाचा मधुरया अभाष्य यथावत् अनुमान्य च ॥ ४-५३-६

स तु सिंह ऋषभ स्कंधः पीन आयत भुजः कपिः ।

युवराजो महाप्राज्ञ अंगदो वाक्यम् अब्रवीत् ॥ ४-५३-७

6, 7. tataH = then; simha R^iSabha skandhaH = leonine [lion-like,] bull-like, one having such a nape of the neck; piina aayata bhujaH kapiH = sturdy, lengthy, one having such arms; yuvarajaH mahaa praaj~naH = crown prince, great, foreseer; saH kapiH angadaH = he that, monkey, Angada; taan kapi vR^iddhaan ca = to those, monkey, elder ones; shiSTaan vana okasaH caiva = to other, forest, dwellers, also thus; madhurayaa vaacaa = melodiously [modestly,] with words; abhaaSyaa = on greeting; yathaavat anumaanya ca = as usual, respecting, also; vaakyam abraviit = sentence, spoke.

The crown prince and a great foreseer Angada, the monkey, whose nape of neck is leonine and bullish, arms lengthy and sturdy, then as usual paying respects to elderly monkeys greeted all of the forest dwellers and spoke this sentence in a modest voice. [4-53-6, 7]

शासनात् कपि राजस्य वयम् सर्वे विनिर्गताः ।

मासः पूर्णो बिलस्थानाम् हरयः किम् न बुध्यते ॥ ४-५३-८

8. harayaH = oh, monkeys; vayam sarve = we, all; kapi raajasya shaasanaat = monkey, king's, by command of; vi nir gataaH = verily, out, came [came out, started]; bila sthaanaam = in black-hole, while we were; maasaH puurNaH = month, zeroed out; kim na budhyate = why, not, be sensible of it - are you aware of it?

"Oh, monkeys, we all have started at the command of the king of monkeys, and the month fixed by him is zeroed out while we were in Black Cavity. Are you aware of it?" Thus Angada started to speak his mind. [4-53-8]

[Verse Locator](#)

वयम् आश्वयुजे मासि काल संख्या व्यवस्थिताः ।

प्रस्थिताः सो अपि च अतीतः किम् अतः कार्यम् उत्तरम् ॥ ४-५३-९

9. vayam = we; kaala sankhyaa vyavasthitaH = time, calculation, scheduled to; aashvayuje maasi = in aashviiyuja, month; prasthitaH = sent out; saH api atiitaH ca = that, even, lapsed, also; ataH = thereby; uttaram kaaryam kim = next, to be done, what.

"We were sent out scheduling time calculating from the month of aashviiyuja nearly October. Even that time fixed for us has also lapsed. Thereby, what is to be done next? [4-53-9]

Vividly: 'we the monkey forces were summoned in aashviiyuja month, within a fifteen days of notice, as suggested by Hanuma. Then again when Lakshmana was furious we were summoned in maargashira month, with a ten day notice period. Then the full month of puSyami is the timeframe fixed by Sugreeva to search for Seetha. Thus, when we are scheduled meticulously by days and months we are not supposed to be unaware of the time factor.'

The Indian months are twelve : caitra -vaishaakha - jyeShTa -aashaaDha - shraavaNa - bhaadrapada - aashviiyuja - kaartiika margashirsha - pouSha - maagha - phaalguNa ---The year cycle as per these months is given at the endnote of Bala 12th chapter. Some take this aashviiyuja maase as kaartiika maasa by deciphering this maasi as saamiipya suuchaka adhikaraNa saptami 'because of the proximity it is taken in seventh case...' and thus say this as the end part of kaartiika maasa and Sugreeva ordered maarga shira maasa for searching Seetha, and one intervening month puSyami is lapsed in cavity, thus this is phalguNa maasa. This analogy is based on the analogy used when Rama said to Sugreeva kaartiika samanupraapte tvam raavaNam dheyata "On the advent of kaartika month [October, post-rainy season,] you shall try for the elimination of Ravana... this is our accord... hence oh, gentle one, enter your mansion for now..." at 4-26-17.

[Verse Locator](#)

भवन्त प्रत्ययम् प्राप्ता नीति मार्ग विशारदाः ।

हितेषु अभिरता भर्तुः निसृष्टाः सर्व कर्मसु ॥ ४-५३-१०

10. bhavanta pratyayam praaptaa = you all, credibility, notched up; niiti maarga vishaaradaaH = principles, pathways, pioneers; bharttuH hiteSu abhi rataa = in lord's [Sugreeva's,] in well-being, well, disposed; sarva karmasu = in all [any,] exploits; niH sR^iSTaaH = out, drawn - unsheathed, contrivers of.

"You all the pioneers in the pathway of principles, you have notched up the credibility of your king, you are all well-disposed in the well-being of your king, and you are the contrivers of any exploit. [4-53-10]

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कर्मसु अप्रतिमाः सर्वे दिक्षु विश्रुत पौरुषाः ।

माम् पुरस्कृत्य निर्याताः पिन्गाक्ष प्रतिचोदिताः ॥ ४-५३-११

11. sarve = all of you ['all' is now ellipted to all attributes]; karmasu a pratimaaH = in tasks, not, paralleled ones; dikshu vishruta pauruSaaH = in directions, renowned, asperity; pinga aksha praticoditaaH = ochreish, eyed [Sugreeva,] impelled by; maam puraskR^itya niryaataaH = me, keeping afore - as helmsman, started out.

"All of you are unparalleled in all tasks, all your asperity is renowned in all directions, and all of you have come impelled by that ochreish eyed Sugreeva keeping me as your helmsman. [4-53-11]

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इदानीम् अकृत अर्थानाम् मर्तव्यम् न अत्र संशयः ।
हरि राजस्य संदेशम् अकृत्वा कः सुखी भवेत् ॥ ४-५३-१२

12. idaaniim = as of now; a kR^ita arthaanaam = not, done [completed,] purpose - our mission is incomplete; hence; martavyam = we have to die [at the hand of Sugreeva]; atra sanshayaH na = in this matter, doubt, is not there; hari raajasya sandesham = monkeys, king's, directive; a kR^itvaa = by not, doing - keeping it incomplete; kaH sukhii bhavet = who, complacent, can be.

"As of now our mission is incomplete hence we are scheduled to die, and there is no doubt about it. Who can be complacent by keeping the directive of monkey's king incomplete? [4-53-12]

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आस्मिन् अतीते काले तु सुग्रीवेण कृते स्वयम् ।
प्रायोपवेशनम् युक्तम् सर्वेषाम् च वन ओकसाम् ॥ ४-५३-१३

13. sugriiveNa kR^ite = by Sugreeva, made [set]; aasmin kaale = this, time [timeframe]; atiite = when lapsed; sarveSaam vana okasaam = for all of [us,] forest, dwellers; svayam praayopaveshanam yuktam = personally - voluntarily, fast unto deaths, is appropriate.

"But in this matter of course, as the time set by Sugreeva is lapsed, it is appropriate for all of us forest dwelling monkeys to voluntarily undertake fasting unto death. [4-53-13]

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तीक्ष्णः प्रकृत्या सुग्रीवः स्वामि भावे व्यवस्थितः ।
न क्षमिष्यति नः सर्वान् अपराध कृतो गतान् ॥ ४-५३-१४

14. sugriivaH prakR^ityaa tiikSNaH = Sugreeva, instinctively, is a tormentor; svaami bhaave vyavasthitaH = in lord's, poise [in lordship, he is now] institutionalised; gataan = those who return; aparaadha kR^itaH transgression, done; naH = us; sarvaan na kSamiSyati = all [any of us,] not, condones.

"Instinctively Sugreeva is a tormentor and now he is institutionalised in lordship, thus he will not condone any of us as we will be as good as transgressors if we were to return. [4-53-14]

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अप्रवृत्तौ च सीतायाः पापम् एव करिष्यति ।
तस्मात् क्षमम् इह अद्य एव गंतुम् प्रायोपविशनम् ॥ ४-५३-१५
त्यक्त्वा पुत्रन् च दारान् च धनानि च गृहाणि च ।

15, 16a. siitaayaaH = about Seetha; a pravR^ittau = without, tidings - not knowing tidings; paapam eva kariSyati = sinning [of killing us,] alone, he does [Sugreeva commits]; tasmaat = therefore; putran ca daaraan ca dhanaani ca gR^ihaaNi ca = sons, also, wives, also, riches, also, house and homes, too; tyaktvaa = on leaving off; iha adya eva = here,

now, only; **praayopa vishanam** = fasting unto death - by sprawling; **gantum kSamam** = to enter upon, it is pertinent.

"Sugreeva commits sin alone in our respect by killing all of us as we failed in the facts about Seetha, therefore it is pertinent to enter upon fasting unto, leaving off our sons, wives, riches and houses and homes, too. [4-53-15, 16a]

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ध्रुवम् नः हिंसते राजा सर्वान् प्रतिगतान् इतः ॥ ४-५३-१६
वधेन अप्रतिरूपेण श्रेयान् मृत्युः इह एव नः ।

16b, c. **raajaa** = king; **itaH prati gataan** = from here, back, on going; **naH sarvaan** = us, all; **a prati ruupeNa** = un, mirrored, in shape [in a freakish manner]; **vadhena** = by slaying; **dhruvam hinsate** = definitely, will torture; **naH iha eva** = for us, here, only; **mR^ityuH shreyaan** = death [suicide,] worthwhile [justifiable.]

"That king Sugreeva definitely and freakishly tortures all of us on our going back futilely, hence suicide at this place is justifiable for all us. [4-53-16b, c]

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न च अहम् यौवराज्येन सुग्रीवेण अभिषेचितः ॥ ४-५३-१७
नरेन्द्रेण अभिषिक्तो अस्मि रामेण अक्लिष्ट कर्मणा ।

17, 18a. **aham** = I am; **sugriiveNa yauvaraajyena** = by Sugreeva, to crown-princedom; **na abhiSecitaH** = not, anointed; **a kliSTa karmaNaa** = not, with difficulty, does tasks [indefatigable Rama, or, one whose deeds are unbigoted]; **narendreNa raameNa** = by people's king, by Rama; **abhiSiktaH asmi** = anointed, I am.

"I am not anointed to crown-princedom by Sugreeva, but I am anointed by the unbigoted Rama, the king of people. [4-53-17b, 18a]

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स पूर्वम् बद्ध वैरो माम् राजा दृष्ट्वा व्यतिक्रमम् ॥ ४-५३-१८
घातयिष्यति दण्डेन तीक्ष्णेन कृत निश्चयः ।

18b, 19a. **puurvam baddha vairaH** = earlier [already,] bound up in, animosity; **saH raajaa** = he [Sugreeva,] king; **vytikramama [vi ati kramam]** = transgressing [his directive]; **dr^iSTvaa** = on observing; **kr^ita nishcayaH** = on making, decision [decisively]; **maam** = me; **tiikSNena daNDena** = with tyrannous, victimisation; **ghaata yiSyati** = wish to liquidate.

"That king Sugreeva who is already bound up in animosity with my father, and thus with me too, now on observing me transgressing his directive will decisively wish to liquidate me by a tyrannous victimisation. [4-53-18a, 19a]

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किम् मे सुहृद्भिः व्यसनम् पश्यद्भिः जीवितांतरे ।
इह एव प्रायम् आसिष्ये पुण्ये सागर रोधसि ॥ ४-५३-१९

19b, c. **jiivita antare** = life, in midst of; **me vyasanam pashyadbhiH** = me, torturing, on witnessing; **su hr^idbhiH** = by good, hearted [kith and kin of mine]; **kim** = what [use]; **iha eva** = here, alone; **puNye saagara rodhasi** = sacred, ocean's, at blockade [of ocean, seashore]; **praayam aasiSye**, fast unto death, sit out [outwait.]

"Of what use is the witnessing of my kith and kin at me when I am tortured in the prime of my life, hence here on this sacred seashore alone I will outwait my death fasting unto it." Thus

एतत् श्रुत्वा कुमारेण युव राजेन भाषितम् ।
सर्वे ते वानर श्रेष्ठाः करुणम् वाक्यम् अब्रुवन् ॥ ४-५३-२०

20. *yuva raajena kumaareNa* = by crown, prince, by youngish [Angada]; *bhaaSitam etat shrutvaa* = uttered, all that, on hearing; *sarve te vaanara shreSThaaH* = all, those, Vanara, prominent ones; *karuNam vaakyam abruvan* = sympathetically, words, spoke.

On hearing all that uttered by that youngish Angada, the crown prince, all of those prominent Vanara-s sympathetically spoke these words. [4-53-20]

तीक्ष्णः प्रकृत्या सुग्रीवः प्रिया रक्तः च राघवः ।
समीक्ष्य अकृत कार्यान् तु तस्मिन् च समये गते ॥ ४-५३-२१
अदृष्टायाम् च वैदेह्याम् दृष्ट्वा चैव समागतान् ।
राघव प्रिय कामाय घातयिष्यति असंशयम् ॥ ४-५३-२२

21, 22. *sugriivaH prakR^ityaa tiikSNaH* = Sugreeva, instinctively, hot-tempered one; *raaghavaH ca priyaa raktaH* = Raghava, is also, in beloved [wife,] interested; *vaidehyaam a dR^iSTaayaam* = Vaidehi, not, seen when she is not spotted; *tasmin samaye gate* = that, time, lapsed; *sam aagataan* = returnees; *a kR^ita kaaryaam* = not, performed, deed - those who have not completed assignment; *samiikshya* = on seeing - us; *dR^iSTvaa* = on seeing - on thinking; *raaghava priya kaamaaya* = to Raghava, likeable, [doing] desirous of - to satisfy Raghava; *a sanshayam* = without, doubt; *ghaatayiSyati* = he wishes to liquidate.

"Instinctively Sugreeva is a hot-tempered vanara and Raghava is interested in his beloved wife. The timeframe is lapsed and Vaidehi is unspotted. If we go back to Kishkindha now, on seeing us returning without completing our assignment, and with a thinking to satisfy Rama Sugreeva wishes to liquidate us without any doubt. [4-53-21, 22]

न क्षमम् च अपराद्धानाम् गमनम् स्वामि पार्श्वतः ।
प्रधानबूताः च वयम् सुग्रीवस्य समागताः ॥ ४-५३-२३

23. *aparaaddhaanaam* = for culprits - like us; *svaami paarshvataH gamanam* = lord, at the side of, going; *na kSamam* = not, tolerable - inexcusable; *sugriivasya* = of Sugreeva; *pradhaanabuutaaH ca* = being chieftains, also; *vayam samaagataaH* = we, are co-ordinated [and sent here.]

"It will be inexcusable for the culprits to pass at the sideways of lords, then where is the question of their coming into king's audience, and we should be barefaced to return because we are all the chieftains of Sugreeva who are coordinated and sent here. [4-53-23]

इह एव सीताम् अन्वीक्ष्य प्रवृत्तिम् उपलभ्य वा ।
नः चेत् गच्छाम तम् वीरम् गमिष्यामो यम क्षयम् ॥ ४-५३-२४

24. *iha eva siitaam anviikshya* = here, only, Seetha, we search out; *pravR^ittim upalabhya vaa* = tidings, we educe, or; *tam viiram* = to him, champion Sugreeva; *naH gacChaama cet* = we, approach, not - if we do not go with information; *yama kshayam gamiSyamaH* = Yama, the Terminator's, realm, we will to go.

"If we do not return to that champion Sugreeva on searching somewhere here for Seetha, or on our educating some information about her, we will rather enter the realm of Yama, the Terminator." Thus the other monkeys discussed among themselves. [4-53-24]

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प्लवंगमानाम् तु भय अर्दितानाम्
श्रुत्वा वचः तार इदम् बभाषे ।
अलम् विषादेन बिलम् प्रविश्य
वसाम सर्वे यदि रोचते वः ॥ ४-५३-२५

25. taaraH = Lt. Tara; bhaya arditaanaam plavangamaanaam = by fear, tormented by, of fly-jumpers; vacaH shrutvaa = words, on hearing; idam babhaase = this, spoke; viSaadena alam = desperation, enough; vaH rocate yadi = you, interested, if; sarve bilam pravishya vasaama = we all, cavity, on entering, we live [therein.]

On hearing the words of fly-jumpers, who are tormented by fear of Sugreeva, Lt. Tara spoke this to them, "enough is your desperation, if you all are interested let us enter that cave again where we can live. [4-53-25]

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इदम् हि माया विहितम् सुदुर्गमम्
प्रभूत वृक्ष उदक भोज्य पेयम् ।
इह अस्ति नः न एव भयम् पुरंदरात्
न राघवात् वानर राजतो अपि वा ॥ ४-५३-२६

26. maayaa vihitam = by demon Maya, contrived; prabhuuta vR^ikSa udaka bhojya peyam = abundant with, trees, water, eatables, potables; idam = this - cavity; su durgamam hi = highly, impassable [cavity,] isn't it; iha naH = here, to us; purandaraat bhayam na eva asti = from Indra, fear, not, even, is there; raaghavaat na = from Raghava, no [fear]; vaanara raajataH api vaa = from monkeys, king, either.

"That highly impassable cavity is contrived by the demon Maya and it is abundant with trees, water, eatables and potables, and there is no fear even from Indra in that cavity, nor from Raghava, nor from Sugreeva, the king of monkeys." So said Lt. Tara to all. [4-53-26]

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श्रुत्वा अंगदस्य अपि वचो अनुकूलम्
ऊचुः च सर्वे हरयः प्रतीताः ।
यथा न हन्येम तथा विधानम्
असक्तम् अद्य एव विधीयताम् नः ॥ ४-५३-२७

27. angadasya vacaH shrutvaa = Angada's, words, on hearing; sarve harayaH pratiitaaH = all, monkeys, having believability - in his and Tara's words; anukuulam uucuH = compliantly, said; yathaa na hanyema = in which way, we are not, killed; tathaa = in that way; naH = for us; adya eva = now, only; vidhaanam = a method; asaktam vidhiiyataam = promptly, make happen.

On hearing Angada's words, as well as the words of Lt. Tara that are trended to Angada's words, all the monkeys compliantly spoke with believability, "in which way we all will not be killed that way may be waymarked, and promptly make it happen now only." So said all the monkeys to Angada. [4-53-27]

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Thus, this is the 53rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda The Empire of Holy Monkeys

Chapter [Sarga] 54 Verses converted to UTF8, Nov 09

Introduction

Hanuma advises Angada to not to desert the mainstream kingdom to establish a separate one, which will definitely attract the fury of Sugreeva. Hanuma uses political tactics in pacifying Angada, who is utterly terrorised of Sugreeva in the event of the failure of the task under his leadership.

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तथा ब्रुवति तारे तु तारा अधिपति वर्चसि ।
अथ मेने हतम् राज्यम् हनुमान् अंगदेन तत् ॥ ४५४१

1. taaraa adhipati varcasi = stars, lord [moon, similar in] shine; taare tathaa bruvati = by Lt. Tara, that way, has spoken; atha = then; hanumaan = Hanuma; angadena tat raajyam hR^itam = by Angada that, kingdom, stolen [laying siege to]; [iti] mene = [thus,] deemed.

When Lt Tara whose resplendence is similar to moonshine has spoken that way, then Hanuma deemed that Angada is laying siege to that kingdom of Vanaras. [4541]

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बुद्ध्या हि अष्ट अंगया युक्तम् चतुर् बल समन्वितम् ।
चतुर् दश गुणम् मेने हनुमान् वालिनः सुतम् ॥ ४५४२

2. hanumaan = Hanuma; vaalinaH sutam = of Vali's, son; aSTa angayaa buddhya yuktam hi = with eight, parts [eightfold,] intelligence, having, indeed; catuH bala sam anvitam = four, capabilities[tactics,] having; catuH dasha guNam = [having] four, ten [fourteen,] traits; mene = considered as.

Hanuma considered Vali's son Angada indeed as having eightfold intelligence, fourfold tactics, fourteen traits. [4542]

The IQ of an average person is eightfold as said: -shushruuSha shavaNam caiva grahaNam dhaaraNam tathaa | uuha apoha artha vij~naanam tattva j~naanam ca dhii guNaaH

shushruuSa assiduously polite - 1] attentiveness; shravaNam ardently listening - 2] heedfulness; grahanam instantly grasping - 3] receptiveness; dhaaraNam continually remembering - 4] retentiveness; uuha discrimination of pros and cons - 5] speculativeness; apoha indecisiveness about the undesirables and receiving the worthwhile - 6] fastidiousness; artha vij~naanam substance's, comprehensive knowledge - 7] omniscience; tattva j~naanam quintessence's, profundity - 8] acumen.

The fourfold tactics or abilities are saama, daana, bheda, danDa 1] placation, 2] presentation, 3] partition, 4] persecution. The other way these four are four abilities mano bala, baahu bala, upaaya bala, bandhu bala self-assuring strengths of self-opinion, self-shoulder strlength, self-ideation and self-consistent supporters.

desha kaalaj~nata daarDhyam sarva klesha sahiShNuta | sarva vij~naanitaa daakShyam uurjaH samvR^ita mantrataa | avisamviditaa shauryam shaktij~natvam kR^itaj~nataa | sharaNa aagata vatslyam amarShatvam acaalana | 1] knowledge of place and time, 2] sturdiness, 3] enduring troubles, 4] knowing all possible, 5] skilfulness, 6] self-defence, 7] maintaining confidentiality of strategies, 8] avoiding unwanted debates [or, not uttering lies, 9] courageousness, 10] recognising strengths and weaknesses of one's own and of others also, 11] faithfulness, 12] sheltering the seekers of shelter, 13] showing anger at appropriate times, 14] unwavering in opinions or actions.

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आपूर्यमाणम् शश्वत् च तेजो बल पराक्रमैः ।
शशिनम् शुक्ल पक्ष आदौ वर्धमानम् इव श्रिया ॥ ४५४३
बृहस्पति समम् बुद्ध्या विक्रमे सदृशम् पितुः ।
शुश्रूषमाणम् तारस्य शुक्रस्य इव पुरंदरम् ॥ ४५४४
भर्तुः अर्थे परिश्रान्तम् सर्व शास्त्र विशारदः ।
अभिसंधातुम् आरेभे हनुमान् अंगदम् ततः ॥ ४५४५

3, 4, 5. shashvat = steadily; tejaH bala paraakramaiH = with spiritedness, mightiness, valorousness; aapuuryamaaNam = he who is brimming over; shukla pakSa aadau = white, fortnight, starting from; shashinam iva = moon, as with; shriyaa vardhamaanam [angadam] = with grandeur, being broadened, [at Angada]; buddhya = by sagacity; bR^ihaspati samam = Brihaspati [Jupiter,] one who is comparable to; vikrame pituH sadR^isham = in intrepidity, father, who mirrors up; shukrasya purandaram iva = for Shukraacaarya, Indra, as with; taarasya = of Lt. Tara his advices; shushruuSamaaNam = one who is assiduously attentive; bhartuH arthe pari shraantam = in husbander's [king's, Sugreeva's] in concern, overly enervated [Angada]; angadam = to [such] Angada; sarva shaastra vishaaradaH = in all, scriptures, scholarly Hanuma; or, sarva shaastra vidaam varam = in all, scripture, knowers, best one i.e., to Angada; hanumaan = Hanuma; tataH = then; abhisamdhaatum [abhi sam dhaatum] = to confederate with Sugreeva; aarebhe = started to.

Angada who is steadily brimming over with his spiritedness, mightiness, valorousness, and waxing like the moon starting from day one of White Fortnight of a month, who is comparable to Brihaspati, the Jupiter, in sagacity, who mirrors up his father Vali in intrepidity, but who is now assiduously attentive to the rebellious teachings of Lt. Tara, like Indra who once listened to the unlistenable teachings of demon's mentor, namely Shukraacaarya, as that Angada is overly enervated to fulfil the concerns of the king Sugreeva. Then Hanuma who is the scholar in all scriptures started to confederate the confidence of Angada with the present regime of Sugreeva. [4543, 4, 5]

Indian categorisation of a month does not directly jump to weeks, but firstly into two fortnights, later into weeks and then to days: 1] paurnami, poorNima White Fortnight - where the moon will be waxing from new-moon-day; 2] amaavaasya Black Fortnight - where the moon will be waning to no-moon-day.

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स चतुर्णाम् उपायानाम् तृतीयम् उपवर्णयन् ।
भेदयामास तान् सर्वान् वानरान् वाक्य संपदा ॥ ४५४६

6. saH = he Hanuma; caturNaam upaayaanaam = among four, ideations; tR^itiiyam upavarNayan = third one, while exemplifying; taan sarvaan vaanaraan = them, all, vanaras; vaakya sampadaa = by words', wealth, [rhetorically]; bhedayaamaasa = schismatically started to secede.

Hanuma then rhetorically started to the schismatic secession of all those vanaras, who are desirous of avoiding Sugreeva and desiring a hideout, exemplifying the third ideation, namely the partition, among the four political ideations, viz., placation, presentation, partition, persecution. [4546]

तेषु सर्वेषु भिन्नेषु ततो अभीषय अंगदम् ।
भीषणैः विविधैः वाक्यैः कोप उपाय समन्वितैः ॥ ४५४७

7. **teSu sarveSu bhinneSu** = in them, in all, in defection [from Angada's idea of defecting from Sugreeva]; **tataH** = then; **kopa upaaya samanvitaiH** = anger [persecutory,] ideation, containing; **bhiiSaNaiH vividhaiH vaakyaiH** = with awesome, diverse, sentences [orations]; **angadam abhiiSayat** = Angada, is overawed by Hanuma.

When Hanuma made all of the vanaras to defect from Angada's idea of defecting Sugreeva, then Hanuma further overawed Angada with diverse and awesome orations containing the fourth ideation, namely the persecutory measures, employable by Sugreeva on defectors. [4547]

त्वम् समर्थ तरः पित्रा युद्धे तारेय वै ध्रुवम् ।
दृढम् धारयितुम् शक्तः कपि राज्यम् यथा पिता ॥ ४५४८

8. **taareya** = oh, Lady Tara's son Angada; **tvam yuddhe** = you, in warfare; **pitraa samartha taraH** = with your father, able, more [abler than]; **dhruvam** = undeniably; **pitaa yathaa** = your father, as with; **kapi raajyam dR^iDham dhaarayitum shaktaH** = monkey, kingdom, unquestionably, to sustain, capable.

"As with your father you are undeniably abler in warfare, oh, the son of Lady Tara, and as with your father you are unquestionably capable enough to sustain the monkey kingdom." Thus Hanuma started to address Angada. [4548]

नित्यम् अस्थिर चित्ता हि कपयो हरि पुंगव ।
न आज्ञाप्यम् विषहिष्यन्ति पुत्र दारान् विना त्वया ॥ ४५४९

9. **hari pungava** = oh, monkey, the best; **kapayaH nityam a sthira cittaa hi** = monkeys, always, not, consistent, at will, isn't it; **putra daaraan vinaa** = sons, wives, without separated from them; **tvayaa** = by you; **aaj~naapyam** = to be ordered to remain under your control; **na vi SahiSyanti** = not, verily, tolerate they will not abide.

"Oh, best monkey, Angada, monkeys will be inconsistent at their will, isn't it! Separated from their sons and wives they cannot tolerate to remain under your control for a long. [4549]

त्वाम् न एते हि अनुयुंजेयुः प्रत्यक्षम् प्रवदामि ते ।
यथा अयम् जांबवान् नीलः सुहोत्रः च महाकपिः ॥ ४५४१०
न हि अहम् ते इमे सर्वे साम दान आदिभिः गुणैः ।
दण्डेन न त्वया शक्याः सुग्रीवात् अपकर्षितुम् ॥ ४५४११

10, 11. **pratyakSam te yathaa pra vadaami** = obviously, to you, as how, I am telling I am plainly telling what is obvious; **ayam jaambavaan** = this, Jambavanta; **niilaH** = Niila; **mahaa kapiH suhotraH ca** = great, monkey, Suhotra, also; **ete** = all these [monkeys]; **tvaaM** = [after] you; **na anu yunjeyuH hi** = not, at heel, join, isn't it they won't tagalong you; **[tathaa** = likewise]; **aham na hi** = I [too,] will not, definitely, [tagalong you]; **te ime** = those, these such as they are they, or, we are; **sarve** = all of [us]; **saama daana aadibhiH guNaiH** = placation, presentation, and the like, by tactics; **daNDena** = [even] by persecution; **tvayaa sugriivaat** = by you, from Sugreeva; **apa karSitum** = away, pull to sidetrack; **na shakyaH** = not, possible.

"I plainly tell you what is obvious. This Jambavanta, these monkeys like Niila, and great monkey Suhotra and others do not definitely tagalong you, isn't it. Likewise I too do not definitely tagalong you. Such as we are, it will be impossible for you to sidetrack us from Sugreeva using tactics like placation, presentation or even persecution, isn't so! [45410, 11]

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विगृह्य आसनम् अपि आहुः दुर्बलेन बलीयसा ।
आत्म रक्षा करः तस्मात् न विगृह्णीत दुर्बलः ॥ ४५४१२

12. **baliiyasaa dur balena** = with mighty, less, mighty; **vi gR^ihya** = verily, antagonising [at odds with]; **aasanam api aahuH** = to linger on, even if, [so to] speak; **tasmaat aatma rakSaa karaH** = therefore, yourself, safeguard, do [guard yourself]; **durbalaH na vigR^ihNiita** = less mighty [mediocre mighty, mediocrities] not, will be at odds.

"Even if a mightless is at odds with the mighty he can linger on, so to speak, therefore guard yourself, for no mediocrity will be at odds... [45412]

Vividly: 'though moralists say that the mighty shall not fall afoul of the mightless, but their relations will always be in estrangement... and the foulness of mightless with the mighty will run the relations afoul... thus, purchasing the wrath of the mighty by the mightless is futile... and such as you are, you seek asylum in such a cavity as counselled haphazardly by all these fickle monkeys... thus, beware that the mightless is the one who shall strive for selfguarding against the mighty, but not contrariwise...

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याम् च इमाम् मन्यसे धात्रीम् एतत् बिलम् इति श्रुतम् ।
एतत् लक्ष्मण बाणानाम् ईषत् कार्यम् विदारणे ॥ ४५४१३

13. **yaam imaam dhaatriim** = of which, this one, of earth [going underground]; **manyase** = you suppose; **etat bilam iti shrutam** = this one, cavity [Black Hole,] thus, heard [by you from Lt. Tara]; **lakSmaNa baaNaanaam** = for Lakshmana's, arrows; **etat vi daaraNe** = all this [Black Hole] by far, to split apart; **iiSat kaaryam** = is a trifling, deed.

"This matter of going underground into that Black Hole which you suppose as a hideout from Sugreeva, as you heard from Lt. Tara and others, but it is a deed of trifle to Lakshmana's arrows, not necessarily for Rama's arrows, in splitting apart whole of that Black Hole in a trice. [45413]

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स्वल्पम् हि कृतम् इन्द्रेण क्षिपता हि अशनिम् पुरा ।
लक्ष्मणो निशितैः बाणैः भिन्द्यात् पत्र पुटम् यथा ॥ ४५४१४

14. **puraa ashanim kSipataa hi** = once, Thunderbolt, thudded, indeed; **indreNa svalpam kR^itam hi** = by Indra, trivial [deed,] done, indeed; **lakSmaNaH nishitaiH baaNaiH** = Lakshmana, with acute, arrows; **patra puTam yathaa** = leafy, bowl, as if [it is a]; **bhindyaaat** = will splinter.

"Indeed, once Indra thudded his Thunderbolt on this very underground illusory place, but that act was indeed a trivial deed for that Thunderbolt made a single demonsized aperture to eliminate a single demon, Maya, which we now call **Riksha bila**, Black Hole, nevertheless Lakshmana will splinter whole of this Black Hole with his acute arrows, as if it is leafy bowl. [45414]

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लक्ष्मणस्य च नाराचा बहवः सन्ति तत् विधाः ।
वज्र अशनि सम स्पर्शा गिरीणाम् अपि दारकाः ॥ ४५४१५

15. vajra ashani sama sparshaa = Thunderbolt, Lightning Flash, equal, in touch [punch]; giriNaam api daarakaaH = mountains, even, splitters of; tat vidhaaH = that, type of Thunderboltlike; bahavaH lakSmaNasya naaraacaa santi = numerous, Lakshmana's, ironarrows, are there.

"There are numerous ironarrows with Lakshmana that are kindred to Thunderbolt of Indra, whose punch will be equalling that of Thunderbolt and Lightning Flashes, and which are the splitters of mountains. [45415]

Annex: 'of which you all may have heard, but a few of us like Jaambavanta, Nala, Nee, Lt. Tara and myself bear witness, personally... on piercing the seven sturdy trees Rama's arrow penetrated into the nethermost terrain of earth and resurfaced... then, Lakshmana's arrow can pulverise mountains, isn't so...'

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अवस्थाने यदा एव त्वम् आसिष्यसि परंतप ।

तदा एव हरयः सर्वे त्यक्ष्यन्ति कृत निश्चयाः ॥ ४५४१६

16. parantapa = oh, enemyburner Angada; tvam yadaa eva = you, as and when; ava sthaane = down, place [underground, or, an unworthy place for a crown prince]; aasiSyasi = you settle down; tadaa eva = then, only; sarve harayaH = all, monkeys; kR^ita nishcayaaH = on making, resolve; tyakSyanti = will desert [you.]

"As and when you settle down in that underground, more so, an unbefitting place for a crown prince, oh, enemyburner Angada, then and there all the monkeys will desert you resolvedly. [45416]

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स्मरंतः पुत्र दाराणाम् नित्य उद्विग्ना बुभुक्षिताः ।

खेदिता दुःख शय्याभिः त्वाम् करिष्यन्ति पृष्ठतः ॥ ४५४१७

17. putra daaraaNaam smarantaH = sons, wives, reminiscing; nitya udvignaa = always, sulking; bubhukSitaH = hungered [for palatability]; duHkha shayyaabhiH = on lament, beds; kheditaaH = made to lament; tvaam pR^iSThataH kariSyanti = you, backwards, they render they push you back.

"Always sulking and reminiscing on their sons and wives, and hungered for the proximity of their kinfolk and hungered for diverse palatability as any monkey would cherish, even so, lamenting on the beds of lament they push you backwards. [45417]

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स त्वम् हीनः सुहृद्भिः च हित कामैः च बंधुभिः ।

तृणात् अपि भृश उद्विग्नः स्पंदमानात् भविष्यसि ॥ ४५४१८

18. su hR^idbhiH ca = with good, hearted ones; hita kaamaiH bandhubhiH ca = well, wishers, with relatives, also; hiinaH = devoid of; saH tvam = he, you such as you are; spandamaanaat tR^iNaat api = shaking, than a strawblade, even; bhR^isha udvignaH = muchly, sullen [highly frightened]; bhaviSyasi = you will become [end up.]

"Devoid of goodhearted friends and wellwishing relatives, you will become highly sullen in solitariness. Such as you are you will end up as a highly frightened monkey, even from the shaking of a piece of straw.

Or

"Devoid of goodhearted friends and wellwishing relatives, you will become highly sullen in solitariness. Such as you are you will end up as a highly frightened monkey and you will end up much the same as a seamy shaky piece of straw. [45418]

He will become 'a crown prince of straw...' anena parijanaiH pari tyaktaH tR^iNaat api laghu taro
bhavati iti suucitam - dk if he discards his own people.

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अति उग्र वेगा निशिता घोरा लक्ष्मण सायकाः ।

अपवृत्तम् जिघांसन्तो महावेगा दुरासदाः ॥ ४५४१९

19. lakSmaNa saayakaaH = Lakshmana's, arrows; ati ugra vegaa = by far, fiercely, speeded [frantic]; nishitaaH = twingeing; ghoraH = terrifyingly; apa aavR^ittam = to side, going sidestepping, you; jighaamsantaH = intended to kill if targeted to kill you; mahaa vegaa duraasadaaH = highly, speedy [fierily frenetic arrows,] unassailable [here, irreversible.]

"By far, those fiercely frantic arrows of Lakshmana if targeted to kill you, in case you become a sidestepper from loyalties, will be terrifyingly twingeing. Further, those fierily frenetic arrows are irreversible. [45419]

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अस्माभिः तु गतम् सार्धम् विनीतवत् उपस्थितम् ।

आनुपूर्व्यात् तु सुग्रीवो राज्ये त्वाम् स्थापयिष्यति ॥ ४५४२०

20. tu = but; asmaabhiH saa ardham gatam = us, along with, resolute [resolutely,] if gone [if returning to Kishkindha]; viniitavat = like an obedient one; upa sthitam = nearby, staying [staying at his side, flanker]; tvaam = you; sugriivaH = Sugreeva; raajye = in kingdom; aanupuurvyaat = as before, only; sthaapayiSyati = establishes.

"But, if you return to Kishkindha along with us, and if you obediently become Sugreeva's flanker, he establishes you only in kingdom as before. [45420]

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धर्म राजः पितृव्यः ते प्रीति कामो दृढ व्रतः ।

शुचिः सत्य प्रतिज्ञः च स त्वाम् जातु न नाशयेत् ॥ ४५४२१

21. te pitR^ivyaH = your, paternaluncle Sugreeva; dharma raajaH = with probity, he gleams he gleams with probity; priiti kaamaH = affection, desirer of; dR^iDha vrataH = staunchly, dedicated; shuciH = clean [exonerative]; satya pratij~naH ca = to principles, pledged, also; saH tvaam jaatu = he, you, in no way; na naashayet = not, liquidates.

"Your paternaluncle Sugreeva's gleam is his honesty as he is free of dishonesty, his desire is affection as he is free of aversion, his dedication is staunch as he is free of prevarication, and he himself is exoneration as he is free from exploitation, thus in no way he liquidates you. [45421]

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प्रिय कामः च ते मातुः तत् अर्थम् च अस्य जीवितम् ।

तस्य अपत्यम् च न अस्ति अन्यत् तस्मात् अंगद गम्यताम् ॥ ४५४२२

22. te maatuH priya kaamaH ca = you, mother's, well, wisher, also; asya jiivitam tat artham ca = his [Sugreeva's, strife of] life, for that, reason [for the sake of Lady Tara]; tasya anyat apatyam ca na asti = to him [to Sugreeva,] other, posterity, also, not, is there; angada = oh, Angada; tasmaat gamyataam = oh, Angada, therefore, begone [to Kishkindha.]

"He is your mother's wellwisher, the strife of Sugreeva's life is for her only, more so, there is no other posterity to him than you. Oh, Angada, therefore go back to Kishkindha, rather than deflecting, deviating and deserting your own kingdom. [45422]

By these words of advise Hanuma is said to have used all the four tactics of saama, daana, bheda, daNda upaayaaH 'political ideations of 1] placation, 2] presentation, 3] partition, 4] persecution. This is how that is

explained: atra tvam samartha taraH pitraa 4548 iti anena saama uktam | nityam asthira cittaa 4549 iti anena bheda uktaH | tvaam jaatu na naashayet 45421 anena daNda uktaH | asmaabhiH tu gatam saardham anena daanam uktam | evam bhedo api hanumataa saama daana danNDa puurvaka eva kR^itaH | tena bhedanaa angado api bivhiiShitaH | dk As these references are already there, they are not reiterated here.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुः पंचाशः सर्गः

Thus, this is the 54th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV . Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 55 Verses converted to UTF-8, Nov 09

Introduction

Monkeys decide to fast unto death as they failed in executing Sugreeva command. Sugreeva already said that anyone returning after timeframe might deem himself as dead. Thus, Angada casting aspersions on Sugreeva and his ruthless commands, takes this decision on many counts. All the other monkeys follow the suite.

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श्रुत्वा हनुमतो वाक्यम् प्रश्रितम् धर्म संहितम् ।
स्वामि सत्कार संयुक्तम् अंगदो वाक्यम् अब्रवीत् ॥ ४-५५-१

1. **hanumataH** = from Hanuma; **prashritam** = polite; **dharma samhitam** = to probity, compliant [righteous words]; **svaami** = to lord [of Hanuma]; **satkaara samyuktam** = respect, having [yeomanly]; **vaakyam** = words; **shrutvaa** = on hearing; **angadaH vaakyam abraviit** = Angada, sentence, said.

On hearing the polite and righteous words of Hanuma, which are just yeomanly towards Hanuma's lord, namely Sugreeva, Angada said these sentences. [4-55-1]

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स्थैर्यमात्ममनःशौचमानृशंस्यमथाअर्जवम् - यद्व -
स्थैर्यम् आत्म मनः शौचम् आनृशंस्यम् अथ आर्जवम् ।
विक्रमः चैव धैर्यम् च सुग्रीवे न उपपद्यते ॥ ४-५५-२

2. **sthairyam** = steadiness; **aatma manaH shaucam** = of soul, heart, cleanliness; **aa nR^ishamsyam** = not, cruelty [harmlessness]; **atha** = then [further more]; **aarjavam** = frankness; **vikramaH caiva** = salience, also thus; **dhairyam ca** = valiance, even; **sugriive na upapadyate** = in Sugreeva, not, deducible.

"Un-deducible in Sugreeva are his steadiness, or harmlessness, or frankness, also thus salience, or even valiance, further more cleanliness of heart or soul. [4-55-2]

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भ्रातुः ज्येष्ठस्य यो भार्याम् जीवितो महिषीम् प्रियाम् ।
धर्मेण मातरम् यः तु स्वीकरोति जुगुप्सितः ॥ ४-५५-३
कथम् स धर्मम् जानीते येन भ्रात्रा दुरात्मना ।
युद्धाय अभिनियुक्तेन बिलस्य पिहितम् मुखम् ॥ ४-५५-४

3, 4. **jugupsitaH** = despicable one; **yaH** = which - Sugreeva; **jyeSThasya bhraatuH jiivitaH** = elder, brother, while alive and well; **dharmeNa maataram** = morally, [his -

Sugreeva's] mother [like]; **bhaaryaam** = [his brother's] wife; **priyaam mahiSiim** = lady love, [and an] empress; **sviikaroti** = has taken - arrogated; **yaH duraatmanaa** = which, by that bad-minded [nefarious, Sugreeva]; **bhraatraa yuddhaaya abhi niyuktena** = who by brother [Vali,] to fightback [the demon,] assigned; **yena** = by whom; **bilasya mukham pihitam** = cavity's, mouth, closed; **saH** = he - Sugreeva; **dharmam katham jaaniite** = rectitude, how, he knows.

"Which Sugreeva has arrogated his elder brother's wife when that elder brother is still alive and well, where she is morally his motherlike, an empress and a lady love of that elder brother, thus he is despicable, and which Sugreeva closed the mouth of the cavity when his brother in all his belief assigned and stationed him alone at the mouth of the cavity to fightback the demon Dundubhi if he tries to escape, all the more when his own brother is still inside the cavity, thus he is nefarious, how then he can be said as one conversant with moral rectitude? [4-55-3, 4]

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सत्यात् पाणि गृहीतः च कृत कर्मा महायशाः ।
विस्मृतो राघवो येन स कस्य सुकृतम् स्मरेत् ॥ ४-५५-५

5. **satyaat paaNi gR^ihiitaH ca** = truthfully, hand, on taking [handshake, befriending,] also; **kR^ita karmaa mahaayashaaH** = facilitated, task, great-glorious one [Rama]; **raaghavaH** = Raghava is; **yena** = by whom [by which Sugreeva]; **vismR^itaH** = is overlooked; **saH kasya su kR^itam smaret** = he [Sugreeva,] whose [others like us,] good, services, he remembers.

"Which Sugreeva has overlooked no less than the great glorious Raghava, whom he truthfully befriended and from whom his own task of arrogating my kingdom by eliminating my father is facilitated, how then can he remember the good services of others like us? [4-55-5]

For this statement Hanuma may retort saying 'Sugreeva has not overlooked Rama but otherwise engrossed in material comforts. He sent all of us all over to search for Seetha in requital to the help rendered by Rama... is it not the upright conduct of Sugreeva?' For that Angada is ready with an answer as.

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लक्ष्मणस्य भयेन इह न अधर्म भय भीरुणा ।
आदिष्टा मार्गितुम् सीताम् धर्मः तस्मिन् कथम् भवेत् ॥ ४-५५-६

6. **iha** = to here; **lakSmaNasya bhayena** = of Lakshmana, from fear; **siitaam maargitum aadiSTaaH** = for Seetha, to search, we are ordered [and sent]; **a dharma bhaya bhiiruNaa** = un-, scrupulousness, fearing, as a coward; **na** = not; not as a coward fearing his own unscrupulousness; **tasmin dharmaH katham bhavet** = in him, scrupulosity, how, manifests.

"He has ordered and sent us for searching Seetha owing to the fear from Lakshmana, but not as a coward fearing his own unscrupulousness, how then can scrupulosity be manifest in him? [4-55-6]

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तस्मिन् पापे कृतघ्ने तु स्मृति भिन्ने चल आत्मनि ।
आर्यः को विश्वसेत् जातु तत् कुलीनो विशेषतः ॥ ४-५५-७

7. **paape** = sinner - shameful one; **kR^itaghne** = unthankful one; **smR^iti bhinne [hiine]** = remembrance, goes against - contrary to tradition, unmindful one; **cala aatmani** = wavering, mind having - changeful one; **tasmin** = in him - Sugreeva; **jaatu** = at anytime; **aaryaH** = a respectable one; **kaH vishvaset** = who, believes; **visheSataH** = especially; **tat kuliinaH** = to his, one belonging - one belonging to his family.

"Who is that respectable one who can put belief in Sugreeva, while that Sugreeva is shameful by his shameless act of eliminating my father, and unmindful of tradition in usurping my mother and throne, and unthankful in requiting Rama by himself, instead of using us as

pawns, and changeable in ignoring his promise to Rama, but in fearing for Lakshmana? Will it be possible especially for one like me belonging to his family? [4-55-7]

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राज्ये पुत्रः प्रतिष्ठाप्यः स गुणो निर्गुणो अपि वा ।
कथम् शत्रु कुलीनम् माम् सुग्रीवो जीवयिष्यति ॥ ४-५५-८

8. sa guNaH vaa nir guNaH api = with, honesty, or, without, honesty, whether; putraH raajye pratiSThaapyaH = son, in kingdom, is investable; sugriivaH = Sugreeva; shatru kuliinam = enemy's, familial; maam katham jiivayiSyati = me, how, let live.

"Whether a son is honest or dishonest he alone is investable in the kingdom. How then can Sugreeva let me, the one from the family of his enemy, live on? [4-55-8]

This is in reply to Hanuma's advise, 'he establishes you only in kingdom, as before...' as at 4-54-20. But Hanuma cannot rebut Angada for he has no valid proof to show to Angada about Sugreeva's goodness towards Angada, as sermonised by Hanuma in the earlier chapter. Hence, 'better to follow the leader, than to argue...' is the only option left to Hanuma.

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भिन्न मन्त्रो अपराद्धः च हीन शक्तिः कथम् हि अहम् ।
किष्किन्धाम् प्राप्य जीवेयम् अनाथ इव दुर्बलः ॥ ४-५५-९

9. bhinna mantraH = broken [backfired, my secret] slyness; aparaaddhaH ca = culpable, also; hiina shaktiH = less, power; aham = such as I am; kiSkindhaam praapya = Kishkindha, on reaching; durbalaH anaatha iva = a caitiff, like, a wretch; katham jiiveyam hi = how, I can live, indeed.

"My slyness in planning to live in Black Hole has backfired, I am now culpable in not finding Seetha being the troop leader, and I am a powerless as you all are Sugreeva's side, how then can I live on indeed after reaching Kishkindha, like caitiff turned into a wretch. [4-55-9]

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उपांशु दण्डेन हि माम् बंधनेन उपपादयेत् ।
शठः क्रूरो नृशंसः च सुग्रीवो राज्य कारणात् ॥ ४-५५-१०

10. shaThaH = disingenuous; kruuraH = ferocious; nR^ishamsaH = barbarous; such as he is; sugriivaH = Sugreeva; raajya kaaraNaat = kingship, for the reason of; maam = me; upaamshu daNDena = by mysterious, punishment; bandhanena = for trammelling; upapaadayet hi = surceases, indeed.

"Indeed he surceases me by some mysterious trammelling punishment, for that Sugreeva becomes disingenuous, ferocious, also barbarous just for the reason of his kingship. [4-55-10]

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बंधनात् च अवासादात् मे श्रेयः प्रायोपवेशनम् ।
अनुजानंतु माम् सर्वे गृहम् गच्छंतु वानराः ॥ ४-५५-११

11. bandhanaat ca avasaadaat me = than trammels, also, than tramples, to me; praayopaveshanam shreyaH = fast unto death, behoves; sarve vaanaraaH = all, Vanaras; maam anujaanantu = my [proposal]; be acquiescent; gR^iham gacChantu = to dwelling place, may go back.

"Fast unto death behoves me than trammels and tramples, thus you all be acquiescent to my proposal and you may go back to your dwellings. [4-55-11]

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अहम् वः प्रतिजानामि न गमिष्यामि अहम् पुरीम् ।
इह एव प्रायम् आसिष्ये श्रेयो मरणम् एव मे ॥ ४-५५-१२

12. aham vaH pratijaanaami = I am, to you all, reiterating; aham puriim na gamiSyaami = I am, to city, not, I wish to go; iha eva praayam aasiSye = here, only, fast unto death, I will sit out; me maraNam eva shreyaH = to me, death, alone, is expedient.

"I am reiterating to you all that I do not wish to go to the city of Kishkindha, and here only I sit fasting unto death, as death alone is expedient to me. [4-55-12]

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अभिवादन पूर्वम् तु राजा कुशलम् एव च ।
अभिवादन पूर्वम् तु राघवौ बलशालिनौ ॥ ४-५५-१३
वाच्यः तातः यवीयान् मे सुग्रीवो वानर ईश्वरः ।

13, 14a. balashaalinau = formidable two; raaghavau = Raghava-s; abhivaadana puurvam tu = deference, afore, but [firstly paying deference]; [kushalam eva ca = well-being, thus, also asked about]; vaanara iishvaraH = vanara-s, lord; me yaviiyaan taataH = my, younger, father; raajaa sugriivaH = king, Sugreeva; abhivaadana puurvam tu kushalam = deference, afore, but [firstly paying deference]; eva ca = thus, only; vaacyaH = be asked after.

"On my behalf Raghava-s wellbeing may be enquired firstly paying deference to them, so also the wellbeing of my paternal uncle and king may be enquired, only after paying deference to that lord of vanara-s. [4-55-13, 14a]

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आरोग्य पूर्वम् कुशलम् वाच्या माता रुमा च मे ॥ ४-५५-१४
मातरम् चैव मे ताराम् आश्वासयितुम् अर्हथ ।
प्रकृत्या प्रिय पुत्रा सा सानुक्रोशा तपस्विनी ॥ ४-५५-१५
विनष्टम् माम् इह श्रुत्वा व्यक्तम् हास्यति जीवितम् ।

14b, 15, 16a. me maataa rumaa ca = my, [step-] mother, Ruma, also; aarogya puurvam = [her] healthiness, regarding; kushalam vaacyaa = well-being, be spoken [asked after]; me maataram taaraam caiva = my, of mother, Lady Tara, also thus; aashvaasayitum arhatha = to solace, apt of you; prakR^ityaa saanukroshaa = by her nature, warm-hearted; priya putraa = having cherished, son [who cherishes her more]; tapasvinii = austere one; saa = she - such as she is - my mother Lady Tara; iha = now; maam vinaSTam shrutvaa = me, as perished one, on hearing; vyaktam jiivitam haasyati = obviously, life, leaves off.

"My step-mother Ruma may be asked after regarding her healthiness. And it will be apt of you to solace my mother Lady Tara, who by her nature is a warm-hearted and austere lady who cherishes her son more, and such as she is she will obviously leave off her life on hearing that I breathed my last." So said Angada to all monkeys. [4-55-14b, 16a]

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एतावत् उक्त्वा वचनम् वृद्धान् तान् अभिवाद्य च ॥ ४-५५-१६
विवेश अंगदो भूमौ रुदन् दर्भेषु दुर्मनाः ।

16b, 17a. etaavat vacanam uktvaa = to that point, words, on speaking; taan vR^iddhaan abhivaadya ca = them, older [vanara-s, available there,]on paying deference, also; angadaH = Angada; rudan = while puling; dur mukhH = bad-faced - glum, facedly; bhumau darbheSu vivesha = on ground, on sacred grass, entered - reclined.

On speaking to that point and after paying deference to older vanara-s available there, Angada puling glum facedly reclined on the sacred grass spread on ground. [4-55-16b, 17a]

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तस्य संविशतः तत्र रुदन्तो वानर ऋषभाः ॥ ४-५५-१७
नयनेभ्यः प्रमुमुचुः उष्णम् वै वारि दुःखिताः ।

17b, 18a. *tasya tatra samvishataH* = his [Angada's,] apropos to, his becoming recumbent; *vaanara R^iSabhaaH* = vanara-s, [other] outstanding ones; *duHkhitaaH rudantaH* = emotionally, sobbing; *na yan ebhyaH uSNam vaari* = from pairs of eyes, heated [seething,] verily [effusive,] water [teardrops]; *pramumucuH* = sluiced down.

Apropos to Angada's recumbency on ground, the other outstanding Vanara-s snivellingly sluiced down seethingly effusive teardrops emotionally. [4-55-17b, 18a]

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सुग्रीवम् चैव निन्दन्तः प्रशंसन्तः च वालिनम् ॥ ४-५५-१८
परिवार्य अंगदम् सर्वे व्यवस्यन् प्रायम् आसितुम् ।

18b, 19a. *sarve sugriivam nindantaH* = they all, of Sugreeva, disesteeming; *vaalinam prashansantaH ca* = of Vali, esteeming, also; *angadam parivaarya* = Angada, gathering around; *praayam aasitum* = for fast unto death, to sit down; *vyavasyan* = decided to.

While disesteeming Sugreeva but esteeming Vali, all of the vanara-s have gathered around Angada deciding to sit down for fasting unto death in step with Angada. [4-55-18b, 19a]

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तत् वाक्यम् वालि पुत्रस्य विज्ञाय प्लवग ऋषभाः ॥ ४-५५-१९
उपस्पृश्य उदकम् सर्वे प्राक् मुखाः समुपाविशन् ।
दक्षिण अग्रेषु दर्भेषु उदक् तीरम् समाश्रिताः ॥ ४-५५-२०
मुमूर्षवओ हरिश्रेष्ठा एतत् क्षमम् इति स्म ह ।

19b, 20, 21a. *vaali putrasya* = Vali, son of; *tat vaakyam* = that, sentence; *vij~naaya* = on discerning; *plavaga R^iSabhaaH* = fly-jumpers, best ones; *sarve hari shreSTaa* = = all, monkey, best ones; *etat* = all this [as said by Angada]; *kshamam iti* = appropriate, thus [agreeing]; *mumuurSavaH* = bent on self-immolation; *upaspR^ishya udakam* = on touching, water; *udak tiiram* = northern, shore; *samaashritaaH* = positioning [themselves]; *praak mukhaaH* = eastward, facing; *dakSiNa agreSu darbheSu* = on southerly, edges [of grass,] on sacred grass; *sam upaavishan* = readily, became decumbent. *sma ha* = they are, indeed.

Those best ones among fly-jumpers on discerning the words of Angada, the son of Vali, and agreeing to what all said by Angada as appropriate, they positioned themselves on the sacred grass after touching waters sacramentally. The sacred-grass is spread as sacred beds to cast off their lives. The edges of grass blades are positioned southward. As they are on that northern shore of southern ocean, all those best monkeys who are bent on to self-immolation, they became recumbent facing eastward. [4-55-19b, 21a]

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रामस्य वन वासम् च क्षयम् दशरथस्य च ॥ ४-५५-२१
जनस्थान वधम् चैव वधम् चैव जटायुषः ।
हरणम् चैव वैदेह्या वालिनः च वधम् तथा ।
राम कोपम् च वदताम् हरीणाम् भयम् आगतः ॥ ४-५५-२२

21b, 22. raamasya vana vaasam ca = Rama's, forest, living, also; dasharathasya kshayam ca = of Dasharatha, dying, also; janasthaana vadham caiva = Janasthaana's, causing calamity, also thus; jaTaayuSaH vadham caiva = of Jataayu, casualty, also thus; vaidehyaa haraNam caiva = of Vaidehi, stealing, also thus; tathaa = thus; vaalinaH ca vadham = Vali's, slaying; raama kopam ca = Rama's, anger [at Sugreeva]; vadataam = while they are talking - about those topics; hariiNaam bhayam aagataH = for monkeys, dread, came upon [the monkeys.]

An unknown apprehensive dread came upon those monkeys when they discussed Rama's living in forests, Dasharatha's demise, calamity caused to Janasthaana, casualty to Jataayu, like that the stealing of Vaidehi and slaying of Vali. [4-55-21, 22]

Here Maheshvara Tiirtha says that 'an apprehensive dread swept over them subconsciously..' not because of the past episodes, but due to some future events, where their becoming pray to some unknown carnivore, namely Sampaati, is apprehended. Thus, their fasting unto death, as per scriptural sanction is going to fail.

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स संविशद्भिः बहुभिः महीधरो
महाअद्रि कूट प्रमितैः प्लवंगमैः ।
बभूव सन्नादित निर्दर अन्तरो
भृशम् नदद्भिः जलदैः इव अंबरम् ॥ ४-५५-२३

23. samvishadbhiH = while recumbent; mahaa adri kuuTa pramitaiH = great, mountain, top, mirroring; bahubhiH plavangamaiH = many, by fly-jumpers; bhR^isham = highly; sannaadita = made stridently; nirdara antaraH = caves, entrails; saH mahiidharaH = that, mountain; nadadbhiH = while strident; jaladaiH ambaram iva = [filled] with clouds, skyscape, as with; babhuuva = became.

While those many fly-jumpers who mirror up great mountaintops by their physique are recumbent discussing stridently, the entrails of caves of mountain are rendered strident, and that mountain itself appeared like skyscape filled with strident clouds about to burst a good fortune. [4-55-23]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे पंच पंचाशः सर्गः

Thus, this is the 55th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 56 Verses converted to UTF-8, Nov 09

Introduction

Sampaati hears about Jataayu's death when Angada cites it while lamenting for their misfortune. He praises that Jataayu is better off than the vanara-s for he encountered Ravana and attained martyrdom. On listening his brother's name and news of his death, Sampaati, who firstly wanted to gluttonise all the vanara-s, seeks their help to lower him down from mountain heights, to listen more of his brother Jataayu.

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उपविष्टाः तु ते सर्वे यस्मिन् प्रायम् गिरि स्थले ।
हरयो गृध्र राजः च तम् देशम् उपचक्रमे ॥ ४-५६-१
सांपातिः नाम नाम्ना तु चिर जीवी विहंगमः ।
भ्राता जटायुषः श्रीमान् प्रख्यात बल पौरुषः ॥ ४-५६-२

1, 2. *te sarve harayaH* = those, all, monkeys; *yasmin giri sthale* = at which, mountain, tableland; *praayam upaviSTaaH tu* = self-immolation, sat down; *tam desham* = to that, area; *cira jivii* = long, lived [sempiternal]; *gR^idhra raajaH* = eagle, kingly; *naamnaa saampaatiH naama* = by name, Sampaati, known as; *jaTaayuSaH bhraataa* = Jataayu's, brother; *shriimaan* = celebrated one; *prakhyaata bala pauruSaH* = one renowned, for forcefulness, aggressiveness; *vihamgamaH upacakrame* = sky-flyer [eagle,] arrived there.

At which mountain's tableland those monkeys sat down for self-immolation, to that area the elder brother of Jataayu, a kingly eagle known as Sampaati by name, one renowned one for his forcefulness and aggressiveness, and a celebrated and sempiternal sky-flying eagle has arrived. [4-56-1, 2]

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कंदरात् अभिनिष्क्रम्य स विन्ध्यस्य महागिरेः ।
उपविष्टान् हरीन् दृष्ट्वा हृष्टात्मा गिरम् अब्रवीत् ॥ ४-५६-३

3. *saH* = he [Sampaati]; *mahaa gireH* = from great-mountain; *vindhyasya* = of Vindhya; *kandaraat* = from cave; *abhi niS kramya* = on coming out; *upaviSTaan hariin dR^iSTvaa* = those who sat down, monkeys, on seeing; *hR^iSTa atmaa giram abraviit* = gladdened, at heart, words, spoke.

On coming out of the cave of the great-mountain Vindhya, Sampaati is gladden at heart to see the monkeys sitting down there, and he spoke these words. [4-56-3]

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विधिः किल नरम् लोके विधानेन अनुवर्तते ।
यथा अयम् विहितो भक्ष्यः चिरात् मह्यम् उपागतः ॥ ४-५६-४

4. **loke** = in world; **vidhiH** = fate / god; **vidhaanena** = procedurally [fatefully]; **naram** = after human; **anuvartate kila** = follows, indeed; **yathaa** = why because; **ciraat** = long-awaited; **mahyam vihitaH** = to me, fated; **ayam bhakSyaH upa aagataH** = this, food, came nigh of me.

"Whether it is good or bad, fate indeed follows humans in this world procedurally, why because, this fated and long-awaited food has now come nigh of me... [4-56-4]

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परंपराणाम् भक्षिष्ये वानराणाम् मृतम् मृतम् ।
उवाच एतत् वचः पक्षी तान् निरीक्ष्य प्लवंगमान् ॥ ४-५६-५

5. **vaanaraaNaam paramparaaNaam** = of vanara-s, in the series; **mR^itam mR^itam** = dead one, on dying - whoever is dead while fasting, or, whomever I kill sequentially; **bhakSiSye** = I wish to eat; **taan plavamgamaan niriikSya** = them, fly-jumpers, on seeing; **pakSii** = bird Sampaati; **etat vacaH uvaaca** = these, words spoke.

"I wish to eat them frugally, killing one by one and eating one by one, preying on one on one day, and then preying upon the other on the other day..." thus that bird spoke those words on seeing the massy fly-jumpers. [4-56-5]

Here some translate this as 'I wish to eat the one by one as and when that monkey falls dead, then the next, on its falling dead...' In such a case, Angada would not have bothered or feared for this eagle, because it wants to vulture upon a cadaver. No need to fear if death occurs prior to their becoming prey to Sampaati. He feared to become the prey of eagle, whereby their sacred immolation is also going to fail along with other failures like searching Seetha, transgressing timeframe, hiding in Black Hole etc. Besides, a vulture is the most unpredictable bird, if it comes to it food.

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तस्य तत् वचनम् श्रुत्वा भक्ष लुब्धस्य पक्षिणः ।
अंगदः परम् आयस्तो हनूमन्तम् अथ अब्रवीत् ॥ ४-५६-६

6. **bhakSa lubdhasya** = food, greedy [gormandising]; **tasya pakSiNaH tat vacanam shrutvaa** = that, bird's, that, word, on hearing; **atha** = then; **angadaH param aayastaH** = Angada, becoming highly, breathless; **hanuumantam abraviit** = to Hanuma, spoke.

On hearing the words of that gormandising bird, Angada became highly breathless and then spoke to Hanuma. [4-56-6]

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पश्य सीता - गृध्रा - अपदेशेन साक्षात् वैवस्वतो यमः ।
इमम् देशम् अनुप्राप्तो वानराणाम् विपत्तये ॥ ४-५६-७

7. **siitaa apadeshena** = Seetha, in the name of; [or, **gR^idhraa apadeshena** = eagle, in the name of]; **vaivasvataH yamaH** = Sun's son, Yama, the Terminator; **saakSaat** = manifestly; **vaanaraaNaam vipattaye** = for monkeys', fatality; **imam desham anupraaptaH** = to this, area, arrived; **pashya** = look.

"Look! In the name of an eagle, the son of the Sun, Yama, the Terminator, has manifestly arrived at this area for the fatality of monkeys... thus ill luck is still haunting us... [4-56-7]

Some mms have the name of Seetha compared to Yama, saying that Yama come in the name of Seetha, while some say it is Sampaati. Here Sampaati is taken as the manifestation of Death, rather than Seetha.

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रामस्य न कृतम् कार्यम् न कृतम् राज शाशनम् ।
हरीणाम् इयम् अज्ञाता विपत्तिः सहसा आगता ॥ ४-५६-८

8. raamasya kaaryam na kR^itam = Rama's, task, not, done; raaja shaashanam na kR^itam = king's, decree, not, done; by us; hariiNaam = for monkeys; iyam a j~naataa vipattiH = this, not, known, catastrophe; sahasaa aagataa = abruptly, bechanced.

"We fulfilled neither Rama's task, nor the decree of our king, but this unknown catastrophe has abruptly bechanced for the monkeys... [4-56-8]

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वैदेह्याः प्रिय कामेन कृतम् कर्म जटायुषा ।

गृध्र राजेन यत् तत्र श्रुतम् वः तत् अशेषतः ॥ ४-५६-९

9. vaidehyaaH priya kaamena = for Vaidehi, to please [to do good,] wishing to; gR^idhra raajena = eagle, by kingly; jaTaayuSaa = by Jataayu; tatra = there [in Janasthaana]; yat karma kR^itam = which, deed, is done; tat = that - deed of confronting Ravana; a sheSataH = without, remainder [completely]; vaH shrutam = by you al, heard.

"You all have heard in its entirety what deed the kingly Jataayu has done wishing to do good to Vaidehi... [4-56-9]

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तथा सर्वाणि भूतानि तिर्यक् योनि गतानि अपि ।

प्रियम् कुर्वन्ति रामस्य त्यक्त्वा प्राणान् यथा वयम् ॥ ४-५६-१०

10. tathaa = like that; tiryak yoni gataani api = in animal, uterus, gone in [birthed in animality,] even; sarvaaNi bhuutaani = all, beings; praaNaan tyaktvaa = lives. o forgoing; raamasya priyam kurvanti = for Rama, agreeable things, are doing; yathaa vayam = as with, us.

"Like that all beings, even those birthed in animality, are doing what that is agreeable to Rama even on forgoing their own lives, as with us... [4-56-10]

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अन्योन्यम् उपकुर्वन्ति स्नेह कारुण्य यन्त्रिताः ।

ततः तस्य उपकार अर्थम् त्यजत आत्मानम् आत्मना ॥ ४-५६-११

11. sneha kaaruNya yantritaH = camaraderie, concern, by instinct; [tiryak yoni gataani api = in animal, uterus, birthed in, even]; anyonyam upakurvanti = mutually, succouring; tataH = therefore; tasya = for his [Rama's]; upakaara artham = succour, for purpose of; aatmaanam aatmanaa tyajata = one's self [soul,] by oneself [soulfully,] may leave off.

"Even animals will be mutually succouring by their instinct of concern and camaraderie, therefore, let each of us leave off our souls, soulfully... [4-56-11]

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प्रियम् कृत्वा हि रामस्य धर्मज्ञेन जटायुषा ।

राघव अर्थे परिश्रान्ता वयम् संत्यक्त जीविताः ॥ ४-५६-१२

कांताराणि प्रपन्नाः स्म न च पश्याम मैथिलीम् ।

12, 13a. dharmaj~nena jaTaayuSaa = right, knowing [conscientious,] by Jataayu; raamasya priyam kR^itvaa hi = for Rama, likable [act,] is done, isn't it; vayam = we [too]; raaghava arthe = = Raghava, in the cause of; parishraantaa = overtired; samtyakta jiivitaaH = on leaving [the fear of,] our lives - without caring for our lives; kaantaaraaNi prapannaaH sma = in forests, obtained, we have; maithiliim na ca pashyaama = Maithili, not, even, we saw.

"Conscientious Jataayu has done a deed much liked by Rama, and we too have been trekking the forests without caring even for our lives in the cause of Rama, but we have not seen Maithili... [4-56-12, 13a]

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स सुखी गृध्र राजः तु रावणेन हतो रणे ।

मुक्तः च सुग्रीव भयात् गतः च परमाम् गतिम् ॥ ४-५६-१३

13b, 13c. raNe raavaNena hataH = in combat, by Ravana, one who is killed; saH gR^idhra raajaH tu = he that, eagle, kingly one, on his part; sukhii = a happy [soul]; sugriiva bhayaat muktaH ca = from Sugreeva, fear of, relieved, also; paramaam gatim gataH ca = Sublimity, on Avenue, departed, also.

"He that kingly eagle Jataayu who is killed by Ravana is a happy soul, and he is even relieved from the fear of Sugreeva as he departed on the Avenue of Sublimity... [4-56-13b, c]

Sugreeva is not only the sovereign of monkeys but to all animal worlds also, and even to all birds of Aves kingdom, nidificatis aves, apes, oves... as Virgil would say. So slain by Ravana, Jataayu is absolved of sin and fear of Sugreeva, as well. Maheshvara Tiirtha.

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जटायुषो विनाशेन राज्ञो दशरथस्य च ।

हरणेन च वैदेह्याः संशयम् हरयो गताः ॥ ४-५६-१४

14. jaTaayuSaH vinaashena = Jataayu's, by the ending; raaj~naH dasharathasya ca = king, Dasharatha's [end,] also; vaidehyaaH haraNena ca = of Vaidehi, purloin, also; harayaH samshayam gataaH = monkeys, in doubt [predicament,] piled into.

"By the ending of Jataayu and by the end of Dasharatha, also by the purloin of Vaidehi, all of the monkeys are piled into a predicament... [4-56-14]

Vividly: 'If Jataayu is not killed Seetha would not be abducted, even if Seetha is abducted, should Jataayu be living he might have detailed that abduction, and Rama might not have come to Kishkindha, but would have gone to Lanka straightaway. At least, if Dasharatha is not dead he would have called Rama and others back to Ayodhya, thus the question of Seetha's abduction does not arise. Because these two are dead, Seetha is abducted and their deaths became a deadly predicament for us... the monkeys...'

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राम लक्ष्मणयोः वासाम् अरण्ये सह सीतया ।

राघवस्य च बाणेन वालिनः च तथा वधः ॥ ४-५६-१५

राम कोपात् अशेषाणाम् राक्षसाम् च तथा वधम् ।

कैकेय्या वर दानेन इदम् च विकृतम् कृतम् ॥ ४-५६-१६

15, 16. kaikeyyaa vara daanena = to Kaikeyi, boon, by giving; siitayaa saha = Seetha, along with; araNye = in forest; raama lakSmaNayoH = of Rama, Lakshmana; vaasaam = dwelling; tathaa = as a result; raaghavasya baaNena = by Raghava's, arrow; vaalinaH vadhaH ca = Vali's, slaying, also; tathaa = as a result; raama kopaat = Rama, by fury; a sheSaaNaam = without, leftovers; raakSasaam vadham ca = of demons, eliminating, also; idam vi kR^itam ca = this, wrong, deed [quandary,] also; kR^itam = is done [bechanced.]

"Just by giving boons to Kaikeyi, the quandaries like Rama's dwelling in forests along with Seetha and Lakshmana, as a result Rama's fury eliminating complete demons of Janasthaana, and as a result Raghava's arrow exterminating Val, have come to pass." Thus Angada is lamenting. [4-56-15,16]

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तत् असुखम् अनुकीर्तितम् वचो

भुवि पतितान् च निरीक्ष्य वानरान्।

भृश चकित मतिः महामतिः

कृपणम् उदाहृतवान् स गृध्रराजः ॥ ४-५६-१७

17. **anu kiirtitam** = eulogised; **a sukham** = not, comfortable; **tat vacaH** = that, word - that information; **[shrutvaa** = on hearing]; **bhuvi patitaan vaanaraan niriikshya** = on ground, fallen [lay recumbent,] at monkeys, on observing; **mahaamatiH** = high, minded; **saH gR^idhra rajaH [raaT]** = he, eagles, king; **bhR^isha** = highly; **cakita** = perturbed; **matiH** = with mind; **kR^ipaNam udaahR^itavaan** = sorrowfully, spelled out - said word to the wise.

On observing the monkeys who lay recumbent on ground and on hearing them eulogising the death of Jataayu he that king of eagles Sampaaati is highly perturbed at that uncomfortable information about Jatayu, and that high minded Sampaaati sorrowfully spelled out this word. [4-56-17]

Some versions of Valmiki Ramayana end this chapter with this verse and continue next verses in the next chapter.

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तत् तु श्रुत्वा तदा वाक्यम् अंगदस्य मुख उद्गतम्।

अब्रवीत् वचनम् गृध्रः तीक्ष्ण तुण्डो महास्वनः ॥ ४-५६-१८

18. **tiikSNa tuNDaH** = sharp [shredder,] billed; **mahaa svanaH** = thunderously, voicing; **gR^idhraH** = eagle; **angadasya mukha udgatam** = from Angada's, mouth, came out; **tadaa** = thus; **tat vaakyam shrutvaa** = that, sentence, on hearing; **vacanam abraviit** = sentence, said.

That shredder-billed eagle Sampaaati said this sentence voicing thunderously on hearing words voiced by Angada. [4-56-18]

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को अयम् गिरा घोषयति प्राणैः प्रियतरस्य मे।

जटायुषो वधम् भ्रातुः कंपयन् इव मे मनः ॥ ४-५६-१९

19. **me to me**; **praaNaiH priya tarasya** = by lives, precious, more than; **bhraatuH jaTaayuSaH vadham** = of [my] bother, Jataayu's, about slaying; **me manaH kampayan iva** = my, heart, to quake, as though; **giraa ghoSayati** = by speech, who announces; **ayam kaH** = this one, who is.

"Who speaks to announce as though to quake my heart that Jatayu, the more precious brother of mine than my own lives, is slain? [4-56-19]

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कथम् आसीत् जनस्थाने युद्धम् राक्षस गृध्रयोः।

नामधेयम् इदम् भ्रातुः चिरस्य अद्य मया श्रुतम् ॥ ४-५६-२०

20. **janasthaane** = in Janasthaana; **raakshasa gR^idhrayoH** = between demon, eagle; **yuddham** = combat; **katham aasiit** = how, occasioned; **bhraatuH idam naamadheyam** = of brother this, name; **mayaa adya** = by me, today; **cirasya shrutam** = after a long time, heard.

"How a combat occasioned between that eagle and a demon in Janasthaana, and how am I hearing this name of my brother after a long time... [4-56-20]

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इच्छेयम् गिरि दुर्गात् च भवद्भिः अवतारितुम् ।
यवीयसो गुणज्ञस्य श्लाघनीयस्य विक्रमैः ॥ ४-५६-२१
अति दीर्घस्य कालस्य परितुष्टो अस्मि कीर्तितनात् ।

21, 22a. giri durgaat = from mountain, soars; bhavadbhiH ava taaritam = by you, to down, lowered; icCheyam = I wish to; guNa j~nasya = virtue, knower - straightforward; vikramaiH shlaaghaniiyasya = by valour, praiseworthy; yaviiyasaH = of younger brother; ati diirghasya kaalasya = after much, long, time; kiirtitanaat = by [your] praising; parituSTaH asmi = gladdened, I am.

"I wish you to get me down from these mountain soars. After a long time I have heard about my younger brother who is straightforward, praiseworthy for his valour, and I am glad that too spoke of him praisefully... [4-56-21, 22a]

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तत् इच्छेयम् अहम् श्रोतुम् विनाशम् वानर ऋषभाः ॥ ४-५६-२२
भ्रातुः जटायुषः तस्य जनस्थान निवासिनः ।

22b, 23a. vaanara R^iSabhaaH = oh, vanara, bullish ones - best ones; tat = thereby; aham = I; janasthaana nivaasinaH = in Janasthaana, dweller - when he was in bhraatuH = [as he is my] brother; tasya jaTaayuSaH = of his, of Jataayu; vinaasham shrotum icCheyam = of death, to listen, I wish to.

"Thereby, oh, best vanara-s, I wish to listen about the death of my brother Jataayu when he was in Janasthaana... [4-56-22b, 23a]

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तस्य एव च मम भ्रातुः सखा दशरथः कथम् ॥ ४-५६-२३
यस्य रामः प्रियः पुत्रो ज्येष्ठो गुरु जन प्रियः ।

23b, 24a. guru jana priyaH raamaH = for doyen, people, pleasant [creditable to,] Rama; yasya = whose [Dasharatha's]; priyaH putraH jyeSThaH = dear, son, eldest one; dasharathaH = [such a] Dasharatha; mama bhraatuH tasya eva ca sakhaa = my, bother, his [to Jataayu,] alone, also, friend; katham [mR^itam] = how, [died.]

"Whose eldest and dear son is Rama, the creditable one for doyens, that Dasharatha is the friend of my brother Jatayu/ But how did Dasharatha pass away? [4-56-23b, 24a]

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सूर्य अंशु दग्ध पक्षत्वात् न शक्नोमि विसर्पितुम् ।
इच्छेयम् पर्वतात् अस्मात् अवतर्तुम् अरिन्दमाः ॥ ४-५६-२४

24b, c. arindamaaH = oh, enemy-chasteners; suurya amshu dagdha pakSatvaat = by Sun's, rays, burnt, owing to such wings; vi sarpitum = to widely, spread - lessened wing-spread; na shaknomi = not, capable I am; [tasmaat = therefore]; asmaat parvataat = from this, mountain; ava tartum = down, climb; icCheyam = I wish to.

"I am incapable to spread my wings widely as they are burnt by Sun's rays, hence oh, enemy-chasteners, I wish you to lower me down from this mountain..." Thus Sampati sought for the help of monkeys. [4-56-24b, c]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षट् पंचाशः सर्गः

Thus, this is the 56th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 57 Verses converted to UTF-8, Nov 09

Introduction

Angada informs Sampāati of their plight in searching for Seetha. As a part of it, he also details the plight of Rama. He explains that Seetha is unseen even after their meticulous search, thereof they transgressed the order of Sugreeva, thereby they did not return to Kishkindha, and therefore they resorted to fast-unto-death.

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शोकात् भ्रष्ट स्वरम् अपि श्रुत्वा ते हरि यूथपाः ।

श्रद्धधुः न एव तत् वाक्यम् कर्मणा तस्य शङ्किताः ॥ ४-५७-१

1. hari yuuthapaaH = monkey, commanders; shokaat bhraSTa svaram api = by sadness, spoiled [husky,] voiced, though; tat vaakyam shrutvaa = that, word [of Sampāati,] on hearing; but; tasya karmaNaa shankitaaH = by his [Sampāati's,] deed - fact [as a powerful eagle,] doubting; na eva shraddadhuH = not, even, believed - disbelieved Sampāati.

Though Sampāati's voice is turned husky by his sadness for the demise of his brother Jātāayu, the monkey commanders doubtfully disbelieved neither him nor even his words by the fact of his being an eagle intending to kill and eat up all the monkeys. [4-57-1]

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ते प्रायम् उपविष्टाः तु दृष्ट्वा गृध्रम् प्लवंगमाः ।

चक्रुः बुद्धिम् तदा रौद्राम् सर्वान् नः भक्षयिष्यति ॥ ४-५७-२

2. praayam upaviSTaaH = for fast-unto-death, those who sat on; te plavamgamaaH = those, fly-jumpers; gR^idhram dR^iSTvaa = eagle, on seeing; tadaa = then; naH sarvaan bhakSayiSyati = us, all of us, it wishes to eat; thinking so; raudraam buddhim cakruH = furious, thinking, they made - they are furious at eagle.

On seeing the eagle those fly-jumpers who sat for fast-unto-death have become furious at the eagle thinking that, "that eagle wishes to eat up all of us..." Thus, the monkeys deliberated the eagle's words. [4-57-2]

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सर्वथा प्रायम् आसीनान् यदि नः भक्षयिष्यति ।

कृत कृत्या भविष्यामः क्षिप्रम् सिद्धिम् इतो गताः ॥ ४-५७-३

3. praayam aasiinaan = for fast-unto-death, we who sit with; naH bhakSayiSyati yadi = us, it wishes to eat, if; itaH kSipram siddhim gataaH = from here, quickly, deliverance, on going into - on getting; sarvathaa kR^ita kR^ityaa bhaviSyaamaH = anywise, achieved, with achievement, we will be - our ends will be achieved.

"We are sitting for fast-unto-death and if that eagle wishes eat us let it be so... then our deliverance will be achieved in anyway and we will go to heaven from here..." Thus, some other monkeys gave thought to lower that eagle down. [4-57-3]

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एताम् बुद्धिम् ततः चक्रुः सर्वे ते हरि यूथपाः ।
अवतार्य गिरेः शृंगात् गृध्रम् आह अंगदः तदा ॥ ४-५७-४

4. tataH = then; te sarve hari yuuthapaaH = they, all, monkey, chiefs; etaam buddhim cakruH = this kind of, thinking, they made; gR^idhram gireH shR^ingaat = eagle from mountain's, top; avataarya = brought down; tadaa angadaH = then, Angada; aaha = spoke to it.

When all of the monkey chiefs made up their mind in this way, then some of them on going to the mountaintop brought that eagle down, and then Angada spoke to the eagle. [4-57-4]

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बभूवुः ऋक्षरजो नाम वानरेन्द्रः प्रतापवान् ।
मम आर्यः पार्थिवः पक्षिन् धार्मिकौ तस्य च आत्मजौ ॥ ४-५७-५
सुग्रीवः चैव वली च पुत्रौ घन बलौ उभौ ।
लोके विश्रुत कर्मा अभूत् राजा वाली पिता मम ॥ ४-५७-६

5, 6: pakSin = oh, bird; prataapavaan = valorous one; vaanarendraH = among monkeys, outstanding one; mama aaryaH = to me, noble [my grandfather]; R^ikSarajaH naama = Rikshaja, known as; paarthivaH babhuuvuH = king, was there; ghana balau = greatly, mighty ones; ubhau = both; sugriivaH caiva valii ca = Sugreeva, also thus, Vali, also; tasya = his; dhaarmikau = generous ones; aatmajau putrau = own, sons; mama pitaa vaalii = my, father, Vali; loke vishruta karma = in world, highly renowned, [bold] acts; raajaa abhuut = king, he became.

"Oh, bird, my noble grandfather is known as Rikshaja who was a valorous and an outstanding monkey among all monkeys, was the king of monkeys. He has two generous and great mighty sons namely Vali and Sugreeva. My father Vali was highly renowned in the world for his bold acts, and he became the king later to my grandfather... [4-57-5, 6]

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राजा कृत्स्नस्य जगतः इक्ष्वाकूणाम् महारथः ।
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ॥ ४-५७-७
लक्ष्मणेन सह भ्रात्रा वैदेह्या च अपि भार्यया ।
पितुः निदेश निरतो धर्मम् पन्थानम् आश्रितः ॥ ४-५७-८

7, 8: ikSvaakuuNaam = among Ikshvaku-s; mahaarathaH = great-charioteer; kR^itsnasya jagataH raajaa = for entire, world, king; shriimaan = peerless person; daasharathiH = Dasharatha's, son; raamaH = Rama; pituH nidesha nirataH = father's, directives, abides by; dharmam panthaanam aashritaH = righteous, course of conduct, opting for; bhraatraa lakSmaNena saha = brother, Lakshmana, along with; bhaaryayaa vaidehyaa ca api = wife, Vaidehi, also, even; daNDakaa vanam praviSTaH = Dandaka, forest, moved into.

"Among Ikshvaku-s there is a great-charioteer, a king for the entire world, a peerless person, and he is the son of Dasharatha, namely Rama, and abiding by his father's directives and opting for righteous course of conduct, he moved into Dandaka forests along with his brother Lakshmana and even with his wife Vaidehi... [4-57-7, 8]

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तस्य भार्या जनस्थानात् रावणेन हृता बलात् ।
रामस्य च पितुः मित्रम् जटायुः नाम गृध्र राट् ॥ ४-५७-९
ददर्श सीताम् वैदेहीम् ह्रियमाणाम् विहायसा ।

9, 10a: tasya bhaaryaa = his, wife; janasthaanaat raavaNena = from Janasthaana, by Ravana; balaat hR^itaa = forcibly, is abducted; raamasya pituH mitram = Rama's, father's, friend; jaTaayuH naama gR^idhra raaT = Jataayu, named, eagle, king; vihaayasaa = by skyway; hriyamaaNaaM vaidehiim siitaam = being abducted, princess from Videha kingdom; at Seetha; dadarsha = saw.

"Ravana forcibly abducted his wife from Janasthaana, namely Seetha, the princess from Videha kingdom, and a kingly eagle named Jataayu, who is a friend of Rama's father Dasharatha, has seen her while she was being abducted by skyway. [4-57-9, 10a]

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रावणम् विरथम् कृत्वा स्थापयित्वा च मैथिलीम् ।
परिश्रान्तः च वृद्धः च रावणेन हतो रणे ॥ ४-५७-१०

10b, c. raavaNam vi ratham kR^itvaa = Ravana is, without [defective,] chariot, on making; sthaapayitvaa ca maithiliim = on holding over, even, Maithili [from abduction]; pari shraantaH ca = overly, tired, also; vR^iddhaH ca = being old; raNe raavaNena hataH = in confrontation, by Ravana, killed.

"Jatayu is overly tired when he made Ravana's chariot defective and withheld Maithili from abduction as he is senescent, then Ravana killed him in that conflict... [4-57-10b, c]

[Verse Locator](#)

एवम् गृध्रो हतः तेन रावणेन बलीयसा ।
संस्कृतः च अपि रामेण गतः च गतिम् उत्तमाम् ॥ ४-५७-११

11. gR^idhraH = eagle; evam = in this way; baliiyasaa tena raavaNena hataH = by mighty, by him, by Ravana, is killed; raameNa sanskR^itaH ca api = by Rama, solemnised by [performed], obsequies, also, even; uttamaam gatim gataH = sublime, on avenue, he departed.

"Thus that eagle was killed by that mighty Ravana, but solemnised by the obsequies performed by Rama, he departed on a sublime avenue to heavens... [4-57-11]

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ततो मम पितृव्येण सुग्रीवेण महात्मना ।
चकार राघवः सख्यम् सः अवधीत् पितरम् मम ॥ ४-५७-१२
मम पित्रा विरुद्धो हि सुग्रीवः सचिवैः सह ।
निहत्य वालिनम् रामः ततः तम् अभिषेचयत् ॥ ४-५७-१३

12, 13. tataH raaghavaH mama pitR^ivyeNa = then, Raghava, with my, paternal uncle; mahaa aatmanaa sugriiveNa sakhyam cakaara = with great-souled [intellectual autocrat,] with Sugreeva, made, friendship; saH mama pitaram avadhiit = he [Sugreeva,] my, father, got killed; sugriivaH sacivaiH saha = Sugreeva, ministers, along with; mama pitraa viruddhaH = with my, father, antagonised; so my father interdicted them; raamaH vaalinam nihatya = Rama, Vali, on killing; tataH tam abhiSecayat- then, him [Sugreeva,] is anointed.

"Then Raghava made friendship with my paternal uncle Sugreeva, an intellectual autocrat, and Sugreeva got my father killed. Since Sugreeva antagonised my father, my father interdicted him along with his ministers, and Rama killed my father Vali and anointed Sugreeva... [4-57-12, 13]

स राज्ये स्थापितः तेन सुग्रीवो वानरेश्वरः ।

राजा वानर मुख्यानाम् तेन प्रस्थापिता वयम् ॥ ४-५७-१४

14. **tena raajye sthaapitaH** = by him [by Rama,] in kingdom, established [enthroned]; **vaanara iishvaraH saH sugriivaH** = vanara-s', ruler, he, that Sugreeva; **vaanara mukhyaanaam raajaa** = of [all] vanara, chiefs, he is the king; **tena vayam prasthaapitaa** = by him, we all are, expedited.

"Rama enthroned Sugreeva as the ruler of all vanara-s and that king of all vanara chiefs expedited all of us... [4-57-14]

[Verse Locator](#)

एवम् राम प्रयुक्ताः तु मार्गमाणाः ततः ततः ।

वैदेहीम् न अधिगच्छामो रात्रौ सूर्य प्रभाम् इव ॥ ४-५७-१५

15. **evam raama prayuktaaH tu** = thus, by Rama, spearheaded, though; **tataH tataH maargamaaNaaH** = there, there, while searching; **raatrau suurya prabhaam iva** = in night, sun, shine, as with; **vaidehiim na adhigacChaamaH** = at Vaidehi, not, we attained.

"Though we are spearheaded by Rama and though we searched thereabouts for Vaidehi at the behest of Sugreeva, as with a nightly sunshine Vaidehi is unattainable for us... [4-57-15]

[Verse Locator](#)

ते वयम् दण्डकारण्यम् विचित्य सुसमाहिताः ।

अज्ञानात् तु प्रविष्टाः स्म धरण्या विवृतम् बिलम् ॥ ४-५७-१६

16. **te vayam** = they, we were - such as we were; **su samaahitaaH** = very, meticulously; **daNdaka araNyam** = Dandaka forest; **vicitya** = having searched, a j~naanaat tu = without, knowledge [unwittingly,] but; **dharaNyaa vivR^itam bilam** = earth's, wide-opened, hole [Black Hole]; **praviSTaaH sma** = entered, we have.

"Such as we were we searched Dandaka forest very meticulously, but we unwittingly entered into a wide-opened Black Hole of the earth... [4-57-16]

[Verse Locator](#)

मयस्य माया विहितम् तत् बिलम् च विचिन्वताम् ।

व्यतीतः तत्र नः मासः यः राज्ञा समयः कृतः ॥ ४-५७-१७

17. **mayasya maayaa vihitam** = by demon Maya's, with wizardry, crafted; **tat bilam vicinvataam** = that, hole, while searching; **naH** = for us; **yaH raaj~naa samayaH kR^itaH** = which, by king, time, framed; **maasaH** = month; **tatra vyatiitaH** = in there, elapsed.

"During our search in that Black Hole, which was crafted by the wizardry of demon Maya, the month fixed by our king for our return has been elapsed... [4-57-17]

[Verse Locator](#)

ते वयम् कपि राजस्य सर्वे वचन कारिणः ।

कृताम् संस्थाम् अतिक्रान्ता भयात् प्रायम् उपासिताः ॥ ४-५७-१८

18. **kapi raajasya vacana kaariNaH** = monkey, king's, word [order,] executives [bound]; **sarve te vayam** = all, such as, we are; **kR^itaam samsthaam ati kraantaa** = made [established,] norm, over, stepped; **bhayaat praayam upaasitaaH** = owing to fear [from Sugreeva,] fast-unto-death, we sat down.

"We who are all supposed to execute the order of our king, we have exceeded the established norm of timeframe, and for fear of fury from our king Sugreeva we sat down for fast-unto-death... [4-57-18]

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क्रुद्धे तस्मिन् तु काकुत्स्थे सुग्रीवे च स लक्ष्मणे ।
गतानाम् अपि सर्वेषाम् तत्र नः न अस्ति जीवितम् ॥ ४-५७-१९

19. **tasmin kaakutsthe** = that, Kakutstha Rama; **sa lakSmaNe** = with, Lakshmana; **sugriive ca** = with Sugreeva, also; **kruddhe** = while becoming infuriated; **tatra** = there [to Kishkindha]; **gataanaam api** = on going, even; **naH sarveSaam jiivitam na asti** = for us, all, survival, not, will be there.

"When Rama along with Lakshmana, and even Sugreeva will be infuriated by our infringement of time, and even on our going to Kishkindha, as infringers there will be no survival for all of us..." Thus Angada narrated their plight to Sampaat. [4-57-19]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त पंचाशः सर्गः

Thus, this is the 57th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 58 Verses converted to UTF-8, Nov 09

Introduction

Sampaati informs Angada about Seetha, Ravana, and Lanka after narrating his and his brother Jataayu's flights and plights. Sampaati narrates what he has seen when Seetha was abducted by Ravana and concludes her to be Seetha for she was incessantly calling for Rama's help. He gives an account of the lavish city Lanka as an eagle which has seen that city from this shore of ocean, though he cannot fly as the scorching sun previously burnt both of his wings. Then the returnless monkeys on getting a bare beacon of indication from the lighthouse called Sampaati, they feel highly rejoiced on the seashore.

[Verse Locator](#)

इति उक्तः करुणम् वाक्यम् वानरैः त्यक्त जीवितैः ।

स बाष्पो वानरान् गृध्रः प्रत्युवाच महास्वनः ॥ ४-५८-१

1. *tyakta jiivitaiH vaanaraiH* = with [almost] purged, lives, by vanara-s; *iti karuNam vaakyam uktaH* = in this way, in dreary, words, one who is spoken to - Sampaati; *mahaa svanaH gR^idhraH* = thunder, voiced, eagle [Sampaati]; *sa baaSpaH* = with, tears; *vaanaraan uvaaca* = to vanara-s, spoke.

When those monkeys whose lives are almost purged spoke to Sampaati with such dreary words, that thunder-voiced eagle tearfully spoke to those vanara-s. [4-58-1]

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यवीयान् मम स भ्राता जटायुः नाम वानराः ।

यम् आख्यात हतम् युद्धे रावणेन बलीयसा ॥ ४-५८-२

2. *vaanaraaH* = oh, vanara-s; *yam* = whom; *baliyasaa raavaNena* = by mighty one, by Ravana; *yuddhe hatam [iti] aakhyaata* = in combat, felled, [thus,] being said; *jaTaayuH naama* = Jataayu, named one; *saH mama yaviiyaan bhraataa* = he is, mine, younger, brother.

"Oh, vanara-s, of whom it is enounced that mighty Ravana felled him in a combat, that one is my younger brother named Jatayu... [4-58-2]

[Verse Locator](#)

वृद्ध भावात् अपक्षत्वात् शृण्वन् तत् अपि मर्षये ।

न हि मे शक्तिः अद्य अस्ति भ्रातुः वैर विमोक्षणे ॥ ४-५८-३

3. *tat shR^iNvan api* = that, though hearing, even; *vR^iddha bhaavaat* = old, owing to [oldness]; *a pakSatvaat* = without, wings [owing to winglessness]; *marSaye* = I have to resign myself; *me adya* = to me, now - presnetly I am; *bhraatuH vaira vimokSaNe* = brother's, enemy's, to release [to retaliate]; *shaktiH na asti hi* = capacity, not, is there, indeed.

"Even though I hear that my brother is slain I have to resign myself from any activity owing to my oldness and my winglessness, and presently I am indeed incapacitated to retaliate my brother's enemy... [4-58-3]

[Verse Locator](#)

पुरा वृत्र वधे वृत्ते स च अहम् च जय एषिणौ ।
आदित्यम् उपयातौ स्वो ज्वलन्तम् रश्मि मालिनम् ॥ ४-५८-४

4. **puraa vR^itra vadhe vR^itte** = once, demon Vritta's, elimination, was taking place; **saH ca aham ca** = he, also, I, also; **jaya eSiNau** = surpassing, desiring us two; **jvalantam rashmi maalinam** = scorching, rays, having [sun]; **aadityam upa yaatau** = to sun, near, we travelled; **svaH** = we are happening to be - [in historical present tense,] we happened to be - we flew sunward.

"Once, when the elimination of demon Vritta was taking place at the hand of Indra, we two eagle-brothers sportively desiring to surpass each other flew sunward, and we have gone very near to the scorch-rayed sun... [4-58-4]

[Verse Locator](#)

आवृत्य आकाश मार्गेण जवेन स्वर् गतौ भृशम् ।
मध्यम् प्राप्ते च सूर्ये च जटायुः अवसीदति ॥ ४-५८-५

5. **aakaasha maargeNa aavR^itya** = by sky, way, spreading over - covering [the sky]; **bhR^isham javena svar gatau** = with high, speed, to firmament, we have gone; **[jvalantam] suurye** = [scorching of] sun; **madhyam praapte [tu]** = mid [day, noontide,] bechanced, when; **jaTaayuH avasiidati** = Jataayu, [started to] founder.

"Covering the skyway we have gone to firmament much speedily, then bechanced is noontide and thus bechanced is the scorching of the noontime sun, and then Jataayu started to founder... [4-58-5]

[Verse Locator](#)

तम् अहम् भ्रातरम् दृष्ट्वा सूर्य रश्मिभिः अर्दितम् ।
पक्षाभ्यम् छादयामास स्नेहात् परम विह्वलम् ॥ ४-५८-६

6. **bhraataram tam** = brother, at him; **suurya rashmibhiH arditam** = by sun's, rays, one who is thwarted; **dR^iSTvaa** = on seeing; him, who is; **parama vihvalam** = highly, fretful [Jataayu]; **aham** = I have; **snehaat** = by friendship [by brotherliness]; **pakSaabhyam Chaadayaamaasa** = by [my] both wings, I started to cover.

"On seeing him who is being thwarted by scorching sunrays, then I started to cover my highly fretful brother with both of my wings in all my brotherliness... [4-58-6]

[Verse Locator](#)

निर्दग्ध पत्रः पतितो विन्ध्ये अहम् वानरर्षभाः ।
अहम् अस्मिन् वसन् भ्रातुः प्रवृत्तिम् न उपलक्षये ॥ ४-५८-७

7. **vaanararSabhaaH** = oh, vanara chiefs; **aham** = I; **nir dagdha patraH** = with completely, burnt, wings; **vindhya patitaH** = in Vindhya [mountains, I] fell down; **asmin** = in there - in Vindhya range; **vasan** = while living [constrainedly]; **aham bhraatuH pravR^ittim** = I, brother's, experiences [tidings]; **na upa lakSaye** = not, towards, I marked out - I gave no attention.

"And oh, vanara-chiefs, when sunrays have utterly burned my wings I fell down on this Mt. Vindhya, and while living hereabouts constrainedly, I could pay no attention to my brother's experiences or, at least his existence, or otherwise..." So lamented old Sampaati. [4-58-7]

जटायुषः तु एवम् उक्तो भ्रात्रा सम्पातिना तदा ।
युव राजो महाप्राज्ञः प्रत्युवाच अंगदः तदा ॥ ४-५८-८

8. tadaa = then; jaTaayuSaH bhraatraa sampaatinaa = Jataayu's, brother, by Sampaati; evam uktaH = in that way, he who is spoken - Angada; mahaa praa~naH = highly, discerning; yuva raajaH angadaH = young, king [crown prince,] Angada; tadaa prati uvaaca = again, replied.

When Sampaati the brother of Jataayu spoke in that way, then the highly discerning crown prince Angada replied him. [4-58-8]

Verse Locator

जटायुषो यदि भ्राता श्रुतम् ते गदितम् मया ।
आख्याहि यदि जानासि निलयम् तस्य रक्षसः ॥ ४-५८-९

9. te gaditam = by you, said; mayaa shrutam = by me, heard - I consider what you have said; jaTaayuSaH bhraataa yadi = of Jataayu, you are brother, if; jaanaasi yadi = you know, if; tasya rakSasaH nilayam = that, demon's, residence [whereabouts]; aakhyaahi = you tell; [or, yadi jaTaayuSaH bhraataa asi = if, Jataayu's, brother, you are; yadi mayaa gaditam te shrutam = if, by me, said, by you, heard. That is, 'if you are the brother of Jataayu and if you have heard whatever I have said in praise of Jataayu, you please tell...]

"If you are the brother of Jataayu, if you have heard whatever I have said in praise of Jataayu, and if you are aware of the whereabouts of Ravana... please tell it... [4-58-9]

Verse Locator

अदीर्घ दर्शिनम् तम् वा रावणम् राक्षसाधिपम् ।
अन्तिके यदि वा दूरे यदि जानासि शंस नः ॥ ४-५८-१०

10. a diirgha darshinam = not, long, sighted [near-sighted, bigoted]; raakshasa adhamam = demon, knavish; tam raavaNam = about him, that Ravana; antike vaa = [his location,] nearby, whether; duure yadi vaa = faraway, if, or; jaanaasi yadi = you know, if; naH shamsa = to us, you inform.

"If you are aware of the location of that bigoted and knavish demon Ravana, please inform us. Doesn't matter whether that location is nearby or far off as we can search far and wide..." Thus Angada asked Sampaati. [4-58-10]

Verse Locator

ततो अब्रवीत् महातेजा भ्राता ज्येष्ठो जटायुषः ।
आत्म अनुरूपम् वचनम् वानरान् संप्रहर्षयन् ॥ ४-५८-११

11. tataH = then; jaTaayuSaH jyeSThaH bhraataa = of Jataayu, elder, brother; mahaa tejaa = high, spirited - Sampaati; vaanaraan = monkeys; sam pra harSayan = well, highly, gladdening; aatma anuruupam = self, befitting; vacanam = words; abraviit = spoke.

Then Sampaati, the high-spirited elder brother of Jataayu, spoke these words that are self-befitting and that would highly gladden the monkeys. [4-58-11]

Verse Locator

निर्दग्ध पक्षो गृध्रो अहम् गत वीर्यः प्लवम् गमाः ।
वाङ् मात्रेण तु रामस्य करिष्ये साह्यम् उत्तमम् ॥ ४-५८-१२

12. **plavam gamaaH** = oh, fly-jumpers; **nirdagdha pakSaH** = completely burnt, one having such wings; **gata viiryaH** = vanished, valiance; **gR^idhraH aham** = eagle, I am; **vaak maatreNatu** = verbally, in the least, but; **raamasya uttamam saahyam kariSye** = of Rama [task,] best, service, I wish to render.

"I am an eagle with utterly burnt wings and vanished valiance, even then, I wish to render a best service in the task of Rama, at least verbally... [4-58-12]

[Verse Locator](#)

जानामि वारुणान् लोकान् विष्णोः त्रैविक्रमान् अपि ।
देव असुर विमर्दाम् च हि अमृतस्य च मंथनम् ॥ ४-५८-१३

13. **vaaruNaan lokaan** = pertaining to Rain-god, [nether] worlds; **traivikramaan** = pertaining to triple treading [on all universe]; **viSNoH api [lokaan]** = of Vishnu, even, [about upper worlds - trodden by Vishnu]; **deva asura vi mardaam ca** = gods, demons, ghastly, combats, also; **amR^itasya manthanam ca** = ambrosia's, churning, also; **jaanaami** = I know [I saw]

"I have seen the netherworlds of Rain-god viz., earth and its substrata like **atala. vitala, sutala, paataala** terrains... and I have even seen those empyrean worlds that were triply trodden by Vishnu, and the intermediary regions of upper and lower worlds where gods and demons combated ghastlily, and because I am that aged I have also seen the unseeable Milky Ocean when it was churned for ambrosia... [4-58-13]

[Verse Locator](#)

रामस्य यत् इदम् कार्यम् कर्तव्यम् प्रथमम् मया ।
जरया च हतम् तेजः प्राणाः च शिथिला मम ॥ ४-५८-१४

14. **raamasya yat idam kaaryam** = Rama's, that which, this, task - is there, that one is; **maya prathamam kartavyam** = by me, firstly, to be done; **jarayaa mama tejaH hatam** = by oldness, my, vigour is, marred; **praaNaaH ca shithilaa** = vitality, is also, decrepit.

"It is I who am to render service in this task of Rama firstly, than you vanara-s, as the common enemy of Rama and Jataayu is my first enemy, but I am decrepit as oldness has marred my vigour and vitality... [4-58-14]

[Verse Locator](#)

तरुणी रूप संपन्ना सर्व आभरण भूषिता ।
ह्रियमाणा मया दृष्टा रावणेन दुरात्मना ॥ ४-५८-१५
क्रोशन्ती राम राम इति लक्ष्मण इति च भामिनी ।
भूषणानि अपविध्यन्ती गात्राणि च विधुन्वती ॥ ४-५८-१६

15. **dur aatmanaa** = by black, hearted one; **raavaNena hriyamaaNaa** = by Ravana, being stolen away; **taruNii** = a young lady; **ruupa sampannaa** = in mien, richly; **sarva aabharaNa bhuuSitaa** = all [every,] jewellery, embellished with; **raama raama iti** = Rama, Rama, thus; **lakSmaNa iti ca** = Lakshmana, thus, even; **kroshantii** = she who is bewailing; **bhuuSaNaani apa vidhyantii** = ornament, down, throwing; **gaatraaNi vi dhunvatii ca** = limbs, highly, wriggling, also; **bhaaminii** = a lady in fury; **mayaa dR^iTaa** = by me, seen.

"I have seen a youngish lady while she is being stolen away by the black-hearted demon Ravana. She richly in her mien, embellished with every befitting jewellery for a princess, and that lady in fury was bewailing calling, 'Rama... Rama...' even calling 'Lakshmana...' and she was throwing her ornaments down and her limbs were highly wriggly to set herself free from that demon... [4-58-15, 16]

[Verse Locator](#)

सूर्य प्रभा इव शैल अग्रे तस्याः कौशेयम् उत्तमम् ।
असिते राक्षसे भाति यथा वा तडित् अंबुदे ॥ ४-५८-१७

17. **asite raakSase** = blackish, in demon [demon's flank]; **tasyaaH uttamam kausheyam** = her, best, ochry silk sari; **[asite] shaila agre** = [blackish] mountain, on top; **suurya prabhaa iva** = sun, shine, as with; **vaa** = or; **[asite] ambude taDit yathaa** = [in blackish,] in waters [of ocean,] lightning, as with; **bhaati** = dazzling.

"In the flank of that blackish demon her best ochry silk-sari was dazzling like sunshine atop a blackish mountain, or like lighting athwart a blackish ocean... [4-58-17]

Thus expression **ambude taDit yathaa** is also said as **vidyut iva ambare** - **vidyut iva ambude** in other mms, meaning 'lightning with a backdrop of blue-black sky or ocean...'

[Verse Locator](#)

ताम् तु सीताम् अहम् मन्ये रामस्य परिकीर्तनात् ।
श्रूयताम् मे कथयतो निलयम् तस्य रक्षसः ॥ ४-५८-१८

18. **raamasya pari kiirtanaat** = Rama's, excessive, by laudation of; **taam tu siitaam aham manye** = her, on her part, as Seetha, I, deem; **tasya rakSasaH** = of that, demon's; **nilayam** = location; **kathayataH** = while I say; **me shruuyataam** = from me, you hear.

"Thus, I deem her to be Seetha by her excessive laudation of Rama, and let the location of that demon be heard from me while I say about it... [4-58-18]

[Verse Locator](#)

पुत्रो विश्रवसः साक्षात् भ्राता वैश्रवणस्य च ।
अध्यास्ते नगरीम् लंकाम् रावणो नाम राक्षसः ॥ ४-५८-१९

19. **vishravasaH putraH** = of Vishravasa, son; **saakSaat** = manifestly [literally]; **vaishravaNasya bhraataa ca** = of Vaishravana [Kubera's,] brother; **raavaNaH naama** = Ravana, known as; **raakshasaH** = a demon; **lankaam nagariim adhyaaste** = Lanka, city, presides over.

"Literally, he is the son of Vishravasa and brother of Kubera, and he presides over the city named Lanka and he is known as Ravana... [4-58-19]

Here the style of Valmiki is extolled. Jataayu tells the very same first foot of this verse in Aranya Kanda, and when he was about to say this verse's second foot, he dies. It will be like this in Aranya Kanda at 3-68-16: **putro vishravasaH saakshaat bhrataa vaishravaNasya ca | iti uktvaa durlabhaan praaNaan mumoca patageshvara |** And if Jataayu would have said the second foot as above, stating that 'he is Ravana and he is Lanka...' there would be no Kishkindha canto, nor Vali, nor Sugreeva, nor even Hanuma, and his Sundara Kanda, as Rama would have gone to Lanka, straightaway. Ramayana is still living as great literary work because it has this kind of melodramatic montages on very many occasions. The family tree of Ravana is given in the endnote.

[Verse Locator](#)

इतो द्वीपे समुद्रस्य संपूर्णे शत योजने ।
तस्मिन् लंका पुरी रम्या निर्मिता विश्वकर्मणा ॥ ४-५८-२०

20. **itaH** = from here; **sampuurne shata yojana** = all in all, hundred, yojana-s - in distance; **samudrasya dviipe [dviipaH]** = in oceanic, island [an island - is there]; **tasmin** = therein; **vishvakarmaNaa nirmitaa** = by Vishvakarma, Divine-Architect, built; **ramyaa lankaa purii** = lavish. Lanka, city - is there.

"There is a lavish city in the oceanic island afar a hundred yojana-s all in all from here, which Vishvakarma, the Divine-Architect, has built, and it is called Lanka. [4-58-20]

जांबूनदमयैः द्वारैः चित्रैः कांचन वेदिकैः ।

प्रासादैः हेम वर्णैः च महद्भिः सुसमाकृता ॥ ४-५८-२१

प्राकारेण अर्क वर्णेन महता च समन्विता ।

21, 22a. jaambuunadamayaiH citraiH dvaaraiH = with completely golden, amazing, doors; kaancana vedikaiH = with golden, podia [of verandas]; hema varNaiH ca = golden, in tinge; mahadbhiH praasaadaiH = huge ones, with multi-storey buildings; su samaa kR^itaa = very, evenly [symmetrically,] made [built]; arka varNena = with sun, coloured - dazzling like sun; mahataa praakaareNa = with gigantic, rampart; sam anvitaa = well [securely,] joined [closed in.]

"Its multi-storied buildings are built very symmetrically and they will be in golden tinge with completely golden doors. The golden podia of verandas are amazing. That city is securely enclosed in a gigantic rampart that will be dazzling in the colour of sun... [4-58-21, 22a]

Verse Locator

तस्याम् वसति वैदेही दीना कौशेय वासिनी ॥ ४-५८-२२

रावण अन्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता ।

जनकस्य आत्मजाम् राज्ञः तस्याम् द्रक्ष्यथ मैथिलीम् ॥ ४-५८-२३

22b, 23. diinaa = pitiable one; kausheya vaasinii = ochry-silk-sari, wearer of; vaidehii = such a Vaidehi; tasyaam = therein that Lanka; raavaNa antaHpure = in Ravana's, palace-chambers; ruddhaa = baulked; raakSasiibhiH su rakSitaa = by demonesses, highly, sentineled; vasati = lives [she is lodged]; tasyaam = in there [in Lanka]; raaj~naH janakasya aatmajaam = king, Janaka's, daughter; maithiliim = Maithili; drakSyatha = you can see [find.]

"Therein that Lanka pitiable Vaidehi wearing ochry silk sari is lodged in the palace-chambers of Ravana, highly sentineled and baulked by demonesses, and you can find king Janaka's daughter Maithili in there... [4-58-22b, 23]

The ochry silk sari is for continuity reasons. As there were no continuity girls or continuity men, [namely, the persons responsible for agreement of detail between different sessions of filming,] the poet himself became one and repeats this 'gold-yellow-red coloured silk sari of Seetha...' oft times.

Verse Locator

लंकायाम् अथ गुप्तायाम् सागरेण समंततः ।

संप्राप्य सागरस्य अंतम् संपूर्णम् शत योजनम् ॥ ४-५८-२४

आसाद्य दक्षिणम् तीरम् ततो द्रक्ष्यथ रावणम् ।

तत्र एव त्वरिताः क्षिप्रम् विक्रमध्वम् प्लवंगमाः ॥ ४-५८-२५

24. plavamgamaaH = oh, fly-jumpers; sampuurNam shata yojanam = overalled, hundred, yojana-s [in width]; saagarasya antam sampraapya = ocean's, end, [northern end of southern ocean - northern shoreline of island] on reaching; atha = now; dakSiNam tiiram aasaadya = southerly, shore [northern seashore of southerly island, Lanka,] on getting at; tataH = then; sam antataH = all over; saagareNa guptaayaam lankaayaam = by ocean, secluded, in [such water-walled] Lanka; raavaNam drakSyatha = Ravana, you can see; tvaritaaH = by hurrying up; tatra eva = there, only; kSipram = promptly; vikramadhvam = you triumph over.

"Now, oh, fly-jumpers, first get to the other shore of the island in southern ocean, which ocean spans in an overalled width of hundred yojana-s from this side of seashore, then landing on the other seashore you can see Lanka secluded all around by ocean, and in such a water-walled Lanka you can see Ravana... hence, hurry up, and promptly triumph over Lanka... [4-58-24, 25]

Verse Locator

ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ।

आद्यः पन्थाः कुलिङ्गानाम् ये च अन्ये धान्य जीविनः ॥ ४-५८-२६

द्वितीयो बलि भोजानाम् ये च वृक्ष फल अशिनः ।

भासाः तृतीयम् गच्छन्ति क्रौन्चाः च कुररैः सह ॥ ४-५८-२७

श्येनाः चतुर्थम् गच्छन्ति गृध्रा गच्छन्ति पञ्चमम् ।

26, 27, 28a. j~naanena pashyaami khalu = by gnosis [prognosis,] I see [foresee,] definitely; dR^iSTvaa prati aagamiSyatha = on [your] seeing [Seetha,] in turn [from there,] you will come back [return]; kulingaanaam = for Kulinga birds [like house sparrows]; anye dhaanya jiivinaH = other [similar birds,] on food-grains, which live on grain; ye = which - birds are there, for them; aadyaH panthaaH = first, [in sky they fly in] path - level of flight; bali bhojaanaam = leftovers, for the eaters of [like crows etc which eat leftovers]; vR^ikSa phala ashinaH = for tree, fruits, eaters - like parrots etc; dvitiiyaH = second - is their flight path; bhaasaaH = for Bhaasa birds [like parrots]; kuraraiH saha = Kurara birds, along with; krauncaH ca = Kraunca birds, also; tR^itiiyam gacChanti = in third [flight path,] they will be going; shyenaaH caturtham gacChanti = hawks, in fourth [flight path,] go [fly-by]; gR^idhraa pancamam gacChanti = vultures, in fifth [flight path,] will be flying.

"I foresee by my prognosis that your sighting Seetha is definite at that place, and definite is your return from there. The first flight level of birds is that of the small Kulinga birds, house sparrows, songbirds and the like subsisting on food-grains. The second flight level is that of the birds that are the eaters of leftovers like crows and doves, or the eaters of tree-fruits like parrots. The third flight level is that of the wading birds like Bhaasa, Kraunca, Kurara birds and cranes, herons and the like. The fourth flight level is that of hawks and the fifth is that of the vultures. [4-58-26, 27, 28a]

[Verse Locator](#)

बल वीर्य उपपन्नानाम् रूप यौवन शालिनाम् ॥ ४-५८-२८

षष्ठः तु पन्था हंसानाम् वैनतेय गतिः परा ।

वैनतेयात् च नः जन्म सर्वेषाम् वानरर्षभाः ॥ ४-५८-२९

28b, 29. vaanararSabhaaH = oh, best vanara-s; bala viirya upapannaanaam = by valour, vigour, rich in; ruupa yauvana shaalinaam = handsomeness, youthfulness, bright with; hamsaanaam = [flight level] of swans; SaSThaH panthaa = sixth, flight path; vainateya = of Vianata's sons [one Garuda, other Anuuru]; gatiH = course of; paraa = the next [uppermost than the sixth]; sarveSaam = all of us [the eagles]; naH janma = our, birth [lineage]; vainateyaat ca = from Divine Eagle, also.

"And the sixth flight level is that of the swans which derive their valour, vigour, handsomeness and youthfulness by their majestic birth. But the uppermost path is that of the sons of Lady Vinata, namely the Divine Eagle Garuda, and Anuuru, the non-stopping charioteer of Sun. Because we eagles have our lineal descent from the Divine Eagle, we can soar to the uppermost flyable path and see keenly... [4-58-28b, 29]

Lady Vinata's account is available in Aranya canto 14, where Jataayu gives accounts of procreation of birds. Anuuru and Garuda are two bird-sons of Vinata. Garuda is the eagle-vehicle of God Vishnu, while Aruna, also called Anuuru, an+uuruH 'without, thighs - thigh-less being...' is the charioteer of Sun's seven-horse chariot. Further, Sun rides a single-wheeled chariot!?

Some quoting yajur veda say, that the chariot of Sun is not drwan by any seven horses, and the word sapta - in sapta ashva samArUDham etc is the name of only one horse drawing the chariot of Sun.

However, the seven horses of Sun's chariot are generally taken the seven - vibgyor - colours of light as in a rainbow. Aruna, the Colour of Dawn, is another aspect of Anuuru that appears before the advent of the Sun himself. These two are of avian origination and attributed to be the speediest propellers. And Jataayu and Sampaati, for that matter of fact, all eagles belong to that lineage, for their keen vision and powerful flight.

गर्हितम् तु कृतम् कर्म येन स्म पिशित अशनाः ।
प्रतिकार्यम् च मे तस्य वैरम् भ्रातृ कृतम् भवेत् ॥ ४-५८-३०

30. yena = by whom - by Ravana; garhitam karma kR^itam = deplorable, deed is done; tasya pishita ashanaaH = to that, raw-flesh-eater; bhraatR^i kR^itam vairam = in respect of [my] brother, caused, animosity/vendetta; prati kaaryam = return, deed [retaliation]; bhavet = will result in [fulfilled]; sma = it will be.

"By which raw-flesh-eating demon this deplorable deed of abducting Seetha is done, if that demon is retaliated by Rama and you all, my vendetta towards the very same demon, caused by his animosity towards my brother Jataayu will also be fulfilled... [4-58-30]

Verse Locator

इह स्थः अहम् प्रपश्यामि रावणम् जानकीम् तथा ।
अस्माकम् अपि सौपर्णम् दिव्यम् चक्षुर् बलम् तथा ॥ ४-५८-३१

31. iha sthaH = here, staying; aham = I am; raavaNam tathaa jaanakiim = at Ravana, like that, at Janaki; pra pashyaami = clearly, seeing; asmaakam api = for us [eagles,] even; sauparNam = belonging to Suparna, namely Garuda, the Divine Eagle; divyam cakSuaH = excellent, eyes' [sight]; tathaa balam = like that, power - we too have them.

"Staying here I am clearly seeing Ravana and like that Janaki... even for us eagles, our sight and power will be excellent like that of Garuda, the Divine Eagle... [4-58-31]

Verse Locator

तस्मात् आहार वीर्येण निसर्गेण च वानराः ।
आयोजन शतात् साग्रात् वयम् पश्याम नित्यशः ॥ ४-५८-३२

32. vaanaraaH = oh, vanara-s; tasmaat = thereby; vayam = we - eagles; aahaara viiryeNa = food, by the might of [dietetically mighty]; nisargeNa ca = lineage [congenitally,] also; sa agraat = with, end [till end, comprehensively]; aayojana shataat = end of yojana, hundred; nityashaH pashyaama = always, we can see.

"Thereby, oh, vanara-s, dietetically and congenitally we eagles can always see till the end of hundred yojana-s, comprehensively... [4-58-32]

The expression 'dietetically and lineally' indicates as to why eagle always prefers fresh meat unlike vultures subsisting on carrion. It is only for the enrichment of their sight, might and flight.

atra aahaara vireyaNa iti uktyaa maamsa vishesha bhakShaNa shiilaanaam gR^idhraaNaam cakShushya maamsa bhakShaNa duura darshana saamardhyam uktam | nisargeNa iti visheShaNa ca jaati svabhaavyaat api duura darshitam uktam | tadaa api vaidya nighaNTa - daaskhasye duura druma agre vajra cuncu su dR^iShTikaH - iti | ca kaareNa anirodhena vaativiNmuutraadi utsargaadikam cakShuShyam iti ukatam - dk Thus, the innate, fixed, pattern of behaviour in kingly eagles is recorded in response to certain stimuli.

Verse Locator

अस्माकम् विहिता वृत्तिः निसर्गेण च दूरतः ।
विहिता पाद मूले तु वृत्तिः चरण योधिनाम् ॥ ४-५८-३३

33. asmaakam = for us; vR^ittiH = livelihood; nisaargeNa = heritably; duurataH vihitaa ca = distantly, destined, alas; caraNa yodhinaam = for legs, fighters [cocks, fighters with legs in cockfights]; paada muule tu = at foot, base; vR^ittiH = livelihood; vihitaa = destined

"The leg-fighters, namely cocks, are destined to have their livelihood just at the base of their feet, but our livelihood is to be obtained from the farthest... alas... [4-58-33]

For living beings if one thing is on plus's side, just at its back a minus point will also be there, like a night after day, sorrow after rejoice. Eagles may see long or fly high, but food for them is a rarity. Here Sampaaati is self-piteous, as his son has not yet arrived bringing food for that day.

[Verse Locator](#)

उपायो दृश्यताम् कश्चित् लघने लवण अंभसः ।
अभिगम्य तु वैदेहीम् समृद्ध अर्था गमिष्यथ ॥ ४-५८-३४

34. lavaNa ambhasaH = salty, water container [ocean]; langhane = to leap; kashcit upaayaH dR^ishyataam = some, idea, may be looked over; vaidehiim abhi gamya = to Vaidehi, towards, going [finding]; samR^iddha artha = productive, of objective; gamiSyatha = you will return [to Kishkindha.]

"Let some idea be searched to leap the salty ocean. For sure, you will return to Kishkindha on your finding Vaidehi, and on your becoming productive of you objective... [4-58-34]

[Verse Locator](#)

समुद्रम् नेतुम् इच्छामि भवद्भिः वरुण आलयम् ।
प्रदास्यामि उदकम् भ्रातुः स्वर् गतस्य महात्मनः ॥ ४-५८-३५

35. bhavadbhiH = by you [shifted]; varuNa aalayam = Rain-god's, residence; samudram netum icChaami = to ocean, to reach, I wish to; svar gatasya mahaatmanaH bhraatuH = to heaven, one who has gone, great-souled one, for brother; udakam pra daasyaami = waters, verily, I oblate.

"I wish you would shift me to the residence of Rain-god, namely the ocean, for oblatting water in respect of my great-souled brother Jataayu who departed to heaven..." Thus Sampaaati spoke to the monkeys. [4-58-35]

[Verse Locator](#)

ततो नीत्वा तु तम् देशम् तीरे नद नदी पतेः ।
निर्दग्ध पक्षम् संपातिम् वानराः सुमहौओजसः ॥ ४-५८-३६
तम् पुनः प्रत्यानयित्वा वै तम् देशम् पतग ईश्वरम् ।
बभूवुः वानरा हृष्टाः प्रवृत्तिम् उपलभ्य ते ॥ ४-५८-३७

36. su mahaa ojasH = of very, great [utmost,] dynamism; vaanaraaH = vanara-s; nir dagdha pakSam = completely burnt, one with wings; sampaatim = Sampaaati; tataH = then; nada nadii pateH = of rivulets, rivers, husband of - ocean; tiire = on shoreline; tam deshah niitvaa = to that, place, on taking [Sampaaati]; tam pataga iishvaram = him, birds', king; punaH = again; tam deshah = to that, to [his own] place; prati aanayitvaa = in turn, bringing back; after water oblations in sea; te vaanaraa = those, vanara-s; pravR^ittim = indication - of Seetha; upalabhya = deriving; hR^iSTaaH = gladdened [returned is their gladness]; babhuuvuH = they became.

Then those vanara-s of utmost dynamism on taking wing-burnt-bird Sampaaati to the husband rivulets and rivers, namely the ocean, placed him on the shoreline. Again, the vanara-s sincerely brought back that king of birds, Sampaaati, after his offering oblations to Jataayu, and lodged him as a returnee at his own place. On deriving indication from Sampaaati regarding Seetha, Ravana and Lanka, those returnless vanara-s returned to their search while their gladness returning to them. [4-58-36, 37]

The Decahedron Ravana and his lineage

One of Brahma's brainchild is Pulastya and from his wife named Havirbhuk he begot two sons, namely Agastya and Vishvasras. This Vishvasras has four wives. His first wife is Ilabila from whom he got Kubera as son.

Second wife is Sumaali's daughter Kaikasi. Lady Kaikasi gave birth to three sons Ravana, Kumbhakarna, and Vibheeshana. The third wife of Vishravasa is puShpotkaTa, the sister of Kaikasi, and this Pushpotkata gave birth to Mahodara, Paarshvaada and others whom we meet in Great War canto. Vishravasa's fourth wife is the other sister of Kaikasi, named Raaka, who gave birth to Suurpanakha.

Ravana's wife and empress of Lanka is Mandodari, the daughter of Maya, the son of Diti. Mandodari's characterisation vies equally with Seetha, Savitri, Anasuuya, Ahalya, Draupadi, and with other great ladies. Her name has some significance. When Shurpanakha was claiming herself a befitting female for Rama, and belittling Seetha she uses words like **krishodari**, **shaatodari** meaning 'a female with **feeble womb**... So also **manda udari** means 'slow, womb... and hence she is lady with slow conception...' Mandodari gives birth to one Indrajit, son of Ravana, an extraordinary fighter, and all-conquering warrior. Had Mandodari given birth to one or two more Indrajit-s, a dozen Rama-s have to take incarnation. Indrajit's wife is Sulocana, another lady of high nobility and chastity, counted on par with other husband-devout ladies like Seetha.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्ट पंचाशः सर्गः

Thus, this is the 58th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 59 Verses converted to UTF-8, Nov 09

Introduction

Sampaati details his narration telling monkeys as to how he knew the abduction of Seetha. He says that his son Supaarshva is the eyewitness in her abduction and narrates that account to monkeys, which his son narrated to him.

A word about this and next four chapters. These chapters from 59 to 63 do not find place in various other mms, besides having some contradictory statements in their verses. Hence, these are said to be interpolated chapters. However, if it is questioned as to why they are still being incorporated in translations, in spite of the irregularities noticed, for this the reply is 'because most ancient commentators have given elaborate commentaries on them they are stettet...' and thus these chapters are held valid.

[Verse Locator](#)

ततः तत् अमृत आस्वादम् गृध्र राजेन भाषितम् ।
निशम्य मुदितो हृष्टाः ते वचः प्लवगर्षभाः ॥ ४-५९-१

1. tataH = then; amR^ita aasvaadam = ambrosia [like,] relishable; gR^idhra raajena bhaaSitam = by eagle, king, spoken; tat vacaH = that, word - about Seetha; nishamya = on listening; plavagarSabhaaH = fly-jumpers, the best; muditaH hR^iSTaaH = are gladdened, rejoiced.

On hearing the words of that kingly eagle Sampaati that are relishable like ambrosia, then those best fly-jumpers are gladdened and rejoiced. [4-59-1]

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जांबवान् वानर श्रेष्ठः सह सर्वैः प्लवंगमैः ।
भू तलात् सहसा उत्थाय गृध्र राजानम् अब्रवीत् ॥ ४-५९-२

2. vaanara shreSThaH jaambavaan = among vanara-s, best one, Jambavanta; sarvaiH plavam gamaiH saha = all, fly-jumpers, along with; bhuu talaat = from land's, surface; sahasaa utthaaya = quickly, on getting up; gR^idhra raajaanam abraviit = to eagle, kingly, spoke to.

Then the best fly-jumper Jambavanta got up along with all of the fly-jumpers from the surface of earth on which they sat for self-immolation, and spoke to kingly eagle Sampaati. [4-59-2]

[Verse Locator](#)

क्व सीता केन वा दृष्टा को वा हरति मैथिलीम् ।
तत् आख्यातु भवान् सर्वम् गतिः भव वन ओकसाम् ॥ ४-५९-३

3. siitaa kva = Seetha, where is; kena vaa dR^iSTaa = by whom, or, she is [actually] seen; maithiliim kaH vaa harati = Maithili is, abducts, or, who - who abducted her; bhavaan

tat sarvam aakhyaatu = you, that, all [vividly,] tell; vana okasaam = for forest, dwellers; gatiH bhava = recourse, you become you help them out.

"You please tell vividly as to where is Seetha, who has actually seen her, who has abducted Maithili, and thus you help all these forest-dwellers. [4-59-3]

[Verse Locator](#)

को दाशरथि बाणानाम् वज्र वेग निपातिनाम् ।
स्वयम् लक्ष्मणम् मुक्तानाम् न चिंतयति विक्रमम् ॥ ४-५९-४

4. vajra vega nipaatinaam = thunderbolt, as with the speed of, falling; daasharathi baaNaanaam = Dasharatha's son Rama's, of arrows; svayam lakSmaNam muktaanaam = personally, by Lakshmana, bolted [of arrows]; vikramam = onslaught [of arrows]; kaH who; na cintayati = not, thinking [inadvertent]

"Who is inadvertent of the onslaught of Rama's arrows, or of those that are personally bolted by Lakshmana, which arrows will be falling with the speed of thunderbolts?" Thus, Jambavanta and others asked Sampati. [4-59-4]

[Verse Locator](#)

स हरीन् प्रति संयुक्तान् सीता श्रुति समाहितान् ।
पुनः आश्वासयन् प्रीत इदम् वचनम् अब्रवीत् ॥ ४-५९-५

5. saH = he [Sampati]; priitaH = is gladdened; prati samyuktaan = to them who refrained from self-immolation; siitaa shruti samaahitaan = about Seetha, to listen, contemplating; hariin = to monkeys; aashvaasayan = cheering them up; punaH idam vacanam abraviit = again, this, sentence, said.

Sampati is gladdened at the monkeys who refrained from self-immolation, and he gladly said this sentence to them so as to cheer them up who are now contemplating to listen about Seetha. [4-59-5]

[Verse Locator](#)

श्रूयताम् इह वैदेह्या यथा मे हरणम् श्रुतम् ।
येन च अपि मम आख्यातम् यत्र च आयत लोचना ॥ ४-५९-६

6. vaidehyaa haraNam = of Vaidehi, abduction; me yathaa shrutam = by me, as to how, listened; yena ca api = by whom, also, even; mama aakhyaatam = to me, said; aayata locanaa yatra ca = wide, eyed Seetha, where she is, also; iha shruuyataam = now, I will narrate.

"I will now narrate as to how I have listened about the abduction of Vaidehi, by whom it is said to me, and where that wide-eyed Seetha is... [4-59-6]

[Verse Locator](#)

अहम् अस्मिन् गिरौ दुर्गे बहु योजनम् आयते ।
चिरात् निपतितो वृद्धः क्षीण प्राण पराक्रमः ॥ ४-५९-७

7. bahu yojanam aayate = many, yojana-s, in breadth; asmin girau durge = in this, mountain, impassable one; ciraat nipatitaH = at one time, fell down; aham = I am; vR^iddhaH = with advanced age; kSiiNa praaNa paraakramaH = slackened, liveliness, forcefulness.

"At one time I fell down on this impassable mountain which is breadth-wise in many yojana-s, whereupon my age has advanced and my liveliness and forcefulness have slackened... [4-59-7]

[Verse Locator](#)

तम् माम् एवम् गतम् पुत्रः सुपाश्वो नाम नामतः ।
आहारेण यथा कालम् बिभर्ति पतताम् वरः ॥ ४-५९-८

8. **evam gatam** = this way [dire straits,] gone in [deteriorated]; **tam maam** = such, me; **patataam varaH** = among all birds, the best one; **naamataH supaarshvaH naama** = by name, Supaarshva, named; **putraH** = son; **yathaa kaalam** = as per, time; **aahaareNa bibharti** = with food, he is sustaining.

"My son who is the best one among all birds, and who is named as Supaarshva by his name is sustaining me who am deteriorated to dire straits, with timely sustenance... [4-59-8]

[Verse Locator](#)

तीक्ष्ण कामाः तु गंधर्वाः तीक्ष्ण कोपा भुजंगमाः ।
मृगाणाम् तु भयम् तीक्ष्णम् ततः तीक्ष्ण क्षुधा वयम् ॥ ४-५९-९

9. **gandharvaaH tiikSNa kaamaaH** = gandharva-s, are with exigent, passion; **bhujam gamaaH** = by shoulder, goes [snakes]; **tiikSNa kopaa** = are with exigent, aggression; **mR^igaaNaam** = to deer; **bhayam tiikSNam** = exigent, is fear; **tataH** = like that; **vayam** = we [eagles]; **tiikSNa kSudhaa** = are with exigent, hunger.

"Passion is exigent to the celestial-artists gandharva-s, aggression is exigent to snakes, fear is exigent to deer, like that hunger is exigent to us, the eagles... [4-59-9]

[Verse Locator](#)

स कदाचित् क्षुधा आर्तस्य मम आहार कान्क्षिणः ।
गत सूर्यो अहनि प्राप्तो मम पुत्रो हि अनामिषः ॥ ४-५९-१०

10. **kadaacit** = on some day; **mama putraH** = my, son; **saH** = he that Supaarshva; **mama** = I was; **aahaara kaankSiNaH** = for food, one awaiting for; **kSudhaa aartasya** = hunger, aching by; **ahani gata suuryaH** = in day, went away, sun - till sun is down on that day; **an aamiSaH** = without, flesh; **praaptaH** = he turned up.

"On some day when hunger was aching me and I was aching for food, my son Supaarshva turned up without flesh when the sun of the day went down... [4-59-10]

[Verse Locator](#)

स मया आहार संरोधात् पीडितः प्रीति वर्धनः ।
अनुमान्य यथा तत्त्वम् इदम् वचनम् अब्रवीत् ॥ ४-५९-११

11. **aahaara samrodhaat** = food, deprived of; **mayaa piiDitaH** = by me, reproved; **saH** = he [my son]; **priiti vardhanaH** = [to me] gladness, enhancer; **anumaanya** = [me] pacifying; **yathaa tattvam** = as has happened; **idam vacanam abraviit** = this, sentence, said.

"I reproved him as I was deprived of food, and my son who is an enhancer of my gladness pacified me and said this sentence about what has actually happened ... [4-59-11]

[Verse Locator](#)

अहम् तात यथा कालम् आमिष अर्थी खम् आप्लुतः ।
महेन्द्रस्य गिरेः द्वारम् आवृत्य च सुसमाश्रितः ॥ ४-५९-१२

12. **taata** = oh, father; **aham** = I; **aamiSa arthii** = of flesh, as a desirer; **yathaa kaalam** = as per, time; **kham aaplutaH** = to sky, flew up; **mahendrasya gireH** = Mahendra, mountain's; **dvaaram aavR^itya ca** = entrance, overspreading; **su sam aashritaH** = very, well, depended [hovered on it.]

" 'Oh, father, I as a desirer of flesh flew up to skies in time and overspreading the Mt. Mahendra, I very well hovered on it... [4-59-12]

[Verse Locator](#)

तत्र सत्त्व सहस्राणाम् सागर अन्तर चारिणाम् ।
पंथानम् एको अध्यवसम् संनिरोद्धुम् अवाङ् मुखः ॥ ४-५९-१३

13. **tatra** = there; **saagara antara caariNaam** = in ocean, under, moving [underwater beings]; **sattva sahasraaNaam** = beings, thousands of; **panthaanam** = pathway; **sam niroddhum** = completely, to impede; **ekaH** = I by myself; **avaa~N mukhaH** = down, with face [looking down]; **adhyavasam [adhi avasan]** = while staying - I hovered.

" 'I have been hovering there looking downward to completely impede the pathway of thousands of underwater beings of the ocean on my own... [4-59-13]

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तत्र कश्चित् मया दृष्टः सूर्य उदय सम प्रभाम् ।
स्त्रियम् आदाय गच्छन् वै भिन्न अंजन चय उपमः ॥ ४-५९-१४

14. **suurya udaya sama prabhaam** = = sun, dawn - aurora, equal, in shine; **striyam aadaaya gacChan vai** = lady; on taking [captivating,] going away, really; **bhinna anjana caya upamaH** = shoved, mascara, heap, in simile; **kashcit** = someone; **maya** = by me; **tatra** = there; **dR^iSTaH** = is seen.

" 'There I have seen someone who in simile is like a shoved heap of mascara and he is going away captivating a lady who equals the aurora in her shine. [4-59-14]

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सो अहम् अभ्यवहार अर्थम् तौ दृष्ट्वा कृत निश्चयः ।
तेन साम्ना विनीतेन पन्थानम् अनुयाचितः ॥ ४-५९-१५

15. **saH aham** = such as I am; **tau** = them two; **dR^iSTvaa** = on seeing; **abhyavahaara [abhi ava haara] artham** = food, for purpose of; **kR^ita nishcayaH** = making, resolution - decided to us them up; **vi niitena** = without, moral dignity [basely]; **tena** = by him - the abductor; **saamnaa** = benignly; **panthaanam** = way - way-leave - for their traversal; **anuyacitaH** = sincerely [beggarly,] besought.

" 'On seeing two of them I resolved to use them up for the purpose of food, but he benignly, basely and beggarly besought way-leave for their traversal... [4-59-15]

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न हि साम उपपन्नानाम् प्रहर्ता विद्यते भुवि ।
नीचेषु अपि जनः कश्चित् किम् अङ्ग बत मत् विधः ॥ ४-५९-१६

16. **saama upapannaanaam** = one who amiably, derives - one who is entreating beggarly; **prahartaa janaH** = assaulting, person - who assaults; **niiceSu api** = basely people, even among; **kashcit** = someone; **bhuvi** = on earth; **na vidyate hi** = will not be, evident, isn't it; then; **mat vidhaH** = [about] my, type of [noble ones]; **kim a~Nga** = what, [else is there] to say; **bata** = aha!

" 'There will be none assaulting those that entreat in a beggarly manner, even someone among basely people, isn't it! Then what else is to be said of my kind, aha! [4-59-16]

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स यातः तेजसा व्योम संक्षिपन् इव वेगतः ।

अथ अहम् खे चरैः भूतैः अभिगम्य सभाजितः ॥ ४-५९-१७

17. saH = he; vegataH = hastily; tejasaa vyoma samkSipan iva = by [his] vigour, sky, enshrouding, as though; yaataH = went away; atha aham = then, I was; khe caraiH bhuutaiH = in firmament, moving, beings; abhigamya sabhaajitaH = [I was] approached, [I was] applauded.

" 'He hastily went away as though enshrouding the skies with his vigour, and then the beings that move in the firmament have approached and applauded me... [4-59-17]

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दिष्ट्या जीवति सीत इति हि अब्रुवन् माम् महर्षयः ।

कथंचित् स कलत्रः असौ गतः ते स्वस्ति असंशयम् ॥ ४-५९-१८

18. siita diSTyaa jiivati hi = Seetha is, by fortune, living, indeed; asau = he [Ravana]; sa kalatraH = along with, one who is to be protected - Seetha; kathamcit = somehow; gataH = gone away; te a samshayam svasti = to you, without, doubt, safeness will be there; iti = in this way; maharSayaH maam abruvan = great-sages, to me, said - blessed.

" 'The great-sages who approached me in firmament have said to me, 'fortunately Seetha is alive, somehow he that Ravana has gone away with Seetha who in fact is to be protected by one and all like you, anyhow your are blest without a doubt... [4-59-18]

Some other mms contain the wording diSTyaa jiivasi taata where taata 'my boy...' is an addressing to the son of Sampaaati and then the meaning is: 'my boy, though Seetha is a saveable, defendable person and though you have shown your concern to stall Ravana like your paternal uncle Jataayu... you have not done it and left him off, then unhurt by Ravana you are living, fortunately...'

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एवम् उक्तः ततो अहम् तैः सिद्धैः परम शोभनैः ।

स च मे रावणो राजा रक्षसाम् प्रतिवेदितः ॥ ४-५९-१९

पश्यन् दाशरथेः भार्याम् रामस्य जनक आत्मजाम् ।

भ्रष्ट आभरण कौशेयाम् शोक वेग पराजिताम् ॥ ४-५९-२०

राम लक्ष्मणयोः नाम क्रोशन्तीम् मुक्त मूर्धजाम् ।

19, 20, 21a. tataH aham = then, I; parama shobhanaiH = really, divine; taiH siddhaiH = by those, siddha-s; evam uktaH = thus, said; pashyan = on their seeing - and on showing to me; daasharatheH raamasya bhaaryaam = Dasharatha's, Rama's, wife; janaka aatmajaam = Janaka's, daughter; bhraSTa = disorderly; aabharaNa = ornaments; kausheyaam = silk sari; shoka vega paraajitaam = by anguish, speediness, vanquished; mukta muurdhajaam = released [tousle,] haired; raama lakSmaNayoH = Rama, Lakshmana; naama = names; kroshantiim = yelling; such as she is; [haran = abducting her]; saH ca = him, also; rakSasaam raajaa = demons, king; raavaNaH = Ravana; [iti = thus]; me = to me; prati veditaH = towards [to me,] I was informed [by siddha-s.]

" 'Then those siddha-s, the celestial sages, have informed me on showing her whose ornaments and ochry-silk-sari are disorderly, and who is vanquished by the speediness of her anguish, and who is yelling both the names of Rama and Lakshmana, as the wife of Dasharatha's Rama, the daughter of Janaka. They have also informed on showing him who is abducting her as Ravana, the king of demons. [4-59-19, 20, 21a]

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एष काल अत्ययः तात इति वाक्यविदाम् वरः ॥ ४-५९-२१

एतत् अर्थम् समग्रम् मे सुपार्श्वः प्रत्यवेदयत् ।

21b, 22a. taata = oh, father; eSa = this is - hence; kaala atyayaH = time, lapse of - in my coming home; iti vaakyavidaam varaH = thus, sentence maker the best; supaarshvaH = Supaarshva; etat artham = all this, drift; samagram = in entirety; me pratyavedayat = to me, informed.

" 'And hence, oh, father, the lapse of time in my returning home...' thus that best sentence maker Supaarshva informed me all the drift in its entirety..." Thus SampaatI is continuing his narration to monkeys. [4-59- 21b, 22a]

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तत् श्रुत्वा अपि हि मे बुद्धिः न आसीत् काचित् पराक्रमे ॥ ४-५९-२२

अपक्षो हि कथम् पक्षी कर्म किंचित् समारभेत् ।

22b, 223a. tat shrutvaa api hi = that, on listening, even, indeed; me = to me; paraakrame = in daring [Ravana]; kaacit = in the least; buddhiH na aasiit = mind, not, is there - no thought occurred to me; a pakSaH = without, wings; pakSii = a bird; kimcit karma = any, action; katham samaarabhet hi = how, initiates, indeed.

"Even on listening that it has not come to my mind to dare Ravana. How a wingless bird can initiate any action, indeed! [4-59-22b, 23a]

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यत् तु शक्यम् मया कर्तुम् वाक् बुद्धि गुण वर्तिना ॥ ४-५९-२३

श्रूयताम् तत्र वक्ष्यामि भवताम् पौरुष आश्रयम् ।

23b, 24a. vaak buddhi guNa vartinaa = talking [advising,] thinking, qualities, a votary of; maya = by me [I advise]; yat tu kartum shakyam = what, but, to do, possible to; bhavataam = by your; pauruSa aashrayam = on [your,] bravery, dependent - an action; tatra = in this matter; vakSyami = I narrate; shruuyataam = let it be heard.

"But that which is possible for me to do is advising as a votary with the qualities of thinking and advising. Let it be heard as I narrate and in that matter of translating my information into action it certainly depends on your bravery. [4-59-23b, 24a]

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वाक् मतिभ्याम् हि सार्वेषाम् करिष्यामि प्रियम् हि वः ॥ ४-५९-२४

यत् हि दाशरथेः कार्यम् मम तत् न अत्र संशयः ।

24b, 25a. saarveSaam vaH = to all, of you; vaak matibhyaam priyam kariSyami hi = with words [information,] mind [analysis,] exuberant, I wish to make [you,] indeed; yat daasharatheH kaaryam = which is, of Rama of Dasharatha, task; tat mama = that [task,] is mine [too]; na atra samshayaH = no, in that matter, doubt.

"Indeed with my analysis and information to you I wish to make all of you exuberant as I deem that I have done my bit, because whatever task of Rama, the son of Dasharatha, is there that task is mine too. There is no doubt about it. [4-59-24b, 25a]

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तत् भवन्तो मति श्रेष्ठा बलवन्तो मनस्विनः ॥ ४-५९-२५

प्रहिताः कपि राजेन देवैः अपि दुरासदाः ।

25b, 26a. tat = thereby; mati shreSThaa = in aptitude, best ones; manasvinaH = good at attitude; balavantaH = having fortitude; devaiHapi duraasadaaH = by gods, even, invincible ones; bhavantaH = such as you are; kapi raajena = by monkeys, king Sugreeva; prahitaaH = you are shepherded.

"Thereby, I reckon you as the best ones by your aptitude, fortitude and attitude, and as invincible ones even for gods, hence Sugreeva, the king of monkeys, shepherded you... [4-59-25, 26a]

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राम लक्ष्मण बाणाः च निशिताः कंक पत्रिणः ॥ ४-५९-२६

त्रयाणाम् अपि लोकानाम् पर्याप्ताः त्राण निग्रहे ।

26b, 27a. kanka patriNaH = eagle, feathered ones; nishitaaH = excruciating ones; raama lakSmaNa baaNaaH ca = by Rama's, by Lakshmana's, arrows, what is more; trayaaNaam lokaanaam api = three, worlds, even for; traana nigrahe = for defending, and for offending; paryaaptaaH = are enough.

"What is more, the excruciating eagle-feathered arrows of Rama and Lakshmana are enough to give defence or offence to all the three worlds. [4-59-26b, 27a]

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कामम् खलु दशग्रीवः तेजो बल समन्वितः ।

भवताम् तु समर्थानाम् न किञ्चित् अपि दुष्करम् ॥ ४-५९-२७

27b, c. dashagriivaH = Decahedral demon; tejaH bala samanvitaH khalu kaamam = power, pride, possessor of, definitely, perchance; tu = but; samarthaanaam bhavataam = capable ones, by you; duSkaram = impossible; kimcit api = in the least, even; na = is not there.

"Perchance that Decahedral demon is definitely a powerful and prideful demon. But, as capable vanara-s there is nothing impossible to you, even in the least. [4-59-27]

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तत् अलम् काल संगेन क्रियताम् बुद्धि निश्चयः ।

न हि कर्मसु सज्जन्ते बुद्धिमन्तो भवत् विधाः ॥ ४-५९-२८

28. tat = thereby; kaala sangena = with time, lapse; alam = enough; buddhi nishcayaH kriyataam = mental, determination, be done; bhavat vidhaaH = your, like - adventurers; buddhimantaH = prudent ones; karmasu na sajjante hi = in tasks, will not, backslide, isn't it.

"Thereby, enough is the time-lapse and make a mental determination. Adventurers and prudent souls of your kind with not backslide in tasks, isn't it! [4-59-28]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एको न षष्ठितमः सर्गः

Thus, this is the 59th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 60 Verses converted to UTF-8, Nov 09

Introduction

Sampaati narrates his legend to Angada and others. He explains how he has fallen on Mt. Vindhya and how he reached a sage called Nishaakara descending Mt. Vindhya with great difficulty.

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ततः कृत उदकम् स्नातम् तम् गृध्रम् हरि यूथपाः ।
उपविष्टा गिरौ रम्ये परिवार्य समन्ततः ॥ ४-६०-१

1. tataH = then; hari yuuthapaaH = monkey, commanders; kR^ita udakam = then, who made [offered,] water-oblations; snaatam = bathed [for purification]; tam gR^idhram = him, that eagle; samantataH parivaarya = all over, surrounding him; ramye girau upaviSTaaH = on beautiful, mountain, they sat.

Then the monkey commanders sat on that beautiful mountain surrounding the eagle from all over, after that eagle has offered water-oblations for his deceased Jataayu and bathed for purification. [4-60-1]

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तम् अंगदम् उपासीनम् तैः सर्वैः हरिभिः वृतम् ।
जनित प्रत्ययो हर्षात् संपातिः पुनः अब्रवीत् ॥ ४-६०-२

2. taiH sarvaiH haribhiH vR^itam = by them, all, monkeys, surrounded by; upaasiinam = who sat nearby; tam angadam = to him, to Angada; janita pratyayaH = who caused, trust [trustworthy Sampaati]; sampaatiH = Sampaati; harSaat punaH abraviit = with gladness, again, spoke.

Sampaati who earned trustworthiness of monkeys, and who is sitting surrounded by all monkeys, again gladly spoke to Angada who sat at his close by. [4-60-2]

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कृत्वा निःशब्दम् एक अग्राः शृण्वन्तु हरयो मम ।
तथ्यम् संकीर्तयिष्यामि यथा जानामि मैथिलीम् ॥ ४-६०-३

3. harayaH = oh, monkeys; maithiliim yathaa jaanaami = about Maithili, as to how, I came to know; tathyam = in actuality; samkiirtayiSyaami = I wish to recount; niH shabdham kR^itvaa = without, sound, on making - you become silent, and; eka agraaH = single, pointedly [alertly]; mama shR^iNvantu = mine [words,] you listen.

"Oh, monkeys, you all be quiet and listen to my words alertly as I wish to recount the actuality as to how I came to know about Maithili... [4-60-3]

[Verse Locator](#)

अस्य विन्ध्यस्य शिखरे पतितो अस्मि पुरा अनघ ।

सूर्य ताप परीत अंगो निर्दग्धः सूर्य रश्मिभिः ॥ ४-६०-४

4. **anagha** = oh, impeccable [Angada]; **puraa** = once; **suurya rashmibhiH nirdagdhaH** = by sunrays, completely, burnt down; **suurya taapa pariita angaH** = by sun's, heat, overspread, limbs [sun's heat overspreading my limbs]; **asya vindhyasya shikhare** = this, Vindhya's, on peak; **patitaH asmi** = fallen, I was

"Oh, impeccable Angada, once I have fallen on the peak of this Mt. Vindhya when sunrays completely burned my wings and limbs scorching in sun's heat... [4-60-4]

[Verse Locator](#)

लब्ध संज्ञः तु षड् रात्रात् विवशो विह्वलन् इव ।

वीक्षमाणो दिशः सर्वा न अभिजानामि किञ्चन ॥ ४-६०-५

5. **SaD raatraat** = six, nights after; **labdha sanj~naH tu** = on getting, sensitivity, but; **vihvalan iva** = frantic, like; **vi vashaH** = out, of control [helpless]; **sarvaaH dishaH viikSamaaNaH** = in all, directions, on looking; **kimcana** = in the least; **na abhijaanaami** = not, I recognised.

"On getting sensitivity after six days, and on looking in all directions I could not recognise anything in the least, as I was helpless and frantic... [4-60-5]

[Verse Locator](#)

ततः तु सागरान् शैलान् नदीः सर्वाः सरांसि च ।

वनानि च प्रदेशान् च समीक्ष्य मतिः आगताम् ॥ ४-६०-६

6. **tataH tu** = then, but; **sarvaaH saagaraan shailaan nadiiH** = all, oceans, mountains, rivers; **saraamsi ca vanaani ca pradeshaan ca** = lakes, also, forests, also, provinces, also; **niriikSya** = on observing; **matiH aagataam** = to senses, came [I could sense.]

"But then on observing all the oceans, mountains, rivers, lakes, provinces and forests, I could regain senses... [4-60-6]

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हृष्ट पक्षि गण आकीर्णः कन्दर उदर कूटवान् ।

दक्षिणस्य उदधेः तीरे विन्ध्यो अयम् इति निश्चितः ॥ ४-६०-७

7. **hR^iSTa pakSi gaNa aakiirNaH** = cheerful, bird, group [flocks, teams] teeming; **kandara udara kuuTavaan** = caves, at midriffs, with peaks; **ayam** = this one is this mountain is; **dakSiNasya udadheH tire** = southerly, ocean's, at coast of; **vindhyaH iti nishcitaH** = Mt. Vindhya, thus, I resolved.

"Since this mountain is teeming with teams of birds, caves in its midriffs, and it is with peaks of its own kind, thus I resolved this to be Mt. Vindhya at the coast of southern ocean... [4-60-7]

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आसीत् च अत्र आश्रमम् पुण्यम् सुरैः अपि सुपूजितम् ।

ऋषिः निशाकरो नाम यस्मिन् उग्र तपा अभवत् ॥ ४-६०-८

8. **atra** = there; **suraiH api su puujitam** = by gods, even, well, revered; **puNyam aashramam aasiit** = a sacred, hermitage, is there; **yasmin** = wherein; **nishaakaraH naama** = sage Nishaakara, known as; **ugra tapaaH** = of intense, asceticism; **R^iSiH abhavat** = a sage, was there.

"There was a sacred hermitage belonging to a sage of intense asceticism known as Sage Nishakara which was revered even by gods. [4-60-8]

[Verse Locator](#)

अष्टौ वर्ष सहस्राणि तेन अस्मिन् ऋषिणा गिरौ ।
वसतो मम धर्मज्ञो स्वर्गते तु निशाकरे ॥ ४-६०-९

9. **dharmaj~naH** = probity, knower of; **nishaakare** = of Nishakara's; **svar gate tu** = to heaven, after going, on his part; **tena R^iSiNaa** = by him, that sage; [**vinaa** = without]; **asmin girau vasataH** = on this, mountain, while living; **mama** = for me; **aSTau varSa sahasraaNi** eight, years, thousand - eight thousand years; [**gatau** = lapsed.]

"Eight thousand years have lapsed while I was living here on this mountain after the departure of that probity knowing sage Nishakara to heaven. [4-60-9]

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अवतीर्य च विन्ध्य अग्रात् कृच्छ्रेण विषमात् शनैः ।
तीक्ष्णदर्भाम् वसुमतीम् दुःखेन पुनर् आगतः ॥ ४-६०-१०

10. **viSamaat vindhya agraat** = lopsided [mountainsides,] from Vindhya's, peak; **shanaiH** = slowly; **kR^icChreNa** = onerously; **ava tiirya** = down, scending - on descending; **tiikSNa darbhaam** = sharp [thorny,] sacred-grass-blades having; **vasumatiim** = earth; **duHkhena punaH aagataH** = with distress, again, I reached.

"I again reached the earth descending from the lopsided peak of Mt. Vindhya, onerously and slowly, whereat the sacred-grass-blades are thorny... [4-60-10]

The grass blades became thorny because sages nipped their apices and they dried up and became thorny for a wingless eagle perching almost on its belly.

[Verse Locator](#)

तम् ऋषिम् द्रष्टु कामो अस्मि दुःखेन अभ्यागतो भृशम् ।
जटायुषा मया चैव बहुशो अभिगतो हि सः ॥ ४-६०-११

11. **bhR^isham duHkhena abhyaagataH** = with much, with anguish, one who neared - such as me; **tam R^iSim draSTu kaamaH asmi** = him, sage, to see, desiring, I have become; **saH** = he - that sage; **jaTaayuSaa mayaa caiva** = by Jataayu, by me, also thus; **bahushaH abhigataH hi** = many times, [he was] approached, indeed.

"As I was desiring to see that sage I neared that place with much anguish, because I and Jataayu approached that sage for many a time in earlier times... [4-60-11]

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तस्य आश्रमपदाभ्याशे ववुः वाताः सुगन्धिनः ।
वृक्षो न अपुष्पितः कश्चित् अफलो वा न दृश्यते ॥ ४-६०-१२

12. **tasya aashrama padaabhyaashe** = his, hermitage near about; **su gandhinaH vaataaH vavuH** = sweet, smelling, wind, whiffled; **a puSpitaH vR^ikSaH** = not, flowered, trees; **kashcit** = whatsoever; **na dR^ishyate** = not, seen; **a phalaH vaa** = without, fruits, either; **na** = is not seen.

"Near about his hermitage wind wiffles with a sweet-smell, and no tree is flowerless and no tree is fruitless, whatsoever it is... [4-60-12]

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उपेत्य च आश्रमम् पुण्यम् वृक्ष मूलम् उपाश्रितः ।

द्रष्टु कामः प्रतीक्षे च भगवंतम् निशाकरम् ॥ ४-६०-१३

13. puNyam aashramam = to sacred, hermitage; upetya [upa etya = near, on going] = drawing nigh of; vR^ikSa muulam upa aashritaH = at a tree, base, near, sheltering [myself]; bhagavantam nishaakaram = at godly, Nishaakara; draSTu kaamaH = to see, desirous of; pratiikSe = I am awaiting - [historical present] I awaited.

"On nearing that sacred hermitage and sheltering myself at the base of a tree, I waited there desirous to see that godly Nishaakara... [4-60-13]

[Verse Locator](#)

अथ पश्यमि दूरस्थम् ऋषिम् ज्वलित तेजसम् ।

कृत अभिषेकम् दुर्धर्षम् उपावृत्तम् उदन् मुखम् ॥ ४-६०-१४

14. atha = then; kR^ita abhiSekam = on performing, holy bath; upa aavR^ittam = return, returning; udan mukham = north, facing; jvalita tejasam = irradiating [the ambience,] with radiance; durdharSam = unassailable one; duura stham R^iSim = distantly, available, sage; pashyami = I am seeing - I saw.

"Then I saw the sage available distantly, returning facing north after performing his holy bath, an unassailable sage irradiating the ambience with his radiance... [4-60-14]

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तम् ऋक्षाः सूमरा व्याघ्राः सिंहानाना सरी सृपाः ।

परिवार्य उपगच्छन्ति दातारम् प्राणिनो यथा ॥ ४-६०-१५

15. praaNinaH = by living beings; daataaram [dhaataaram] yathaa = after a donor [or, after Brahma,] as with - the following; tam = him - sage; pari vaarya = around, surrounding; R^ikSaaH sR^imaraa vyaaghraaH simhaa = bears, antelopes, tigers, lions; naanaa sarii sR^ipaaH = diverse, reptiles, snakes; upa gacChanti = at heel, they are going - following him.

"Bears, antelopes, tigers, lions, and diverse reptiles and snakes are following him at his heel, as with living beings following a donor, or all-donating Brahma... [4-60-15]

[Verse Locator](#)

ततः प्राप्तम् ऋषिम् ज्ञात्वा तानि सत्त्वानि वै ययुः ।

प्रविष्टे राजानि यथा सर्वम् स अमात्यकम् बलम् ॥ ४-६०-१६

16. raajani praviSTe = on a king's, entry [into palace-chambers]; sarvam sa amaatyakam balam = all of the, with, ministerial, military staff; yathaa = as to how [they retrace their steps]; R^iSim praaptam = sage's, entry [into hermitage]; j~naatvaa = on noticing; tataH taani sattvaani vai yayuH = then, those, beings [animals etc.,] went away.

"As to how the ministerial and military staff retrace steps when a king enters his place-chambers, so also the animals and other beings on knowing the sage's entry into his hermitage, retraced their steps and went away... [4-60-16]

[Verse Locator](#)

ऋषिः तु दृष्ट्वा माम् तुष्टः प्रविष्टः च आश्रमम् पुनः ।

मुहूर्तमात्रान् निर्गम्य ततः कार्यम् अपृच्छत ॥ ४-६०-१७

17. R^iSiH tu dR^iSTvaa maam = sage, on his part, on seeing, me; tuSTaH = gladdened; aashramam praviSTaH = into hermitage, [though] entered; tataH = then; punaH =

again; **muhuurta maatraan** = in a moment, that much [after]; **nir gamya** = out, on coming; **kaaryam apR^icChata** = then, work [objective of my coming,] he asked about.

"But the sage is gladdened on seeing me and though he has entered into his hermitage he again came out in a moment and asked about the objective of my visit... [4-60-17]

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सौम्य वैकल्यताम् दृष्ट्वा रोम्णाम् ते न अवगम्यते ।
अग्नि दग्धौ इमौ पक्षौ प्राणाः चापि शरीरके ॥ ४-६०-१८

18. **saumya** = oh, gentle [Sampaati]; **te romNaam vaikalyataam** = your, hair's [feathers'] deformity; **dR^iSTvaa** = on seeing; **na avagamyate** = not, being identified [you are]; **imau pakSau agni dagdhau** = these two, wings, by fire, burnt; **praaNaaH caapi shariirake** = lives, only, [remaining] in body.

" 'On seeing the deformity of your feathers, oh, gentle Sampaati, you unidentifiable. These two wings of yours are fire burnt, but lives are let out in your body...' Thus, the sage started to talk to me... [4-60-18]

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गृध्रौ द्वौ दृष्ट पूर्वौ मे मातरिश्व समौ जवे ।
गृध्राणाम् चैव राजानौ भ्रातरौ काम रूपिणौ ॥ ४-६०-१९

19. **gR^idhraaNaam raajaanau** = for [among] eagles, kingly ones; **jave maatarishva samau** = in speed, to Fire-god [but, here it is his friend Wind-god,] similar to; **kaama ruupiNau** = by wish, form-changers - this is an inconsistent statement; **bhraatarau dvau gR^idhrau** = bothers, two, eagles; such as you two are, you are; **me** = by me; **dR^iSTa puurvau** = were seen, earlier.

" 'I have earlier seen you two eagle brothers, kingly eagles among eagles, similar in your speed to Wind-god and form-changers by your wish... [4-60-19]

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ज्येष्ठो अवित स्त्वम् तु संपाते जटायुः अनुजः तव ।
मानुषम् रूपम् आस्थाय गृह्णीताम् चरणौ मम ॥ ४-६०-२०

20. **sampaate** = oh, Sampaati; **tvam tu** = you, on your part; **jyeSThaH** = are the elder; **avita** = really - isn't it; **tava anujaH jaTaayuH** = your, younger brother is, Jataayu; **maanuSam ruupam aasthaaya** = human, forms, taking up; **mama caraNau gR^ihNiitaam** = my, feet, you took - you touched my feet.

" 'You are the elder, isn't it! And Jataayu is your younger brother. You used to touch my feet taking up human forms... [4-60-20]

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किम् ते व्याधि समुत्थानम् पक्षयोः पतनम् कथम् ।
दण्डो वा अयम् धृतः केन सर्वम् आख्याहि पृच्छतः ॥ ४-६०-२१

21. **te** = to you; **vyaadhi samutthaanam** = illness, result of; **kim** = what is it; **pakSayoH patanam katham** = wings, falling, how; **kena** = by whom; **ayam daNDaH dhR^itaH vaa** = this, scourge, is imposed, either; **pR^icChataH** = while I am asking - inquire into; **sarvam aakhyaahi** = all, you tell.

"Is this falling of wings a result of any illness, if so what is it... or is this any scourge imposed on you, if so, who is he... tell me all who am inquiring into those details... [4-60-21]

Thus, this is the 60th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 61 Verses converted to UTF-8, Nov 09

Introduction

Sampaati details Sage Nishaakara as to how his wings were burnt, when he and his brother Jataayu were flying competitively near at the sun. He says that he wanted to commit suicide, as his two wings, eagle kingdom, valour and even brother, are lost.

[Verse Locator](#)

ततः तत् दारुणम् कर्म दुष्करम् साहसात् कृतम् ।
आचक्षे मुनेः सर्वम् सूर्य अनुगमनम् तथा ॥ ४-६१-१

1. tataH = then; saahasaat kR^itam = indiscreetly, done; duS karam = not, practicable; daaruNam tat karma = impossible one, that, deed; tathaa = as well; suurya anugamanam = Sun, following; sarvam muneH = all of it, to sage [Nishaakara]; aacacakSe = [I have] informed.

"Then I have informed the Sage Nishaakara all about that impossible and impracticable deed done indiscreetly by me and Jataayu and our following the Sun in red heat, as well..." Thus Sampaati continued his legend. [4-61-1]

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भगवन् व्रण युक्तत्वात् लज्जया च अकुल इन्द्रियः ।
परिश्रान्तो न शक्नोमि वचनम् परिभाषितुम् ॥ ४-६१-२

2. bhagavan = oh, godly [sage]; vraNa yuktatvaat = ulcers, due to having them; lajjayaa ca = by shame, also; akula indriyaH = perturbed, senses; parishraantaH = haggard; such as I am; vacanam pari bhaaSitum = words, to elaborately, to speak on; na shaknomi = no, capable I am.

"Oh, godly sage, scorching sun has ulcerated me, shame perturbed my senses for not protecting Jatayu, further I am haggard to descend this mountain to come to you, such I am I am incapable to speak on, elaborately... [4-61-2]

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अहम् चैव जटायुः च संघर्षात् दर्प मोहितौ ।
आकाशम् पतितौ दूरात् जिज्ञासन्तौ पराक्रमम् ॥ ४-६१-३

3. aham caiva jaTaayuH ca = I am, also thus, Jataayu, also; darpa mohitau = by arrogance, fascinated; paraakramam jij~naasantau = of [our relative] triumphs, inquisitive about; sangharSaat = competitively; duuraat aakaasham patitau = far-away, on sky, we two fell - we flew up.

"Fascinated by our arrogance and inquisitive of our relative triumphs, myself and Jataayu competitively flew up far-away on the sky... [4-61-3]

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कैलास शिखरे बद्ध्वा मुनीनाम् अग्रतः पणम् ।
रविः स्यात् अनुयातव्यो यावत् अस्तम् महागिरिम् ॥ ४-६१-४

4. **kailaasa shikhare** = on Kailash, peak of; **muniinaam agrataH** = sages, before; **mahaa girim** = great mountain; **astam** = dusking [westerly mountain]; **yaavat** = till [sun reaches]; **raviH anuyaatavyaH syaat** = Sun, to be followed, he will be; thus; **paNam baddhvaa** = a stake, bound - staked by two of us.

"Before the sages on the peak of Mt. Kailash we have staked a stake that we two shall follow the Sun till he reaches the great westerly mountain, namely Mt. Dusk... [4-61-4]

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अपि आवाम् युगपत् प्राप्तौ अपश्याव मही तले ।
रथ चक्र प्रमाणानि नगराणि पृथक् पृथक् ॥ ४-६१-५

5. **api aavaam** = even, we; **yugapat** = in a trice; **praaptau** = reached [the sky]; **mahii tale** = on earth's, surface; **ratha cakra pramaaNaani** = chariot, wheel, of a size; **nagaraaNi** = towns; **pR^ithak pR^ithak** = separately, singly; **apashyaava** = we have seen.

"We reached the sky in a trice to a height wherefrom we could see each of the townships on the surface of earth, separately and singly, in the size of a chariot's wheel... [4-61-5]

[Verse Locator](#)

क्वचित् वादित्र घोषः च क्वचित् भूषण निःस्वनः ।
गायन्तीः स्म अंगना बह्वीः पश्यावो रक्त वाससः ॥ ४-६१-६

6. **kvacit vaaditra ghoSaH ca** = somewhere, instrumental, music, also; **kvacit bhuvSaNa niHsvanaH** = somewhere else, jewellery, tinkling; **gaayantiiH** = singing; **rakta vaasasaH** = those who in red, dressed; **bahviiH anganaa** = many, ladies; **pashyaavaH sma** = we saw; we have.

"We have seen and heard instrumental music somewhere, and somewhere else tinkling of jewellery, and elsewhere singing of many ladies dressed in red... [4-61-6]

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तूर्णम् उत्पत्य च आकाशम् आदित्य पथम् आस्थितौ ।
आवाम् आलोकयावः तत् वनम् शाद्वल संस्थितम् ॥ ४-६१-७

7. **aakaasham tuurNam utpatya** = to sky, quickly, on flying up; **aaditya patham aasthitau** = solar, path, abiding in; **aavaam** = we; **tat vanam shaadvala samsthitam** = that, forest, pasture [a patch of pasture,] positioned as; **aalokayaavaH** = we observed.

"On our quick rising to the sky and abiding in solar path we have observed that a forest is positioned just as a patch of pasture on earth... [4-61-7]

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उपलैः इव संछन्ना दृश्यते भूः शिल उच्चयैः ।
आपगाभिः च संवीता सूत्रैः इव वसुंधरा ॥ ४-६१-८

8. **bhuuH** = earth; **shila uccayaiH** = with mountains, heights; **upalaiH samChannaa iva** = with shingles, covered, as with; **dR^ishyate** = appearing to be; **aapa gaabhiH ca** = by water,

goers [by rivers]; **vasundharaa** = [surface of] earth; **suutraiH samviitaa iva** = with yarn, interwoven, as with; [appeared to be.]

"From there the earth covered with pebble like mountain heights appeared shingly, and interwoven with yarn like rivers the surface of the earth is thready... [4-61-8]

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हिमवान् चैव विन्ध्यः च मेरुः च सुमहान् गिरिः ।
भू तले संप्रकाशन्ते नागा इव जल आशये ॥ ४-६१-९

9. **himavaan ca eva** = Himalaya, also, even; **vindhyaH ca** = Vindhya, also; **su mahaan giriH** = very, high, mountain; **meruH ca** = Meru, even; **bhuu tale** = on earth's, surface; **jala aashaye** = in water, receptacles [lakes]; **naagaa iva** = elephants, like; **sam prakaashante** = shining forth.

"Himalayas, even Mt. Vindhya, and even the very high mountain Mt. Meru, shone forth like elephants in lakes... [4-61-9]

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तीव्रः स्वेदः च खेदः च भयम् च आसीत् तदा अवयोः ।
समाविशत मोहः च ततो मूर्च्छा च दारुणा ॥ ४-६१-१०

10. **tadaa** = then; **avayoH** = to two of us; **tiivraH** = abnormal; **svedaH ca** = sweating, also; **khedaH ca** = tiredness, also; **bhayam ca** = fear, also; **aasiit** = bechanced; **tataH** = then; **mohaH** = stupor; **daaruNaa muurcChaa ca** = severe, vertigo, also; **sam aavishata ca** = overspread - invaded us.

"Then there bechanced an abnormal sweating, tiredness and fear, and then stupor invading both of us, we two underwent a severe vertigo... [4-61-10]

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न च दिक् ज्ञायते याम्या न आग्नेयी न च वारुणी ।
युग अन्ते नियतो लोको हतो दग्ध इव अग्निना ॥ ४-६१-११

11. **yaamyaa dik** = Yama's, direction of [south]; **na ca j~naayate** = not, also, in the know; **aagneyii na** = direction of Fire-god [south-east,] not known; **vaaruNii na** = direction of Rain-god [west,] not known; **lokaH** = world; **yuga ante** = at era, end; **agninaa dagdha** = by fire, burnt down; **hataH iva** = destructed, as though; **niyataH** = routine.

"We are not in the know of southern direction which belongs to Yama, the Terminator, nor of south-east which belongs to Fire-god, also not of west which belongs to Rain-god... and the world appeared as though burnt down by the fire at the end of era and destructed of its routine... [4-61-11]

Some good words from an unknown author: 'the air of great height must be treated with caution. When all the gods have been dethroned and nothing is left but the 'Self' beware of Vertigo. It was this that made Vivekananda careful in his ascent not to hurry the whole mass of souls as yet uninured to the precipices and the wind of chasms. He made each one to climb by small stages leaning upon the staff of his own religion or of the providential spiritual credos of his age and country. But too often his followers were impatient and sought to gain the summits without due rest and preparation. Hence it was hardly surprising that some fell and in their fall they were not only a danger to themselves but to those ho knew themselves to be inferior...'

This we may say **niraalamba avyakta upaasana** and Gita has to say something about this 'baseless and bottomless adoration of the un-manifest...'

klesho adhikatarah teShaam avyakta aasakta cetasaam | avyaktaaH hi gatiH duHkham dehavadbhiH avaapyate | | Gita, 12-5-

मनः च मे हतम् भूयः चक्षुः प्राप्य तु संश्रयम् ।
यत्नेन महता हि अस्मिन् मनः संधाय चक्षुषी ॥ ४-६१-१२
यत्नेन महता भूयो भास्करः प्रतिलोकितः ।
तुल्यः पृथ्वी प्रमाणेन भास्करः प्रतिभाति नौ ॥ ४-६१-१३

12. me manaH hatam = my, brainpower, is deranged; cakshuH samshrayam praapya = eyes, dependency, on obtaining - depending on my sight; mahataa yatnena = laboriously, by trying; asmin = on that [sun]; bhuuyaH = again; manaH cakshuSii sandhaaya = brainpower, sight, keeping fixedly; bhuuyaH mahataa yatnena = again, strenuously, by trying; bhaaskaraH prati lokitaH = Sun, towards, seen by us - saw the sun directly; bhaaskaraH = Sun; pR^ithvii pramaaNena tulyaH = earth, of a size, equal to; nau pratibhaati = to us, appeared.

"Though my brainpower is deranged I again tried laboriously just depending on my sight. I again tried strenuously concentrating my brainpower and sight on Sun and I have directly seen the Sun. Then the Sun appeared in a size equal to the earth. [4-61-12, 13]

जटायुः माम् अनापृच्छ्य निपपात महीम् ततः ।
तम् दृष्ट्वा तूर्णम् आकाशात् आत्मानम् मुक्तवान् अहम् ॥ ४-६१-१४

14. jaTaayuH maam = Jataayu, me; an aapR^icChya = without, asking [informing]; mahiim nipapaata = on earth, fell down [tripped over]; tataH = then; aham = I; tam dR^iSTvaa = him, on seeing; tuurNam = quickly; aakaashaat = from sky; aatmaanam = myself; muktavaan = let loose- flew down.

"Without informing me Jataayu started to trip over the earth, and then on seeing him I too let myself loose from the sky... [4-61-14]

पक्षभ्याम् च मया गुप्तो जटायुः न प्रदह्यत ।
प्रमादात् तत्र निर्दग्धः पतन् वायु पथात् अहम् ॥ ४-६१-१५

15. mayaa = by me; pakSabhyaam guptaH = with both wings, hidden - from sun; jaTaayuH = Jataayu; na pra dahyata = not, much, burnt [by Sun]; tatra = there - in sky; pramaadaat = accidentally; vaayu pathaat = from air's, way [sky]; patan = while falling - flying down; aham = I am; nir dagdhaH = completely, burnt - by sun.

"I have hidden Jataayu in sky with both my wings from the scorching Sun... hence, he is not burn that much... but I am completely burnt when falling from the sky... [4-61-15]

आशन्के तम् निपतितम् जनस्थाने जटायुषम् ।
अहम् तु पतितो विन्ध्ये दग्ध पक्षो जडी कृतः ॥ ४-६१-१६

16. tam jaTaayuSam = him, about Jataayu; janasthaane nipatitam aashanke = in Janasthaana, fell down, I supposed; aham tu = I, for my part; dagdha pakSaH = burnt, winged [bird]; jaDii kR^itaH = insensate, made as; vindhye = on Vindhya; patitaH = fell down.

"I supposed that Jataayu as has fallen in Janasthaana, but I have fallen on Mt. Vindhya, as a wing-burnt and insensate eagle... [4-61-16]

राज्यात् हीनो भ्रात्रा च पक्षाभ्याम् विक्रमेण च ।

सर्वथा मर्तुम् एव इच्छन् पतिष्ये शिखरात् गिरेः ॥ ४-६१-१७

17. raajyaat = from kingdom; bhraatraa ca = from brother, also; pakSaabhyaam = of both wings; vikrameNa ca = of valance, too; hiinaH = one who is divested of; such as I was I; sarvathaa = anyway; martum eva icChan = to die, only, wishing to; gireH shikharaat patiSye = of mountain, from top, I wished to fall.

"As one who is divested of his kingdom, his brother, both of his wings, and his own valance too, such as I was I wished to fall from the mountaintop to die, in any way... [4-61-17]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक षष्ठितमः सर्गः

Thus, this is the 61st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 62 Verses converted to UTF-8, Nov 09

Introduction

Sage Nishaakara asks Sampaatī to wait for monkeys who arrive at the behest of Rama in search of Seetha. This sage also accords small wings and vigour to the eagle for survival until the arrival of harbinger monkeys of Rama, as this eagle has to guide the monkeys towards the location where Seetha is incarcerated.

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एवम् उक्त्वा मुनिश्रेष्ठम् अरुदम् भृश दुःखितः ।
अथ ध्यात्वा मुहूर्तम् तु भगवान् इदम् अब्रवीत् ॥ ४-६२-१

1. *evam munishreSTham uktvaa* = that way, to sage the best, having said; *bhR^isha duHkhitaH arudam* = highly, despaired, I wept; *atha* = then; *bhagavaan* = that godly sage; *muhuurtam dhyaatvaa idam abraviit* = on meditating, for a while, this, said.

"On informing the sage in this way I wept as I was highly despaired. Then on meditating for a while that sage said this..." Thus Sampaatī continued his narration, and now he reports to Angada and others what that is said by Sage Nishaakara to him. [4-62-1]

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पक्षौ च ते प्रपक्षौ च पुनः अन्यौ भविष्यतः ।
चक्षुषी चैव प्राणाः च विक्रमः च बलम् च ते ॥ ४-६२-२

2. *te* = to you; *punaH anyau pakSau ca* = again, other, wings; *pra pakSau ca* = good [small,] wings, also; *bhaviSyataH* = [anew] they become [they emerge]; *te* = your; *cakSuSii ca praaNaaH ca vikramaH ca balam ca* = eyes [sight,] also, lives' [force,] also, valour, also, power, also; *[bhaviSyanti* = will be there, they comeback.]

" 'Again both of your wings will emerge as small wings anew, also thus your valour, power, and life-force will comeback...' Thus Sage Nishaakara started to console Sampaatī. [4-62-2]

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पुराणे सुमहत् कार्यम् भविष्यम् हि मया श्रुतम् ।
दृष्टम् मे तपसा चैव श्रुत्वा च विदितम् मम ॥ ४-६२-३

3. *su mahat kaaryam bhaviSyam hi* = very, great, happening, will happen, indeed; *puraaNe mayaa shrutam* = in olden days, by me, heard; *me tapasaa caiva* = by me, ascetically, also thus; *dR^iSTam* = perceived; *shrutvaa mama viditam* = by hearing, to me, known.

" 'In olden days I have heard that a very great happening is going to happen indeed, and it is known to me as I perceived it ascetically...' [4-62-3]

राजा दशरथो नाम कश्चित् इक्ष्वाकु वर्धनः ।

तस्य पुत्रो महातेजा रामो नाम भविष्यति ॥ ४-६२-४

4. dasharathaH naama = Dasharatha, known as; ikSvaaku vardhanaH = Ikshvaku dynasty, enhancer of; kashcit raajaa = someone, a king - is there; tasya = to him; raamaH naama = Rama, known as; mahaatejaa putraH bhaviSyati = great-resplendent, son, will be there.

"There is some king known as Dasharatha, an enhancer of Ikshvaku dynasty, and to him there will be a great-resplendent a son who will be known as Rama... [4-62-4]

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अरण्यम् च सह भ्रात्रा लक्ष्मणेन गमिष्यति ।

तस्मिन् अर्थे नियुक्तः सन् पित्रा सत्य पराक्रमः ॥ ४-६२-५

5. satya para aakramaH = truth, valiant one - Rama; pitraa = by father; tasmin arthe niyuktaH san = in that, objective, assigned, he is; bhraatraa lakSmaNena saha = brother, Lakshmana, along with; araNyam gamiSyati = to forest, he goes.

" 'When his father assigns him for that objective of his going to forests, that truth-valiant Rama goes to forests along with his brother Lakshmana... [4-62-5]

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नैर्ऋतो रावणो नाम तस्य भार्याम् हरिष्यति ।

राक्षसेन्द्रो जनस्थानात् अवध्यः सुर दानवैः ॥ ४-६२-६

6. janasthaanaat = from Janasthaana; tasya bhaaryaam = his [Rama's,] wife; raakSasendraH = demons', chief; sura daanavaiH a vadhyaH = [even] by gods, demons, an un-, killable one; raavaNaH naama = Ravana, known as; nairR^itaH = demon; hariSyati = abducts.

" 'A demon named Ravana, the chief of demons, and an unkillable one even for gods or demons abducts Rama's wife from Janasthaana... [4-62-6]

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सा च कामैः प्रलोभ्यन्ती भक्ष्यैः भोज्यैः च मैथिली ।

न भोक्ष्यति महाभागा दुःख मग्ना यशस्विनी ॥ ४-६२-७

7. mahaabhaagaa = highly privileged; duHkha magna = in sorrow, sunken; yashasvinii = prestigious lady; saa maithilii = she, that Maithili; kaamaiH = by desirable [items]; bhakSyaiH bhojyaiH ca = by masticatory, swallowable foods [feasts and banquets]; pralobhyantii = verily lured; na bhokSyati = not, enjoys them - does not touch them.

" 'She that Maithili, a highly privileged and prestigious lady does not touch any food, though she is highly lured by banquets and feasts by that Ravana, for she will be sunken in sorrow... [4-62-7]

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परमान्नम् च वैदेह्या ज्ञात्वा दास्यति वासवः ।

यत् अन्नम् अमृत प्रख्यम् सुराणाम् अपि दुर्लभम् ॥ ४-६२-८

8. **vaasavaH j~naatvaa** = Indra, on knowing [Seetha's plight]; **suraaNaam api dur labham** = for gods, even, un, attainable - food; **amR^ita prakhyam** = nectarous, renowned as; **yat annam** = which food - is there in all three worlds, that; **parama annam** = nectarean, food; **vaidehyaa daasyati** = for Vaidehi, he gives.

" 'On knowing Seetha's plight Indra gives a nectarean food for Vaidehi, which food is renowned to be Nectarous and unattainable even by gods... [4-62-8]

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तत् अन्नम् मैथिली प्राप्य विज्ञाय इन्द्रात् इदम् तु इति ।
अग्रम् उद्धृत्य रामाय भू तले निर्वपिष्यति ॥ ४-६२-९

9. **maithilii tat annam praapya** = Maithili, that, food, on getting; **idam indraat iti** = this [food is,] from Indra, thus; **vij~naaya** = on knowing; **agram uddhR^itya** = first [part, first morsel,] taking up; **raamaaya** = for Rama; **bhuu tale** = on earth's, surface; **nirvapiSyati [nir vap iSyati]** = out, sows, she dispenses it - she cedes it as seeds in sowing.

" 'But on getting that food, and on knowing that it is from Indra, Maithili takes up the first morsel and dispenses it on the surface of earth for Rama, saying... [4-62-9]

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यदि जीवति मे भर्ता लक्ष्मणो वा अपि देवरः ।
देवत्वम् गतयोः वा अपि तयोः अन्नम् इदम् तु इति ॥ ४-६२-१०

10. **me bhartaa jiivati yadi** = my, husband, is living, if; **devaraH lakSmaNaH vaa api** = younger brother-in-law, Lakshmana, or, even; **[jiivati yadi** = is living, if]; **devatvam gatayoH vaa api** = godhood, gone into [attained,] or, even; **tayoH** = to both of them; **idam annam** = this is, food; **iti** = thus - on saying she will offer food.

" 'If my husband is living, or even my younger brother-in-law Lakshmana is living, or even if they have attained godhood, this food belongs to both of them...' Saying so Seetha offers oblation to them... [4-62-10]

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एष्यन्ति प्रेषिताः तत्र राम दूताः प्लवंगमाः ।
आख्येया राम महिषी त्वया तेभ्यो विहंगम ॥ ४-६२-११

11. **vihaN gama** = oh, sky-flyer [Sampaati]; **raama duutaaH plavan gamaaH** = Rama's, harbingers, fly-jumpers; **preSitaaH** = sent by [Rama]; **tatra eSyanti** = to there [where Seetha is,] will be coming; **tvayaa** = by you; **tebhyaH** = to them; **raama mahiSii** = [about] Rama's, queen; **aakhyeyaa** = tellable - you inform them about her.

" 'Ushered by Rama, oh, sky-flyer Sampaati, fly-jumpers will be going over to the place where Seetha is captivated as harbingers of Rama, and you ought to tell those monkeys about the queen of Rama... [4-62-11]

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सर्वथा तु न गंतव्यम् ईदृशः क्व गमिष्यसि ।
देश कालौ प्रतीक्षस्व पक्षौ त्वम् प्रतिपत्स्यसे ॥ ४-६२-१२

12. **sarvathaa na gantavyam** = in any case, not, to be gone [go-as-you-please]; **iidR^ishaH kva gamiSyasi** = this kind [of a wingless eagle,] where, you wish to go; **desha kaalau pratiikSasva** = place [scene,] time, be awaiting for; **tvam pakSau pratipatsyase** = you, both wings, will regain.

" 'In any case you ought not to go-as-you-please... a wingless eagle of your kind where you wish to go... await the times and scenes, you will regain both of your wings... [4-62-12]

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उत्सहेयम् अहम् कर्तुम् अद्य एव त्वाम् स पक्षकम् ।
इह स्थः त्वम् तु लोकानाम् हितम् कार्यम् करिष्यसि ॥ ४-६२-१३

13. aham tvaam = I, you; adya eva sa pakSakam = now, itself, you as, with, wings [as a winged eagle]; kartum utsaheyam = to make, I am capable; tu = but; tvam iha sthaH = you, staying, here only; lokaanaam hitam kaaryam kariSyasi = for worlds, agreeable, deed, you do - can you do?

" 'I am capable of making you a winged eagle now itself, but how can you stay here and do an agreeable deed to the worlds! So you have to wait. [4-62-13]

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त्वया अपि खलु तत् कार्यम् तयोः च नृप पुत्रयोः ।
ब्राह्मणानाम् गुरूणाम् च मुनीनाम् वासवस्य च ॥ ४-६२-१४

14. tvayaa api = by you, even; tayoH nR^ipa putrayoH = to both of, king's, sons; braahmaNaanaam guruuNaam muniinaam = to Brahmins, to teachers, to sages; vaasavasya ca = of Indra, also; tat kaaryam = that, deed; khalu = is to be done, isn't it.

" 'That deed aimed at the wellbeing of both those princes, Rama and Lakshmana, and of Brahmins, teaches, sages and also of Indra is to be done by you alone, isn't it! [4-62-14]

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इच्छामि अहम् अपि द्रष्टुम् भ्रातरौ राम लक्ष्मणौ ।
न इच्छे चिरम् धारयितुम् प्राणान् त्यक्ष्ये कलेवरम् ।
महर्षि तु तत् अब्रवीत् इदम् दृष्ट तत्त्व अर्थ दर्शिनः ॥ ४-६२-१५

15. aham api = I, even; bhraatarau raama lakSmaNau = brothers, Rama, Lakshmana; draSTum icChaami = to see, I wish to; ciram praaNaan dhaarayitum = prolongedly, lives, to bear; na icChe = not, I wish; kalevaram tyakSye = mortal body, I castaway; dR^iSTa tattva artha darshinaH = had discerned, of quintessence, essence [sum and substance,] a discernor; maharSi tu = great sage, on his part; tat idam abraviit = that, this, [- in this way,] said - to me.

" 'Even I wish to see those brothers, Rama and Lakshmana, but I do not wish to bear lives prolongedly, hence I castaway my mortal body...' and thus that is what the great sage Nishakara said to me. Saying so that sage, who is a discernor who discerned the sum and substance of Supreme Person castaway his mortal body in his ascent to heaven." Sampati continued his narration in this way. [4-62-15]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वि षष्ठितमः सर्गः

Thus, this is the 62nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 63 Verses converted to UTF-8, Nov 09

Introduction

Sampaati regains his wings when he passes information to the monkeys. Sampaati flies away for flight-test of his newborn wings wishing the monkeys success. Then the enthused monkeys journey on to southern direction, as directed by Sampaati.

[Verse Locator](#)

एतैः अन्यैः च बहुभिः वाक्यैः वाक्य विशारदः ।

माम् प्रशस्य अभ्यनुज्ञाप्य प्रविष्टः स स्वम् आलयम् ॥ ४-६३-१

1. **vaakya vishaaradaH** = sentences, expert in; **saH** = he that sage; **etaiH** = with these; **anyaiH ca** = with other, also; **bahubhiH vaakyaiH** = with many, words; **maam prashasya** = me, on encouraging; **abhi anuj~naapya** = making me to take leave of him; **svam aalayam praviStaH** = his own, hermitage / heavens [dwelling,] he entered.

"That expert in sentences, namely sage Nishaakara, entered his own dwelling on saying these and many other words of encouragement and after permitting me to take leave. [4-63-1]

[Verse Locator](#)

कंदरात् तु विसर्पित्वा पर्वतस्य शनैः शनैः ।

अहम् विंध्यम् समारुह्य भवतः प्रतिपालये ॥ ४-६३-२

2. **aham** = I; **parvatasya kandaraat** = of mountain, from cave; **shanaiH shanaiH** = slowly, slowly; **visarpitvaa** = on creeping; **vindhyam samaaruhya** = Mt. Vindhya, on clambering up; **bhavataH pratipaalaye** = towards your [arrival,] looking forward.

"But on creeping slowly and slowly from the cave of that mountain I clambered up the Mt. Vindhya and I am looking forward for your arrival... [4-63-2]

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अद्य तु एतस्य कालस्य साग्रम् वर्षं शतम् गतम् ।

देश काल प्रतीक्षो अस्मि हृदि कृत्वा मुनेः वचः ॥ ४-६३-३

3. **adya tu** = as of now, but; **etasya kaalasya** = of this, time; **sa agram** = with, a little more; **varSa shatam** = years, hundred; **gatam** = slipped by; **muneH vacaH** = sage's, words; **hR^idi kR^itvaa** = in heart, on making [minding]; **desha kaala pratiikSaH asmi** = place [events,] time, awaiting.

"As of now, a little more than a hundred years have slipped by, and I am awaiting events and times minding sage's words in my heart... [4-63-3]

There is an inconsistency in accounting the years of Sage Nishaakara's living, dying and Sampaati's continuation on that mountain after sage's demise. It is said: 'for me lapsed are eight thousand years, without him...' at 4-60-9 by Sampaati and here he alone is saying that one hundred years are elapsed. For this there is another shade given to this verse in other mms and the compound **varSa shatam gatam** is replaced with **varSa shata trayam** 'years, hundred, three, three hundred years...' then the meaning will be 'that sage lived for eight thousand years, and he died a hundred years back, and I have been waiting for three hundred years after his demise...'

[Verse Locator](#)

महाप्रस्थानम् आसाद्य स्वर गते तु निशाकरे ।
माम् निर्दहति संतापो वितर्कैः बहुभिः वृतम् ॥ ४-६३-४

4. **nishaakare mahaa prasthaanam aasaadya** = Nishaakara, great, voyage - to heavens, on obtaining; **sva gate** = to heaven, having gone; **bahubhiH** = with many; **vi tarkaiH** = illogical, thoughts; **vR^itam** = one who is enfolded in; such; **maam** = me; **santaapaH nirdahati** = anguish, burning [me] down.

"But many illogical thoughts crowded round me when Sage Nishaakara has gone on great voyage to heaven, thus my anguish burned me down... [4-63-4]

[Verse Locator](#)

उदिताम् मरणे बुद्धिम् मुनि वाक्यैः निवर्तये ।
बुद्धिः या तेन मे दत्ता प्राणानाम् रक्षणे मम ॥ ४-६३-५
सा मे अपनयते दुःखम् दीप्ता इव अग्नि शिखा तमः ।

5, 6a. **maraNe uditaam buddhim** = for dying [suicide,] cropped up, thought; **muni vaakyaiH nivartaye** = sage, by words of, I am reversing; **mama praaNaanaam rakSaNe** = my, lives, regarding safeguarding; **tena me yaa buddhiH dattaa** = by him [sage,] to me, which, thought [pracodana = afflatus = a divine creative impulse, inspiration,] given [endowed]; **saa** = that afflatus; **diiptaa agni shikhaa tamaH iva** = flaring, fire, tongue of, to darkness, as with; **me duHkham** = my, anguish; **apa nayate** = away, taking.

"I have been reversing the thought cropped up for my suicide by virtue of the afflatus endowed to me by that sage, and I have been safeguarding my lives as that afflatus is taking away my anguish, as a tongue of flaring fire takes away darkness... [4-63-5, 6a]

[Verse Locator](#)

बुध्यता च मया वीर्यम् रावणस्य दुरात्मनः ॥ ४-६३-६
पुत्रः संतर्जितो वाग्भिः न त्राता मैथिली कथम् ।

6b, 7a. **duraatmanaH raavaNasya viiryam** = dirty-minded one, Ravana's, valour; **budhyataa** = aware of; **mayaa maithilii** = by me, Maithili; **katham na traataa** = how, [she is] not, saved; [iti = thus]; **vaagbhiH** = with words; **putraH** = [my] son is; **sam tarjitaH** = well, rebuked.

"Though I am aware of the valour of that dirty-minded Ravana, I was rebuking my son saying, 'how you have not saved Maithili?' [4-63-6b, 7a]

[Verse Locator](#)

तस्या विलपितम् श्रुत्वा तौ च सीता वियोजितौ ॥ ४-६३-७
न मे दशरथ स्नेहात् पुत्रेण उत्पादितम् प्रियम् ।

7b, 8a. **tasyaa vilapitam shrutvaa** = her, bewailing, on hearing; **tau ca siitaa viyojitau** = those two [Rama, Lakshmana,] also, as separated [from Seetha]; **me dasharatha snehaat** = my,

with Dasharatha's, owing to friendship; **putreNa priyam** = by [my] son, a cherish [of mine]; **na utpaaditam** = not, effectuated.

"My son has not effectuated my cherish even on hearing the bewail of Seetha, or at least on hearing that Rama and Lakshmana are separated from Seetha, or at least on knowing my friendship with Dasharatha..." Thus Sampati spoke to monkeys. [4-63-7b, 8a]

[Verse Locator](#)

तस्य तु एवम् ब्रुवाणस्य संहतैः वानरैः सह ॥ ४-६३-८
उत्पेततुः तदा पक्षौ समक्षम् वन चारिणाम् ।

8b, 9a. **tadaa** = then; **samhataiH vaanaraiH saha** = clustered around, monkeys, with; **tasya** = to him; **evam bruvaaNasya** = in this way, who is speaking; **vana caariNaam samakSam** = of forest, movers - monkeys, before eyes; **pakSau** = wings; **ut petatuH** = to up, flew - cropped up.

Both the wings of Sampati have then cropped up just before the eyes of those monkeys who are clustering around him, while Sampati is speaking in this way to those monkeys... [4-63-8b, 9a]

[Verse Locator](#)

स दृष्ट्वा स्वाम् तनुम् पक्षैः उद्गतैः अरुण च्छदैः ॥ ४-६३-९
प्रहर्षम् अतुलम् लेभे वानरान् च इदम् अब्रवीत् ।

9b, 10a. **saH** = he tht Sampati; **aruNa cChadaiH** = with reddish [feathers,] covered [feathered]; **udgataiH pakSaiH** = emerged, wings; **svaam tanum dR^iSTvaa** = his own, body, on seeing; **a tulam praharSam lebhe** = not, comparable, rejoice, he obtained; **vaanaraan idam abraviit ca** = to vanara-s, this, said, also.

On looking at his own body which is now covered with newborn reddish-feathered wings Sampati obtained an incomparable rejoice, and he also said this to vanara-s. [4-63-9b, 10a]

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निशाकरस्य राजर्षेः प्रभावात् अमित ओजसः ॥ ४-६३-१०
आदित्य रश्मि निर्दग्धौ पक्षौ पुनः उपस्थितौ ।

10b, 11a. **amita ojasaH** = of illimitable, magnificence; **raajarSeH** = of kingly sage; **nishaakarasya prabhaavaat** = Nishaakara's, by efficacy; **aaditya rashmi nirdagdhau** = by Sun's, rays, burnt down; **pakSau punaH upasthitaH** = both wings, again, present themselves [resurfaced.]

By the efficacy of that kingly sage of illimitable magnificence both the wings of Sampati that were burnt down by sunrays have resurfaced again. [4-63-10b, 11a]

[Verse Locator](#)

यौवने वर्तमानस्य मम आसीत् यः पराक्रमः ॥ ४-६३-११
तम् एव अद्य अवगच्छामि बलम् पौरुषम् एव च ।

11b, 12a. **yauvane vartamaanasya** = in youth, what that was prevailing; **mama** = my; **yaH paraakramaH** = which, valour; **aasiit** = was present; **tam eva adya avagacChaami** = that [valour,] alone, now, I am getting at [experiencing]; **balam pauruSam eva ca** = vigour, valiance, like that, also.

"Which valour, vigour, and valiance were prevailing in my youth, now I am experiencing them alone... [4-63-11b, 12a]

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सर्वथा क्रियताम् यत्नः सीताम् अधिगमिष्यथ ॥ ४-६३-१२

पक्ष लाभो मम अयम् वः सिद्धि प्रत्यय कारकः ।

12b, 13a. sarvathaa yatnaH kriyataam = anyway, let endeavour, be made; siitaam adhi gamiSyatha = Seetha, [for sure,] you will obtain - come by her; mama ayam pakSa laabhaH = my, this, wings, regaining; vaH siddhi pratyaya kaarakaH = to you all, for accomplishment, credibility, causer of.

"Let an endeavour be made by all of you. For sure, you will come by Seetha. This event of my regaining wings shall be the causer of credibility in you all... [4-63-12b, 13a]

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इति उक्त्वा तान् हरीन् सर्वान् संपातिः पतगोत्तम ॥ ४-६३-१३

उत्पपात गिरेः शृंगात् जिज्ञासुः ख गमो गतिम् ।

13b, 14a. pataga uttama = bird, the best; sampaatih = Sampaatih; sarvaan taan hariin = to all of, those, monkeys; iti uktvaa = thus, on saying; kha gamaH = of a sky, goer's - of a bird; gatim = plight / flight; jij~naasuH = to ascertain; gireH shR^ingaat ut papaata = from mountain's, top, up, fallen - took wing.

On saying thus to all of those monkeys that best bird Sampaatih took wing from that mountaintop to ascertain the plight of a sky-going bird when anew on the wing. [4-63-13b, 14a]

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तस्य तत् वचनम् श्रुत्वा प्रतिसंहृष्ट मानसाः ।

बभूवुः हरि शार्दूला विक्रम अभ्युदय उन्मुखाः ॥ ४-६३-१४

14b, c. hari shaarduulaa = monkeys, tigerly ones; tasya tat vacanam shrutvaa = his [Sampaati's,] that, word, on hearing; prati samhR^iSTa maanasaaH = in turn, gladdened, at hearts; vikrama abhyudaya unmukhaaH = valour, inspirited, proactive; babhuuvuH = they became.

On hearing that word of Sampaati those tigerly monkeys are heartily gladdened and while their valour inspiring them they have become proactive towards their task. [4-63-14]

[Verse Locator](#)

अथ पवन समान विक्रमाः

प्लवग वराः प्रतिलब्ध पौरुषाः ।

अभिजित् अभिमुखाम् दिशम् ययुः

जनक सुता परिमार्गण उन्मुखाः ॥ ४-६३-१५

15. atha = then; pavana samaana vikramaaH = with air [gustily,] equal, in their gusto; pratilabdha pauruSaaH = redeemed, certitude; plavaga varaaH = fly-jumpers, the best; abhijit abhimukhaam = abhijit, [an opportune time,] who are waiting towards; janaka sutaa pari maargaNa = Janaka's, daughter, in search; un mukhaaH = forward, faced [pioneers]; disham = to [southern] direction; yayuH = they journeyed on.

Those best fly-jumpers having redeemed their certitude, then with a gustily gusto waited for an opportune time called abhijit lagna and then journeyed on to the southern direction, as they are the pioneers in searching Seetha, the daughter of Janaka. [4-63-15]

The auspicious and opportune time in a day is called abhijit lagna a little later to noon time. This is as said in astrology suuryaH ca caturdhakam lagnam abhijit pari kiirtitam | sarva doSha haram caiva prashastam shubha karmasu |

The chapters from 59 to 63 are treated as interpolated ones and to support that statement, the action of Sampaaati in flying away without offering further cooperation to monkeys in the search for Seetha, is exemplified. 'As and when he got wings he flew away like any ordinary bird as it goes as-it-pleases. If Sampaaati were to be a true friend of Dasharatha and an admirer of Rama, he should have at least followed the monkeys up to seashore...' is the argument of those who hold these chapters as interpolated ones. But contradicting them, the others say, 'Sampaaati is given small wings for his locomotive purpose, but not to fly aggressively... further, his part ends as and when he informs about the direction of Seetha and Ravana, as the role of Swayamprabha ended when she brought the monkeys out of Black Hole... hence these chapters are not interpolated...' thus the debate continues, endlessly...

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रि षष्टितमः सर्गः

Thus, this is the 63rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 63

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

Monkeys on arriving at seashore are awestruck to have a glimpse of unnavigable ocean, which is tumultuous with many sea-creatures. Angada noticing the baffle of monkeys pacifies them and elicits information about each monkey's capability to jump over the ocean.

[Verse Locator](#)

आख्याता गृध्र राजेन समुत्प्लुत्य प्लवंगमाः ।
संगताः प्रीति संयुक्ता विनेदुः सिंह विक्रमाः ॥ ४-६४-१

1. gR^{idhra} raajena aakhyaataa = by eagle, king, those who are informed - monkeys; simha vikramaaH- lion [like,] courageous [lion-hearted]; plavan gamaaH = fly-jumpers; sangataaH = in league; priiti samyuktaa = gladness, associated with - gladly; samutplutya [sam ut plutya] = jumped [and loped]; vineduH = screamed.

Those lion-hearted fly-jumpers who are informed thus by the kingly eagle Sampaaati have gladly jumped and loped and screamed in league [4-64-1]

[Verse Locator](#)

संपातेः वचनम् श्रुत्वा हरयो रावण क्षयम् ।
हृष्टाः सागरम् आजग्मुः सीता दर्शन कान्क्षिणः ॥ ४-६४-२

2. harayaH = monkeys; sampaaateH vacanam shrutvaa = Sampaaati's, words, on hearing; hRⁱSTaaH = becoming delighted; siitaa darshana kaankSiNaH = Seetha, a glimpse of, longing for; raavaNa kSayam = [to go to] Ravana's, residence; saagaram = to ocean; aa jagmuH = come, and went - they have arrived.

On hearing the words of Sampaaati, the monkeys have delightedly come to the ocean to go to the residence of Ravana, longing for a glimpse of Seetha. [4-64-2]

[Verse Locator](#)

अभिक्रम्य तु तम् देशम् ददृशुर् भीम विक्रमाः ।
कृत्स्नम् लोकस्य महतः प्रतिबिम्बम् इव स्थितम् ॥ ४-६४-३

3. bhiima vikramaaH = superbly, venturesome ones; tam deshama bhikramya = that, province, passing across; mahataH lokasya = of great, world; kR^{its}nam = entire; prati bimbam iva sthitam [samudram] = great, mirror-image, like [appearing to be,] available [ocean]; dadR^{ishu}H = they saw.

Passing across that province those superbly venturesome monkeys have seen the ocean available there, appearing like a great mirror image of the world in its entirety. [4-64-3]

Here the word pratibimba is taken as entire ocean with its shores, and the ocean is said as a mirror, 'a mirror framed by its shores.' Thus, the ocean is said to contain all the items of entire world and it is becoming a

दक्षिणस्य समुद्रस्य समासाद्य उत्तराम् दिशम् ।
संनिवेशम् ततः चक्रुः सहिता वानर उत्तमाः ॥ ४-६४-४

4. **vaanara uttamaaH** = among monkeys, the best ones; **dakSiNasya samudrasya** = southern, ocean's; **uttaraam disham** = northern, side; **samaasaadya** = on reaching; **tataH** = then; **sahitaaH samnivesham cakruH** = collectively, camp, they made.

On reaching the northern side of southern ocean those best monkeys have collectively made a camp there. [4-64-4]

Here in this mms of Gorakhpur one verse is not given which is available in other versions. That verse is given here for an easy comprehension of the later verses.

sattvair mahadbhir vikR^itaiH kriiDadbhir vividhair jale |
vyaatta aasyaiH sumahaa kaayair uurmibhiH ca samaakulam || extra verse

sattvaiH= with beings; mahadbhiH= gigantic ones; vikR^itaiH= misshapen ones; kriiDadbhiH= sporting; vividhaiH jale= divers, in water; vyaatta aasaiH= with largely opened, mouths; su mahaa kaayaiH= with very large bodied ones; uurmibhiH ca samaakulam= with tides, also, uproarious.

That ocean is uproarious with its tides, and with its gigantic and misshapen beings that are sporting in water with their wide-opened mouths.

प्रसुप्तम् इव च अन्यत्र क्रीडन्तम् इव च अन्यतः ।
क्वचित् पर्वत मात्रैः च जल राशिभिः आवृतम् ॥ ४-६४-५
संकुलम् दानव इन्द्रैः च पाताल तल वासिभिः ।
रोम हर्ष करम् दृष्ट्वा विषेदुः कपिकुंजराः ॥ ४-६४-६

5, 6. **anyatra** = somewhere; the ocean is; **pra suptam iva** = well, slept, as though; **anyataH** = somewhere else; **kriiDantam iva** = sporting, as though; **kvacit** = elsewhere; **parvata maatraiH** = mountain, as high as; **jala raashibhiH aavR^itam** = by water, heaps [tidewater,] overspread; **paataala tala vaasibhiH** = of netherworld, on surface, residents; **daanava indraiH** = with demonic, best being - demons living in paatala; **samkulam** = tumultuous with; **roma harSa karam** = hair, grin [raising,] causer of; **[samudram** = ocean]; **dR^iSTvaa** = on seeing; **kapi kunjaraaH** = monkey, elephants; **viSeduH** = despaired.

Somewhere that ocean is as though sleeping well, and somewhere else it is as though sporting, elsewhere it is overspread with tidewaters as high as mountains, somewhere else it is tumultuous with the best demonic beings who are the residents on the plane of netherworld, and the elephantine monkeys despaired on seeing such a hair-raising ocean.. [4-64-5, 6]

आकाशम् इव दुष्पारम् सागरम् प्रेक्ष्य वानराः ।
विषेदुः सहिता सर्वे कथम् कार्यम् इति ब्रुवन् ॥ ४-६४-७

7. **sahitaa sarve vaanaraaH** = collectively [each to each,] all, vanara-s; **aakaasham iva duS paaram** = sky [endless,] like, impossible, to navigate [shoreless, hence unnavigable]; **saagaram prekSya** = ocean, on seeing; **viSeduH** = despaired; **katham kaaryam** = how, to do [vault]; **iti bruvan** = thus, saying.

On seeing the shoreless ocean that is like an endless sky, hence unnavigable, the vanara-s are despaired and said each to each, "how to vault this ocean?" [4-64-7]

[Verse Locator](#)

विषण्णाम् वाहिनीम् दृष्ट्वा सागरस्य निरीक्षणात् ।
आश्वासयामास हरीन् भय आर्तान् हरि सत्तमः ॥ ४-६४-८

8. hari sattamaH = monkey, the best [Angada]; saagarasya nir iikSaNaat = at ocean, gazing; viSaNNaam vaahiniim dR^iSTvaa = despaired, army [of monkeys,] on seeing; bhaya aartaan hariin = by fear, anguished, monkeys; aashvaasayaamaasa = started to inspirit.

Then the best one among monkeys, Angada, started to inspirit the army of monkeys who are anguished by fear on their gazing at the ocean. [4-64-8]

[Verse Locator](#)

न विषादे मनः कार्यम् विषादो दोषवत्तरः ।
विषादो हन्ति पुरुषम् बालम् क्रुद्ध इव उरगः ॥ ४-६४-९

9. viSaade manaH = to dismay, heart [loosing]; na kaaryam = not, workable; viSaadaH doSavattaraH = dismaying, is detrimental; kruddha uragaH baalam iva [hanti] = vicious, viper, [innocent] child, like, [ruins - a vicious viper unnecessarily ruins an innocent child]; puruSam viSaadaH hanti = person, dismay, ruins.

"Loosing heart to dismay is an unworkability, because dismaying itself is detrimental, and dismay alone ruins a person, as a vicious viper unworkably ruins an innocent child... [4-64-9]

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यो विषादो प्रसहते विक्रमे समुपस्थिते ।
तेजसा तस्य हीनस्य पुरुष अर्थो न सिद्ध्यति ॥ ४-६४-१०

10. vikrame sam upasthite = [time for] venturesomeness, when verges on; yaH viSaadaH prasahate = who, despair, readily tolerates [readily braces himself]; tejasa hiinasya tasya = by vitality, one who is lacking, to him; puruSa arthaH = personal, purpose [individual achievement]; na siddhyati = not, achievable.

"Individual achievement will be unachievable to him who readily braces himself with despair when the time for venturesomeness verges on, because of the lacking of his own vitality..." So said Angada and then the nightfall has occurred. [4-64-10]

These two sayings of Angada, and suchlike at other places, become precedent for the sayings of Krishna in Bhagavad Gita, esp., in the Ch. of arjuna viSaadayoga 'Arjuna's Despair'.

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तस्याम् रात्र्याम् व्यतीतायाम् अंगदो वानरैः सह ।
हरि वृद्धैः समागम्य पुनर् मंत्रम् अमंत्रयत् ॥ ४-६४-११

11. tasyaam raatryaam vyatiitaayaam = that, night, while elapsing; angadaH = Angada; hari vR^iddhaiH vaanaraiH saha = old, monkeys [golden-agers,] along with; samaagamya = meeting with; punaH mantram amantrayat = again, deliberations, deliberated.

While that night is elapsing into the wee hours of next day, Angada met all the golden-ager monkeys, and again deliberated with them. [4-64-11]

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सा वानराणाम् ध्वजिनी परिवार्य अंगदम् बभौ ।

वासवम् परिवार्य इव मरुताम् वाहिनी स्थिता ॥ ४-६४-१२

12. **vaanaraaNaam** = monkey's; **saa** = she [that]; **dhvajinii** = the hoister of army-flag [army troops]; **angadam** = around Angada; **parivaarya** = encircling; **sthitaa** = staying - stood around; **vaasavam parivaarya** = Indra, encircling; **marutaam vaahinii iva** = gods', army, like; **babhau** = beamed forth.

When those troops of monkey army stood encircling Angada, it beamed forth like the army of gods encircling Indra. [4-64-12]

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को अन्यः ताम् वानरीम् सेनाम् शक्तः स्तंभयितुम् भवेत् ।

अन्यत्र वालि तनयात् अन्यत्र च हनूमतः ॥ ४-६४-१३

13. **vaali tanayaat anyatra** = than Vali's, son, differently - other than; **hanuumataH anyatra** = than Hanuma, other than; **anyaH** = the other; **kaH** = who; **taam vaanariim senaam** = that, monkey's, army; **stambhayitum shaktaH bhavet** = to consolidate, capable, he will be.

Who can capably consolidate that army of monkeys, other than Vali's son Angada, or, other than Hanuma? None. Because that army itself is an army of fickly, tickly monkeys. [4-64-13]

Angada is the crown prince and Hanuma is [non-commissioned] commander-in-chief of monkey forces. It is usual in the military etiquette not to use high rankers in the first instance itself. Here also the same protocol is being followed. In this way, Duryodhana requests Bhishma to become his commander-in-chief:

anena sena patiH prabalaH kartavyam iti suucitam | tathaa ca udyoge bhaarate - bhiiShmam prati duryodhanaH - bhavaanushanasaa tulyo hita eShii ca sadaa mama | asamhaaryaH sthito dharme sa naH senapatiH bhava || dk Now, excepting Angada and Hanuma, some other vaulter is needed.

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ततः तान् हरि वृद्धान् च तत् च सैन्यम् अरिन्दमः ।

अनुमान्य अंगदः श्रीमान् वाक्यम् अर्थवत् अब्रवीत् ॥ ४-६४-१४

14. **tataH** = then; **arindamaH** = enemy-subjugator; **shriimaan angadaH** = illustrious, Angada; **taan hari vR^iddhaan ca** = them, monkey, old-agers, also; **tat sainyam ca** = that, army, even; **anumaanya** = on revering = - paying respects; **arthavat vaakyam abraviit** = meaningful, sentence, spoke.

Then that enemy-subjugator and illustrious Angada, on revering the old-ager monkeys and paying due respects to the army of monkeys, spoke this meaningful sentence. [4-64-14]

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क इदानीम् महातेजा लंघयिष्यति सागरम् ।

कः करिष्यति सुग्रीवम् सत्य सन्धम् अरिन्दमम् ॥ ४-६४-१५

15. **idaaniim** = now; **mahaatejaa** = great-resplendent one; **kaH** = who; **saagaram langhayiSyati** = ocean, vaults over; **kaH** = who; **arindamam sugriivam** = enemy-repressor, Sugreeva; **satya sandham** = truth [truthful word,] bounden; **kariSyati**, makes [facilitates.]

"Now, who is that great-resplendent one who can vault over the ocean and who is he who can facilitate the enemy-repressor Sugreeva to become truthful to his word... [4-64-15]

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को वीरो योजन शतम् लंघयेत् प्लवंगमाः ।

इमान् च यूथपान् सर्वान् मोचयेत् को महाभयात् ॥ ४-६४-१६

16. **plavangamaaH** = oh, fly-jumpers; **viiraH** = a brave one [hurdler]; **kaH** = who; **yojana shatam langhayeta** = yojana-s [distance,] hundred, hurdles over; **imaan yuuthapaan sarvaan** = these, [monkeys] commanders, all of them; **mahaa bhayaat** = from great fear [of Sugreeva]; **kaH mocayet** = who will, emancipate.

"Who is that brave hurdler who can hurdle over a hundred yojana distance, oh, fly-jumpers, who is he who can even emancipate all these monkey commanders from the great fear of Sugreeva... [4-64-16]

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कस्य प्रसादात् दारान् च पुत्रान् चैव गृहाणि च ।

इतो निवृत्ताः पश्येम सिद्ध अर्थाः सुखिनो वयम् ॥ ४-६४-१७

17. **vayam** = we; **kasya prasaadaat** = by whose, benignancy; **siddha arthaaH** = on achieving, purpose; **sukhinaH** = as rejoicers; **itaH** = from here; **nivR^ittaaH** = on going back; **daaraan ca putraan caiva** = wives, also, sons, also thus; **gR^ihaaNi ca** = houses [and homes,] even; **pashyema** = we can see.

"By whose benignancy we can rejoicingly see our wives, sons, houses and homes on going back from here after achieving the purpose of our task... [4-64-17]

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कस्य प्रसादात् रामम् च लक्ष्मणम् च महाबलम् ।

अभिगच्छेम संहृष्टाः सुग्रीवम् च महाबलम् ॥ ४-६४-१८

18. **kasya prasaadaat** = by whose, benevolence; **samhR^iSTaaH** = gladly [trouble-free, unworriedly]; **raamam ca** = to Rama, also; **mahaa balam lakSmaNam ca** = great-mighty one [irascible,] to Lakshmana, also; **mahaabalam sugriivam ca** = great-mighty one [here, ruthless one,] to Sugreeva, as well; **abhigacChema** = we can approach.

"By whose benevolence we can unworriedly approach Rama, or even that irascible Lakshmana, or ruthless Sugreeva, as well... [4-64-18]

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यदि कश्चित् समर्थो वः सागर प्लवने हरिः ।

स ददातु इह नः शीघ्रम् पुण्याम् अभय दक्षिणाम् ॥ ४-६४-१९

19. **vaH** = among you; **kashcit hariH** = someone, a monkey; **saagara plavane** = ocean, to jump over; **samarthaH yadi** = competent enough, if; **saH** = he; **iha** = now; **naH** = to us; **shiighram** = quickly; **puNyaam** = solemn; **a bhaya** = not, fear [impunity]; **dakSiNaam** = munificence; **dadaatu** = let him give.

"If someone among you is competent enough to jump over the ocean, that monkey may now quickly give us all, a munificence, called a solemn impunity from Sugreeva..." Angada addressed monkeys in this way. [4-64-19]

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अंगदस्य वचः श्रुत्वा न कश्चित् किञ्चित् अब्रवीत् ।

स्तिमिता इव अभवत् सर्वा सा तत्र हरि वाहिनी ॥ ४-६४-२०

20. **angadasya vacaH shrutvaa** = Angada's, words, on hearing; **kashcit kimcit** = someone, something; **na abraviit** = not, said; **tatra** = there [in the matter]; **sarvaa saa hari vaahinii** = all,

that, monkey, troop; **stimitaa iva abhavat** = standstill [dumbfounded,] as though, became.

On hearing Angada's words there is none someone to say something in that matter, as the entire monkey troop is as though dumbfounded. [4-64-20]

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पुनर् एव अंगदः प्राह तान् हरीन् हरि सत्तमः ।

सर्वे बलवताम् श्रेष्ठा भवन्तो दृढ विक्रमाः ।

व्यपदेश्य कुले जाताः पूजिताः च अपि अभीक्ष्णशः ॥ ४-६४-२१

21. **hari sattamaH** = monkey, the best; **angadaH** = Angada; **taan hariin** = to those, monkeys; **punaH eva praaha** = again, thus, clearly said; **bhavantaH sarve balavataam shreSThaa** = you, all of you, among the powerful, the best; **dR^iDha vikramaaH** = determinedly, venturesome; **vyapadesha [vi apa desha] kule jaataaH** = flawless, family, born in; **abhiikSNashaH puujitaaH ca api** = again and again, adored ones [for your adventures,] also, even.

Again that best one among monkeys Angada clearly said to those monkeys thus, "all of you are the best ones among powerful monkeys, you all are determinedly venturesome, born in flawless families and even adored again and again for your adventures... [4-64-21]

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न हि वो गमने संगः कदाचित् अपि कस्यचित् भवेत् ।

ब्रुवध्वम् यस्य या शक्तिः प्लवने प्लवगर्षभाः ॥ ४-६४-२२

22. **vaH** = among you; **kasyacit** = to whomsoever; **kadaacit** = whensoever; **gamane sangaH na bhavet hi** = in going [jumping,] barrier, not, will be there, isn't it; **plavagarSabhaaH** = oh, best fly-jumpers; **plavane** = in jumping - jump-leaping ocean; **yasya yaa shaktiH** = whose, what, capability - is there, that; **bruvadhvam** = let it be said.

"There will be no barrier to whomsoever, whensoever he wanted essay wheresoever, isn't it! Hence, oh, best fly-jumpers, each one you may give an account as to which one has got which capability in jump-leaping the ocean. [4-64-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुः षष्टितमः सर्गः

Thus, this is the 64th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 65 Verses converted to UTF-8, Nov 09

Introduction

Monkeys are perturbed to see ocean which is breadthwise a hundred yojana-s, say a thousand miles, as none can leap a. Every important monkey says that his capability is just lesser than that. Angada is again despaired as none is coming forward, nor he is allowed to go, in the name of his prospective kingship. But Jambavanta pacifies and starts to encourage and invigorate Hanuma to undertake the task of leaping the ocean.

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अथ अंगद वचः श्रुत्वा सर्वे ते वानर उत्तमाः ।
स्वम् स्वम् गतौ समुत्साहम् ऊचुः तत्र यथा क्रमम् ॥ ४-६५-१
गजो गवाक्षो गवयः शरभो गंधमादनः ।
मैन्दः च द्विविदः चैव सुषेणो जांबवान् तथा ॥ ४-६५-२

1. *atha angada vacaH shrutvaa* = then, Angada's, words, on hearing; *gajaH gavaakSaH gavayaH sharabhaH ga.ndhamaadanaH maindaH* = Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda; *ca* = also; *dvividaH* = Dvivida; *caiva* = also thus; *suSeNaH* = Susheshana; *tathaa* = like that; *jaambavaan* = Jambavanta; *sarve te vaanara uttamaaH* = all, those, vanara, best ones; *yathaa kramam* = according to, their turn; *tatra gatau* = therein [matter of leaping,] in leaping; *svam svam samutsaaham* = one's own, one's own [individual,] ability; *uucuH* = said.

Then on hearing the words of Angada those best vanara-s, anamely Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda and Dvivida, and Susheshana, and like that Jambavanta have individually said about their abilities in the matter of leaping the ocean according to their turn. [4-65-1]

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आबभाषे गजः तत्र प्लवेयम् दश योजनम् ।
गवाक्षो योजनानि आह गमिष्यामि इति विंशतिम् ॥ ४-६५-३

3. *tatra* = in that matter; *gajaH dasha yojanam plaveyam aababhaaSe* = Gaja, ten, yojana-s, I can fly, said; *gavaakSaH vimshatim yojanaani gamiSyaami* = Gavaaksha, twenty, yojana-s, I can go; *iti aaha* = thus, he said.

In that matter Gaja said, "I can fly ten yojana-s..." and Gavaaksha said, "I can go over twenty yojana-s..." [4-65-3]

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शरभो वानरः तत्र वानरान् तान् उवाच ह ।
त्रिंशत् गमिष्यामि योजनानाम् प्लवंगमाः ॥ ४-६५-४

ऋषभो वानरः तत्र वानरान् तान् उवाच ह ।
 चत्वारिंशत् गमिष्यामि योजनानाम् न संशयः ॥ ४-६५-५
 वानरान् तु महातेजा अब्रवीत् गंधमादनः ।
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 योजनानाम् परम् षष्टिम् अहम् प्लवितुम् उत्सहे ॥ ४-६५-७
 ततः तत्र महातेजा द्विविदः प्रत्यभाषत ।
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 सुषेणः तु महातेजाः सत्त्ववान् कपि सत्तमः ।
 अशीतिम् प्रतिजाने अहम् योजनानाम् पराक्रमे ॥ ४-६५-९

4, 5, 6, 7, 8, 9. tatra = in that matter; sharabhaH vaanaraH = Sharabha, one vanara; taan vaanaraan = to them, monkeys; uvaaca ha = said, indeed; plavangamaaH = oh, fly-jumpers; yojanaanaam trinshat gamiSyaami = yojana-s, up to thirty, I can go; tatra = there; R^iSarabhaH vaanaraH = Rishabha, vanara; taan vaanaraan uvaaca ha = to them, monkeys, said, indeed; yojanaanaam catvaarimshat gamiSyaami = yojana-s, up to forty, I can go; samshayaH na = doubt, is not there; mahaatejaa gandhamaadanaH = great-resplendent, Gandhamaadana; vaanaraan abraviit = to monkeys, said; yojanaanaam pancaashat gamiSyaami = yojana-s, fifty, I can go; samshayaH na = doubt, is not there; tatra = in that matter; maindaH vaanaraH tu = Mainda, vanara, on his part; taan vaanaraan uvaaca ha = to them, monkeys, said, indeed; aham = I; yojanaanaam SaSTim param = yojana-s, sixty, up to; plavitum utsahe = to jump, I venture; tataH = then; mahaatejaa dvididaH = great-resplendent, Dvidida; tatra = in that matter; pratyabhaaSata = informed them; aham saptatim yojanaani gamiSyaami = I, seventy, yojana-s, can go; sandehaH na = doubt, is not there; mahaatejaaH = great-resplendent one; sattvavaan = mightiest; suSeNaH tu = Shushena; kapi sattamaH = monkey, the best - said; aham paraakrame = I, in leaping; yojanaanaam ashiitim pratijaane = yojana-s, eighty, I promise.

In that matter the vanara Sharabha said to the monkeys, "oh, fly-jumpers, I can indeed go up to thirty yojana-s..." The vanara Sharabha said, "I can go up to forty yojana-s, undoubtedly..." The great-resplendent Gandhamaadana said, "I can go up to fifty yojana-s, no doubt..." The vanara Mainda said the monkeys in that matter, "I venture to jump just sixty yojana-s..." Then the great-resplendent Dvidida informed, "I can go up to seventy yojana-s, no doubt..." But mighty Shushena, the best and the great resplendent monkey said, "I promise to jump eighty yojana-s..." [4-65-4]

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तेषाम् कथयताम् तत्र सर्वान् तान् अनुमान्य च ।
 ततो वृद्धतमः तेषाम् जांबवान् प्रत्यभाषत ॥ ४-६५-१०

10. tataH = then; teSaam vR^iddha tamaH = oldest, of all; jaambavaan = Jambavanta; teSaam tatra kathayataam = by them, in that matter, while saying so; taan sarvaan anumaanya = them, all, on appreciating; pratyabhaaSata = to them said - in this way.

Jambavanta, the oldest one among all of them, appreciating them who are telling about their jumping capacities, has informed them in this way. [4-65-10]

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पूर्वम् अस्माकम् अपि आसीत् कश्चित् गति पराक्रमः ।
 ते वयम् वयसः पारम् अनुप्राप्ताः स्म सांप्रतम् ॥ ४-६५-११

11. puurvam asmaakam api = previously, for us, even; kashcit gati paraaakramaH aasiit = some, traversal, adventurousness, was there; te = such as we were; vayam = we

are; **saampratam** = presently; **vayasaH paaram anupraaptaaH sma** = of age, other shore, reached, we are - I am.

"Previously there was some traversal daredevilry even for us, such as we were, we are presently on the other shore of our age... [4-65-11]

The use of the word 'us' is to mean 'for me...' as a kind of royal 'we'.

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किम् तु न एवम् गते शक्यम् इदम् कार्यम् उपेक्षितुम् ।
यद् अर्थम् कपि राजः च रामः च कृत निश्चयौ ॥ ४-६५-१२

12. **kim tu** = how, ever; **evam gate** = this, being so; **yat artham** = for which, purpose; **kapi raajaH ca** = monkey's, king, also; **raamaH ca** = Rama, even; **kR^ita nishcayau** = decisively, decided - on getting their task solved; **idam kaaryam** = this, task; **upekSitum** = for a non-observance - marginalize; **na** = not; **shakyam** = possible.

"That being so, for which purpose the king of monkeys Sugreeva and even Rama are decisively decided on this task, it is impossible for us to marginalize this task... [4-65-12]

Jambavanta is cautioning the monkeys, who are evasive on the issue of going to Ravana's Lanka. When Sugreeva sent the very same monkeys to all directions, he said 'you all have an unimpeded egress and no limits for your capabilities...' etc., but here, all the monkeys are telling their capacity is 'a little lesser than a hundred yojana long jump...' It is not exactly their lack of aptitude to 'just jump' but it is their 'fear for Ravana' that is deterring them. As such, here Jambavanta as the senior most member had to reprimand them with words like 'non-observance, heedlessness...' etc.

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सांप्रतम् कालम् अस्माकम् या गतिः ताम् निबोधत ।
नवतिम् योजनानाम् तु गमिष्यामि न संशयः ॥ ४-६५-१३

13. **saampratam kaalam** = in present, time - at this age; **asmaakam** = for us [for me]; **yaa gatiH taam nibodhata** = what, cruise, that, while I say [you understand]; **yojanaanaam navatim gamiSyami** = yojana-s, ninety, I [we] can go; **samshayaH na** = doubt, is not there.

"While we say you may hear what cruise we have at this age... we can go up to ninety yojana-s, undoubtedly... [4-65-13]

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तान् च सर्वान् हरि श्रेष्ठान् जांबवान् इदम् अब्रवीत् ।
न खलु एतावत् एव आसीत् गमने मे पराक्रमः ॥ ४-६५-१४

14. **sarvaan taan hari shreSThaan** = to all of, those, to monkey, best ones; **jaambavaan idam ca abraviit** = Jambavanta, this, also, said; **me gamane paraakramaH** = to me, in [the stint of] going, capability; **etaavat eva** = thereunto, only; **na aasiit khalu** = not, is there [limited,] definitely.

Jambavanta further said this to all of those best monkeys, "my capability in the stint of going was not definitely limited only thereunto... [4-65-14]

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मया वैरोचने यज्ञे प्रभविष्णुः सनातनः ।
प्रदक्षिणी कृतः पूर्वम् क्रममाणः त्रिविक्रमः ॥ ४-६५-१५

15. **maya** = by me; **puurvam** = once; **vairocane yaj~ne** = in Vairocana's legatee's [Emperor Bali's,] Vedic-ritual's - at the time of]; **kramamaaNah** = when He was

treading; **prabhaviSNuH** = Omnipresent; **sanaatanaH** = Eternal [Vishnu]; **trivikramaH** = [in the incarnation of] Trivikrama; **pradakSiNii kR^itaH** = circumambulation, He was made by me.

"Once I have performed circumambulation around the Omnipresent and Eternal Vishnu in His incarnation as Trivikrama, when He grandiosely increased His physique from that of a Divine-Dwarfish Brahman boy to that of an Omnidirectional Being, thus filling whole of the Universe to tread all the three worlds, during the time of Vedic-ritual of Emperor Bali, the legatee of Vairocana... [4-65-15]

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स इदानीम् अहम् वृद्धः प्लवने मन्दविक्रमः ।

यौवने च तदा आसीत् मे बलम् अप्रतिमम् परम् ॥ ४-६५-१६

16. **idaaniim vR^iddhaH** = presently, [I am] old [decrepit]; **saH aham** = such as I am; **plavane manda vikramaH** = in fly-jumping, slow, soldier of [mis-]fortune; **tadaa yauvane** = then, in youth; **me balam a pratimam** = my, energy was, un, matched; **param** = unsurpassed; **aasiit** = it was.

"Such as I was, I am presently old and decrepit and I have become slow jumping soldier of misfortune, though my energy in youth was unmatchable and unsurpassable. [4-65-16]

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संप्रति एतावत् एव अद्य शक्यम् मे गमने स्वतः ।

न एतावता च संसिद्धिः कार्यस्य अस्य भविष्यति ॥ ४-६५-१७

17. **samprati** = in the present [at this age]; **adya me svataH gamane** = now, for me, on my own, in going; **etaavat eva shakyam** = thereunto, only, is possible; **etaavataa** = by that much [endeavour]; **asya kaaryasya samsiddhiH** = that, task's, accomplishment; **na bhaviSyati** = not, will be there.

"Now, at this age it is possible for me to go on my own only thereunto... and by that much endeavour that task will be unaccomplished..." So said Jambavanta to monkeys. [4-65-17]

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अथ उत्तरम् उदार अर्थम् अब्रवीत् अंगदः तदा ।

अनुमान्य महाप्राज्ञो जांबवंतम् महाकपिम् ॥ ४-६५-१८

18. **atha** = later; **tadaa** = then; **mahaapraaj~naH angadaH** = highly intelligent, Angada; **mahaakapim jaambavantam anumaanya** = great monkey, Jambavanta, on reverencing; **udaara artham** = with salutary, meaningful [words]; **uttaram** = reply; **abraviit** = said.

Then on reverencing the great monkey Jambavanta, the highly intelligent Angada thereafter said these salutary words. [4-65-18]

Though Jambavanta is a bear he is reckoned as one with monkeys because bear's nature and behaviour 'nearly' equals that of gorillas, chimps, or even monkeys.

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अहम् एतत् गमिष्यामि योजनानाम् शतम् महत् ।

निवर्तने तु मे शक्तिः स्यात् न वा इति न निश्चितम् ॥ ४-६५-१९

19. **aham** = I; **mahat etat yojanaanaam shatam** = great [broadwise,] this, yojana-s, hundred [ocean's breadth,]; **gamiSyaami** = I can go [vault over]; **nivartane me shaktiH syaat** = in returning, to me, capability, is there; **na vaa** = not, or; **iti** = that; **nishcitam na** = definite, not.

"I can vault over this ocean which is broadwise in a hundred yojana-breadth, but whether I am capable of coming back or not, it is indefinite... [4-65-19]

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तम् उवाच हरि श्रेष्ठो जांबवान् वाक्य कोविदः ।
ज्ञायते गमने शक्तिः तव हरि ऋक्ष सत्तम ॥ ४-६५-२०

20. **vaakya kovidaH jaambavaan** = sentence making, expert, Jambavanta; **tam hari shreSThaH [hari shreSTham]** = him, to monkey, the best - Angada; **uvaaca** = said; **hari R^ikSa sattama** = oh, among monkeys, bears, best one - oh, Jambavanta; **gamane tava shaktiH j~naayate** = in traversal, your, capability, is known.

That expert in sentence making, Jambavanta said to the best one among monkeys namely Angada, "oh, Angada, the best one among monkeys and bears, I know about your capability in traversal... [4-65-20]

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कामम् शत सहस्रम् वा न हि एष विधिः उच्यते ।
योजनानाम् भवान् शक्तो गन्तुम् प्रतिनिवर्तितुम् ॥ ४-६५-२१

21. **bhavaan** = you are; **yojanaanaam** = yojana-s; **shata sahasram vaa** = hundred, thousand, even; **gantum pratinivartitum** = to go, return; **shaktaH kaamam** = capable, if need be; **eSa vidhiH** = this, method; **na hi ucyate** = not, indeed, said [uncanonical.]

"Why a hundred, if need be you are capable to go up to a hundred thousand yojana-s and come back... but this method of our sending you is uncanonical... [4-65-21]

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न हि प्रेषयिता तात स्वामी प्रेष्यः कथंचन ।
भवता अयम् जनः सर्वः प्रेष्यः प्लवग सत्तम ॥ ४-६५-२२

22. **taata** = oh, dear one; **preSayitaa svaamii** = sender [assigner,] a lord; **kathancana** = in anyway; **preSyah** = to be sent [be an assignee]; **na hi** = not, indeed; **plavaga sattama** = oh, fly-jumper, the best - Angada; **sarvaH ayam janaH** = all, these, people - monkeys; **bhavataa preSyah** = by you, sendable [assignable.]

"Oh, dear Angada, in anyway lord assigner cannot be an assignee, hence oh, best fly-jumper, all of these people are assignable by you... [4-65-22]

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भवान् कलत्रम् अस्माकम् स्वामि भावे व्यवस्थितः ।
स्वामी कलत्रम् सैन्यस्य गतिः एषा परंतप ॥ ४-६५-२३

23. **parantapa** = oh, enemy-inflamer; **svaami bhaave vyavasthitaH** = as lord, in notion of, established; **bhavaan** = you are; **asmaakam kalatram** = for us, you are to be protected; **svaamii sainyasya kalatram** = lord, for army, is to be protected; **eSaa gatiH** = this is, the method.

"You are notionally established as our lord and we have to become your protectionists and, oh, enemy-inflamer Angada, lord becomes the protectionist of army... this alone is the method... [4-65-23]

The word kalatra meaning 'that which need be protected,' has other meanings like 'wife, buttock...' etc.

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अपि वै एतस्य कार्यस्य भवान् मूलम् अरिम् दम ।

तस्मात् कलत्रवत् तात प्रतिपाल्यः सदा भवान् ॥ ४-६५-२४

24. **taata** = oh, dear one; **arimdama** = oh, enemy-subjugator; **etasya kaaryasya** = of this, task; **bhavaan muulam api vai** = you are, linchpin, even, really; **tasmaat** = thereby; **bhavaan** = you are; **kalatravat** = protected like; **sadaa paalyaH** = always, to be safeguarded.

"Oh, enemy-subjugator, really you are the linchpin to this mission, thereby oh, dear Angada, you are always to be protected like anything that needs safeguarding... [4-65-24]

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मूलम् अर्थस्य संरक्ष्यम् एष कार्यविदाम् नयः ।

मूले हि सति सिध्यन्ति गुणाः पुष्प फल उदयः ॥ ४-६५-२५

25. **arthasya muulam samrakSyam** = of purpose [task,] prime mover, is to be safeguarded; **eSa kaarya vidaam nayaH** = this is, task, master's, byword; **muule sati** = prime mover, if only it is there; **phala udayaH** = fruits, yielding; **sarve guNaaH sidhyanti** = all, endowments, will accrue.

"The prime mover of a task is to be safeguarded...' is the byword of the taskmasters, and indeed if only the prime mover is there, all the endowments are achievable that yield fruits... [4-65-25]

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तद् भवान् अस्य कार्यस्य साधनम् सत्य विक्रमः ।

बुद्धि विक्रम संपन्नो हेतुः अत्र परंतपः ॥ ४-६५-२६

26. **satya vikramaH** = oh, truth, valiant one; **tat bhavaan asya kaaryasya saadhanam** = thereby, you are, of this, task's, instrument; **parantapaH** = oh, enemy-inflamer; **atra** = in this [task of searching Seetha]; **buddhi vikrama sampannaH** = sagacity, audacity, privileged with; **hetuH** principle - you are the keystone.

"Thereby, oh, truth-valiant Angada, you are instrumental to this task and as you are privileged with sagacity and audacity, oh, enemy-inflamer, you are the keystone for this task of searching Seetha... [4-65-26]

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गुरुः च गुरु पुत्रः च त्वम् हि नः कपि सत्तम ।

भवन्तम् आश्रित्य वयम् समर्था हि अर्थ साधने ॥ ४-६५-२७

27. **kapi sattama** = oh, monkey, the best; **naH guru putraH ca** = for us, respected one's [Vali's,] son, too; **tvam guruH ca** = you are, a respectable one, also; **vayam bhavantam aashritya** = we, by you, sheltered; **artha saadhane samarthaaH hi** = objective [of our task,] in achieving, we will be capable, indeed.

"For us you are indeed a respectable one by yourself, and as the son of respected Vali too, and oh, best monkey, sheltered by you we are indeed capable of achieving the objective of our task..." So said Jambavanta to Angada. [4-65-27]

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उक्त वाक्यम् महाप्राज्ञम् जांबवंतम् महाकपिः ।

प्रत्युवाच उत्तरम् वाक्यम् वालि सूनुः अथ अंगदः ॥ ४-६५-२८

28. **atha** = then; **mahaakapiH** = great monkey; **vaali suunuH angadaH** = Vali's, son, Angada; **ukta vaakyam** = to one who has said his sentence - to Jambavanta; **mahaapraaj~nam**

jaambavantam = to highly sagacious, to Jambavanta; **uttaram vaakyam** = answer, sentence; **prati uvaaca** = in reply, said.

When that highly scholarly Jambavanta has said thus, the great monkey and the son of Vali Angada said this sentence in reply as an answer. [4-65-28]

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यदि न अहम् गमिष्यामि न अन्यो वानर पुंगवः ।
पुनः खलु इदम् अस्माभिः कार्यम् प्रायोपवेशनम् ॥ ४-६५-२९

29. **aham na gamiSyaami yadi** = I, not, to proceed, if; **anyaH vaanara pungavaH na [gamiSyasi]** = other, monkey, the best, not [does not go]; **asmaabhiH punaH** = by us, again [then]; **idam praayopaveshanam kaaryam khalu** = this, self-immolation, is to be undertaken, is it not.

"If I am not proceeding to Lanka, nor any other monkey is proceeding, then we have to undertake self-immolation once again, isn't it! [4-65-29]

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न हि अकृत्वा हरि पतेः संदेशम् तस्य धीमतः ।
तत्र अपि गत्वा प्राणानाम् न पश्यामि परिरक्षणम् ॥ ४-६५-३०

30. **dhiimataH** = intellectual one [resolute one]; **tasya hari pateH** = of that, monkeys, husband's [king's]; **sandesham a kR^itvaa** = bidding, without, fulfilling; **tatra gatvaa api** = to there [to Kishkindha,] on going, even; **praaNaanaam** = for [our] lives; **pari rakSaNam** = secure protection = na pashyaami = not, I perceive.

"I do not perceive any secure protection for our lives on our going to Kishkindha without fulfilling the bidding of that resolute king of monkeys Sugreeva... [4-65-30]

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स हि प्रसादे च अत्यर्थम् कोपे च हरिः ईश्वरः ।
अतीत्य तस्य संदेशम् विनाशो गमने भवेत् ॥ ४-६५-३१

31. **saH hariH** = he, that monkey - Sugreeva; **prasaade ca** = in forgiveness, also; **kope ca** = in furiousness, also; **atyartham iishvaraH** = immoderately, a lord - will lord over; **tasya sandesham atiitya** = his, bidding, trespassing; **gamane** = in going [to Kishkindha]; **vinaashaH bhavet** = doom, occurs; [or, **vinaashaH** = doom; **gamane** = entering into; **bhavet** = will be - it I as good as entering our own doom.]

"Sugreeva is a lord who shows either forgiveness or furiousness immoderately... and our going to Kishkindha trespassing his bidding is as good as our entering into our own doom... [4-65-31]

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तत् तथा हि अस्य कार्यस्य न भवति अन्यथा गतिः ।
तत् भवान् एव दृष्ट अर्थः संचिंतयितुम् अर्हति ॥ ४-६५-३२

32. **tat tathaa hi** = that, that way, only - it will happen in that way only; **asya kaaryasya gatiH** = that, task's [our return to Kishkindha,] course - result; **anyathaa na bhavati** = other way round, not, will become - it will not be other way round; **tat** = thereby; **dR^iSTa arthaH** = envisioned, meaning [implications]; **bhavaan eva** = you, alone; **samcintayitum arhati** = to deeply think, apt of you.

"It will happen in that way only as our going back to Kishkindha results in no other way, thereby it will be apt of you to think deeply, as you can envision the implications..." Thus Angada

सः अंगदेन तदा वीरः प्रत्युक्तः प्लवगर्षभः ।

जांबवान् उत्तमम् वाक्यम् प्रोवाच इदम् ततो अंगदम् ॥ ४-६५-३३

33. angadena tadaa pratyuktaH = by Angada, that way, who is replied [Jambavanta]; viiraH = valiant one; plavagarSabhaH = fly-jumper, the best; saH jaambavaan = he, that Jambavanta; tataH = then; angadam = to Angada; uttamam idam vaakyam provaaca = best, this one, the sentence, spoke - advised.

When that best and valiant fly-jumper Jambavanta is said that way by Angada, then Jambavanta advised him in this best sentence to Angada. [4-65-33]

तस्य ते वीर कार्यस्य न किञ्चित् परिहास्यते ।

एष संचोदयामि एनम् यः कार्यम् साधयिष्यति ॥ ४-६५-३४

34. viira = oh, brave Angada; te = yours; tasya kaaryasya = of this, mission; kimcit na parihaasyate = in the least, not, be thwarted; eSa = this [me]; kaaryam yaH saadhayisyati = mission, who, achieves success; enam samcodayaami = him, I will motivate.

"Oh, brave Angada, this mission of yours will not be thwarted in the least. I will motivate him who achieves success of this mission of searching Seetha... [4-65-34]

ततः प्रतीतम् प्लवताम् वरिष्ठम्

एकांतम् आश्रित्य सुखोपविष्टम् ।

संचोदयामास हरि प्रवीरो

हरिप्रवीरम् हनुमंतम् एव ॥ ४-६५-३५

35. tataH = then; hari praviiraH = among monkeys, outstanding one [Jambavanta]; pratiitam = at the distinguished one; plavataam variSTham = among fly-jumpers, exceptional one [Hanuma]; ekaantam aashritya = at lonely place, abiding; sukha upaviSTam = comfortably, sitting; hari pra viiram hanumantam eva = among moneys, marvellous one, Hanuma, alone; samcodayaamaasa = started to motivate.

Then Jambavanta, the outstanding one among monkeys started to motivate the exceptional fly-jumper, and a marvellous one among all the monkeys, and who by now is comfortably sitting abiding a lonely place, namely Hanuma. [4-65-35]

Here Hanuma is said to be sitting 'comfortably' far from the madding crowd of monkeys. When everybody is clamorous how can this monkey sit comfortably - is the doubt. In reply it is said, that he is apparently comfortable but in his heart of hearts the problem of vaulting over the ocean is churning. On one hand, Rama gave his golden ring to Hanuma in the presence of these very same monkey heroes, and on the other Angada is asking all the other monkeys to jump over the ocean. Hanuma is fully aware that all the other monkeys are somehow escaping the situation, not because they cannot jump just a hundred yojana ocean, but owing to the fear of Ravana. Hanuma neither fears Ravana nor cares his stooge-demons, but his concern himself with his duty. If somebody comes forward to leap, then it is well and good and Hanuma has to accompany that monkey as a standby, because he is handling the ring of Rama. If none comes forward, even in that event he has go to Lanka unaccompanied. In either case it is Hanuma who has to go, hence the 'comfortableness' is 'decisiveness' and thus he is decided of his duty. A verse from Skanda Puraana says this only:

niilo a~Ngado hanuumaan ca jaambavaan atha kesarii | samudra tiiram aagama na shekuH spanditum padam | raavaNasya balam j~naatvaa tiire nada nadii pateH | skaanda puraaNa

Thus, this is the 65th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 66 Verses converted to UTF-8, Nov 09

Introduction

Legend of Hanuma's birth is eulogised together with his innate capabilities. Jambavanta familiarises Hanuma of his capabilities giving an account of his birth, rather what for he took birth, and extols his unready faculty. In the sixty-sixth chapter of Bala Kanda, Valmiki very concisely narrates the birth of Seetha. But here Valmiki elaborately informs about the birth of Hanuma through Jambavanta. Some information about Hanuma is included in the endnote.

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अनेक शत साहस्रीम् विषण्णाम् हरि वाहिनीम् ।
जांबवान् समुदीक्ष्य एवम् हनुमंतम् अथ अब्रवीत् ॥ ४-६६-१

1. **jaambavaan** = Jambavanta; **viSaNNaam** = crestfallen; **aneka shata saahasriim** = many, hundreds, thousands [soldiers] having; **hari vaahiniim** = monkey, soldiery; **samudiikSya** = on overseeing; **atha** = then; **hanumantam evam abraviit** = to Hanuma, this way, said.

On overseeing the crestfallen monkey-soldiery, which is with many hundreds and thousands of soldiers, then Jambavanta sad this way to Hanuma. [4-66-1]

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वीर वानर लोकस्य सर्व शास्त्र विदाम् वर ।
तूष्णीम् एकांतम् आश्रित्य हनुमन् किम् न जल्पसि ॥ ४-६६-२

2. **vaanara lokasya** = of vanara, world; **viira** = oh, valiant one; **sarva shaastra vidaam vara** = in all, scriptures, among scholars, eminent one; **hanuman** = oh, Hanuma; **tuuSniim ekaantam aashritya** = calmly, loneliness, resorting to; **kim na jalpasi** = why, not, mumble [something.]

"Oh, valiant one in the world of vanara-s, being an erudite scholar among all the scriptural scholars, Hanuma, why do not you mumble something, why do you resort to a calmly loneliness... [4-66-2]

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हनुमन् हरि राजस्य सुग्रीवस्य समो हि असि ।
राम लक्ष्मणयोः च अपि तेजसा च बलेन च ॥ ४-६६-३

3. **hanuman** = oh, Hanuma; **tejasaa ca balena ca** = by brilliance, also, by brawn, as well; **hari raajasya sugriivasya** = monkey's, king, Sugreeva's; **raama lakSmaNayoH ca api** = to Rama, Lakshmana, also, even to; **samaH asi hi** = you match up to, you are, indeed.

"By your brilliance and brawn, oh, Hanuma, you match up to king of monkeys Sugreeva, or even to Rama and Lakshmana, as well... [4-66-3]

अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः ।

गरुत्मान् इव विख्यात उत्तमः सर्व पक्षिणाम् ॥ ४-६६-४

4. ariSTaneminaH putraH = Aristanemi, [another name of Kashyapa Prajapati,] son of; sarva pakSiNaam uttamaH = among all, birds, best bird; vainateyaH = son of Lady Vinata; mahaabalaH = superbly mighty one; garutmaan iva [iti] vi khyaata = Garuda, thus, universally, renowned as - such a bird is there.

"The son of Kashyapa Prajapati and Lady Vinata is the best bird among all the birds who is superbly mighty and who is universally renowned as Garuda... [4-66-4]

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बहुशो हि मया दृष्टः सागरे स महाबलः ।

भुजगान् उद्धरन् पक्षी महावेगो महायशाः ॥ ४-६६-५

5. mahaa balaH = he, great mighty; mahaa vegaH = rapidly, speedy; mahaa yashaaH = highly, glorious; saH pakSii = that, bird; saagare = from ocean; bhujagaan uddharan = reptiles, on upheaving; mayaa bahushaH dR^iSTaH hi = by me, oftentimes, is seen, indeed.

"Indeed, I have oftentimes seen that highly glorious, rapidly speedy, great mighty bird Garuda, pecking up reptiles from ocean... [4-66-5]

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पक्षयोः यत् बलम् तस्य तावत् भुज बलम् तव ।

विक्रमः च अपि वेगः च न ते तेन अपह्रीयते ॥ ४-६६-६

6. tasya pakSayoH yat balam = his, of wings, which, might - is there; tava bhuja balam taavat = your, arms, strength of, is that much; te vikramaH ca api = by your, daring, also, even; vegaH ca = dash, too; tena = by him [his dash and dare]; na apahiiyate = underwhelmed [unreprovable.]

"Whatever is the strength of his wings, that much is the strength of you arms, and even by the yardsticks of his dash and dare, yours too, are unreprovable... [4-66-6]

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बलम् बुद्धिः च तेजः च सत्त्वम् च हरि सत्तम ।

विशिष्टम् सर्व भूतेषु किम् आत्मानम् न सज्जसे ॥ ४-६६-७

7. hari sattama = oh, monkey, forthright one; your; balam buddhiH ca tejaH ca sattvam ca = [your] force, faculty, also, flair, also, fortitude, also; sarva bhuuteSu = among all, beings; vishiSTam = is finest; aatmaanam kim na sajjase = yourself, why, not, readying [yourself.]

"Oh, forthright monkey, you are the finest among all beings by the dint of your force, faculty, flair, and fortitude... why then is your unreadiness in this task of leaping ocean... [4-66-7]

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अप्सर अप्सरसाम् श्रेष्ठा विख्याता पुंजिकस्थला ।

अंजना इति परिख्याता पत्नी केसरिणो हरेः ॥ ४-६६-८

8. punjikasthalaa = Punjikasthala; apsarasaam shreSThaa = among apsara-s, nicest one; vikhyaataa = renowned one; anjanaa iti pari khyaataa = [yclept] Anjana, thus, made, known - known as; apsara = such apsara; hareH kesariNaH patnii = of a monkey, of Kesari, wife of.

"Punjikasthala yclept Anjana is the nicest apsara among all apsara-s and she is the wife of Kesari, the monkey... [4-66-8]

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विख्याता त्रिषु लोकेषु रूपेणा अप्रतिमा भुवि ।
अभिशापात् अभूत् तात कपित्वे काम रूपिणी ॥ ४-६६-९

9. taata = dear boy; ruupeNaa a pratimaa = by mien, [she] not, paralleled - as an unparalleled apsara; triSu lokaSu vikhyaataa = in three, worlds, she is distinguished; such as she is; abhishaapaat = by a curse; bhuvi = on earth; kaama ruupiNii = by wish, form changer; kapitve = with monkey-hood; abhuut = she became [took rebirth.]

"She who is distinguished for her unparalleled mien in the three worlds, oh, dear boy Hanuma, had to take a rebirth on earth as a monkey who can change her form by her wish, owing to a curse... [4-66-9]

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दुहिता वानर इन्द्रस्य कुंजरस्य महात्मनः ।
मानुषम् विग्रहम् कृत्वा रूप यौवन शालिनी ॥ ४-६६-१०
विचित्र माल्य आभरणा कदाचित् क्षौम धारिणी ।
अचरत् पर्वतस्य अग्रे प्रावृड् अंबुद सन्निभे ॥ ४-६६-११

10, 11. vaanara indrasya = of monkey, chief's; mahaatmanaH = great souled one; kunjaraasya = of Kunjara; duhitaa [aabhuutaa] = daughter, [on taking birth]; ruupa yauvana shaalinii = form [rarity of beauty], nubility, when shining forth with them; kadaacit = at one time; maanuSam vigraham kR^itvaa = human, physique, on assuming; vicitra maalya aabharaNaa = amazing, garlands, decorations having; kshauma dhaariNii = silken-clothes, dressed in; praavR^iD ambuda sannibhe = rainy season's, black-cloud, similar in shine; [adhyadhaara / elliptic: vidyut iva = streak of lightning, like] parvatasya agre = mountain, on top; acarat = she ambled.

"She who took birth as the daughter of great souled monkey chief Kunjara, on assuming a human physique, putting on caparisons of amazing garlands, dressed in silken clothing, and shining forth with rarity of her beauty and nubility, at one time ambled on the top of a mountain like a streak of lightning athwart a black-cloud of rainy season. [4-66-10, 11]

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तस्या वस्त्रम् विशालाक्ष्याः पीतम् रक्त दशम् शुभम् ।
स्थितायाः पर्वतस्य अग्रे मारुतो अपहरत् शनैः ॥ ४-६६-१२

12. parvatasya agre sthitaayaaH = on mountain's, top, when she is staying [strolling]; vishaala akSyaaH = of broad, eyed one; tasyaaH = hers; piitam rakta dasham shubham vastram = ochry, with red, having such rouches, auspicious, [silky] apparel; maarutaH shanaiH apaharat = Air-god, slowly, stolen [air-flown, lifted up.]

"When she is strolling on the mountaintop Air-god has slowly lifted up that broad-eyed lady's auspicious and ochry silk apparel with red rouches... [4-66-12]

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स ददर्श ततः तस्या वृत्तौ ऊरू सुसंहतौ ।
स्तनौ च पीनौ सहितौ सुजातम् चारु च आननम् ॥ ४-६६-१३

13. tataH saH = then, he that Air-god; tasyaa = of her; vR^ittau = roundish; su sam hatau = well, twinned, thickset; uuruu = thighs; piinau sahitaU stanau = plumpish, paired off,

breasts; **su jaatam** = well, proportioned [becomingly build]; **caaru aananam ca** = beautiful, face, also; **dadarsha** = he beheld.

"Then the Air-god beheld her well-twinning, thickset, roundish thighs, and even the paired off plumpish breasts, and her beautiful face which is well proportioned in its build... [4-66-13]

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ताम् बलात् आयत श्रोणीम् तनु मध्याम् यशस्विनीम् ।
दृष्ट्वा एव शुभ सर्वान्गीम् पवनः काम मोहितः ॥ ४-६६-१४

14. **balaat** [vishaala] **aayata shroNiim** = one with - fatly [broad,] ample, pelvic girdle; **tanu madhyaam** = body, medium [slender-waisted]; **yashasviniim** = gorgeous one; **shubha sarva angiim** = pristine, by all, her limbs; **taam** = her; **dr^iSTvaa eva** = catching sight of, just on; **pavanaH** = Air-god; **kaama mohitaH** = by enamour, enamoured.

"Just on catching the sight of that gorgeous one, whose pelvic-girdle is fat and ample and who is slender-waisted, and who by all her limbs is pristine, the Air-god is enamoured... [4-66-14]

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स ताम् भुजाभ्याम् दीर्घाभ्याम् पर्यष्वजत मारुतः ।
मन्मथ आविष्ट सर्वान्गो गत आत्मा ताम् अनिन्दिताम् ॥ ४-६६-१५

15. **a ninditaam** = not, blameable [immaculate lady]; **taam** = towards her; **gata aatmaa** = he who - lost, his heart; **saH maarutaH** = he, that Air-god; **manmatha aaviSTa sarva angaH** = by Love-god, ensorcelled by, in all, limbs; **diirghaabhyaam bhujaabhyaam** = with long, arms; **taam** = her; **paryaSvajata** = embraced.

"He that Air-god who is ensorcelled by Love-god in all of his limbs, though he is limbless and existing in thin air, embraced that immaculate lady with both of his far-flung arms, as he lost his heart for her... [4-66-15]

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सा तु तत्र एव संभ्रांता सुवृत्ता वाक्यम् अब्रवीत् ।
एक पत्नी व्रतम् इदम् को नाशयितुम् इच्छति ॥ ४-६६-१६

16. **tatra** = therein [the matter of invisible hugging]; **eva sambhraantaa** = just, perplexed; **su vR^ittaa** = of good, principles [conscientious lady]; **saa tu** = she, on her part; **vaakyam abraviit** = sentence, said; **idam eka patnii vratam** = this, single, wifedom, vow - one-man-one-wife principle of mine; **kaH naashayitum icChatu** = who, to despoil, wishes to.

"But she that conscientious lady perplexedly said this sentence in that matter of invisible hugging, 'who wishes to despoil my vow of one-man-one-wife...' [4-66-16]

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अंजनाया वचः श्रुत्वा मारुतः प्रत्यभाषत ।
न त्वाम् हिंसामि सुश्रोणि मा भूत् ते मनसोऽभयम् ॥ ४-६६-१७

17. **anjanaayaa vacaH shrutvaa** = Anjana's, words, on listening; **maarutaH prati abhaaSata** = by Air-god, in reply, spoke; **sushroNi** = oh, high-hipped one; **tvaam na himsaami** = you, not, I assault [archaic = dishonour]; **te manasaH bhayam maa bhuut** = to your, heart, fear, let not, be there.

"On listening the words of Anjana the Air-god spoke this in reply, 'oh, high-hipped one, I don't dishonour you, hence let there be no fear in your heart, for I am the all-permeating Air-god... [4-66-17]

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मनसा अस्मि गतो यत् त्वाम् परिष्वज्य यशस्विनि ।
वीर्यवान् बुद्धि संपन्नः पुत्रः तव भविष्यति ॥ ४-६६-१८

18. **yashasvini** = oh, honourable lady; **yat** = by which reason; **tvaam pariSvajya** = you, on embracing; **manasaa gataH** = by sense [supersensorily,] entered [impregnate within you]; **asmi** = I am; by that reason; **tava** = to you; **viiryavaan** = valiant one; **buddhi sampannaH** = intellect, endowed with; **putraH bhaviSyati** = son, will be there [takes birth.]

" 'By which reason I embraced you and impregnate myself within you, by that reason you are impregnated in a supersensory manner, thereby you will beget a valiant son endowed with intellect... [4-66-18]

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महासात्त्वो महातेज महाबल पराक्रमः ।
लघने प्लवने चैव भविष्यति मया समः ॥ ४-६६-१९

19. **mahaa saattvaH** = admirably, brave; **mahaa teja** = bravely [formal: splendid, spectacular - make a brave show,] dazzling; **mahaa bala** = dazzlingly [intr. archaic; [of eyes] be dazzled,] forceful; **paraakramaH** = [elliptic: forcefully] overpowering; **langhane plavane caiva** = in fly off, jump off, also thus; **[putraH** = a son]; **mayaa samaH** = with me, a coequal; **bhaviSyati** = will be there.

" 'An admirably brave, and a bravely dazzling, and a dazzlingly forceful, and a forcefully overpowering son will be there, also thus, he will be a coequal of mine in flying off and jumping up...' Thus, the Air-god said to Anjana. [4-66-19]

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एवम् उक्ता ततः तुष्टा जननी ते महाकपेः ।
गुहायाम् त्वाम् महाबाहो प्रजज्ञे प्लवगर्षभ ॥ ४-६६-२०

20. **mahaabaahuH** = oh, ambidextrous one; **mahaakapeH** = great [arcane,] monkey - Hanuma; **evam uktaa** = that way, when she is said [by Air-god]; **te jananii tuSTaa** = your, mother, is gratified; **tataH** = thereby; **plavagarSabha** = oh, fly-jumper, the best; **tvaam guhaayaam** = you, in a cave; **pra ja j~ne** = very, well, divined [tr. discover by guessing, intuition, inspiration, or magic - not a uterine birth.]

"Oh, arcane monkey Hanuma, when Air-god said so to her, oh, ambidextrous one, your mother is gratified, and then, oh, bullish fly-jumpers, your mother very well divined you in a cave... [4-66-20]

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अभ्युत्थितम् ततः सूर्यम् बालो दृष्ट्वा महा वने ।
फलंचेतिजिघृक्षुस्त्वमुत्प्लुत्याभ्युत्पतोदिवम् - यद्वा -
फलम् च इति जिघृक्षुः त्वम् उत्प्लुत्य अभिउत्पतो दिवम् ॥ ४-६६-२१

21. **tataH** = thereafter; **baalaH** = [when you were a] boy; **tvam mahaa vane** = you, in vast, forest; **abhi utthitam suuryam dR^iSTvaa** = just, risen, sun, on seeing; **phalam ca iti** = fruit, just, thus [thinking]; **jighR^ikSuH** = thinking it to be a best catch; **ut plutya** = up, hopped; **divam** = onto sky; **abhi ut pataH** = towards, on, fell up - flew up.

"Thereafter, when you were a boy you have see the just risen sun in the vast of forest, and deeming it to be a just ripen reddish fruit, and thinking it to be a best catch, you hopped up and flew towards sun on the sky... [4-66-21]

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शतानि त्रीणि गत्वा अथ योजनानाम् महाकपे ।

तेजसा तस्य निर्धूतो न विषादम् ततो गतः ॥ ४-६६-२२

22. **mahaakape** = oh, brave monkey; **atha** = then; **yojanaanaam triiNi shataani gatvaa** = yojana-s, three, hundreds, on going [on flying up]; **tasya** = his [sun's]; **tejasaa nirdhuutaH** = by radiation, [though] puffed and blown down; **tataH viSaadam na gataH** = by it, into anguish [scare,] not, you got into [you were indefatigably courageous.]

"Even on your flying up three hundred yojana-s, oh, brave monkey, and even when sun's radiation puffed and blown you down, you did not get into any anguish as were indefatigable... [4-66-22]

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त्वाम् अपि उपगतम् तूर्णम् अंतरीक्षम् महाकपे ।

क्षिप्तम् इन्द्रेण ते वज्रम् कोप आविष्टेन तेजसा ॥ ४-६६-२३

23. **mahaakape** = oh, mighty monkey; **tuurNam** = quickly; **antariiksham** = to vault of heaven; **upagatam** = coming near; **tvaam api** = at you, even [on seeing you]; **kopa aaviSTena** = one who with - anger, captivated by; **indreNa** = by Indra; **tejasaa** = by his effulgence; **vajram** = Thunderbolt; **te** = [at] you; **kSiptam** = catapulted.

"Oh, mighty monkey, even on seeing you who are coming near the vault of heaven, Indra is captivated by anger and by his effulgence he catapulted his Thunderbolt at you... [4-66-23]

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तदा शैलाग्र शिखरे वामो हनुर् अभज्यत ।

ततो हि नाम धेयम् ते हनुमान् इति कीर्तितम् ॥ ४-६६-२४

24. **tadaa shailaagra shikhare** = then, on mountaintop, highest one [after your falling on it]; **vaamaH hanuH abhajyata** = left, cheekbone [zygomatic arch,] broken; **tataH** = thereupon; **te** = your; **naamadheyam** = name-phrasing; **hanu maan** = cheekbone, one who has; one who is having a broken left cheekbone, thus hanuumaan; **iti** = thus; **kiirtitam hi** = averred to be, indeed.

"Then, your left cheekbone, zygomatic arch, is broken when you fell down on a highest mountaintop, from thereupon your name-phrase is indeed averred as **Hanumaan**... [4-66-24]

The word hanu also means 'wisdom...' and Hanuma is one having an absolute wisdom. He is also addressed as **Hanumanta**, **Hanuma** and at certain places Valmiki terms him as **Hani**... nectareous...

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ततः त्वाम् निहतम् दृष्ट्वा वायुः गन्ध वहः स्वयम् ।

त्रैलोक्यम् भृश संक्रुद्धो न ववौ वै प्रभञ्जनः ॥ ४-६६-२५

25. **tataH** = then; **gandha vahaH** = scent, carrier; **pra bhanjanaH** = in their entirety, breaker - of trees etc., by his wind-storms, tempestuous Air-god; **vaayuH** = Air-god; **tvaam nihatam dR^iSTvaa** = you, mutilated, on observing; **svayam** = personally - physically; **bhR^isha sankruddhaH** = highly, infuriated; **trailokyam** = in triad of worlds; **na vavau vai** = not, circulate, really.

"Then on observing that you are mutilated, highly infuriated is that scent-wafter Air-god and that tempestuous Air-god has not physically circulated throughout the triad of worlds... [4-66-25]

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संभ्रांताः च सुराः सर्वे त्रैलोक्ये क्षुभिते सति ।

प्रसादयन्ति संक्रुद्धम् मारुतम् भुवनेश्वराः ॥ ४-६६-२६

26. trailokye kSubhite sati = triad of worlds, roiled, while being; bhuvana iishvaraH = universe's, lords - administrative gods; sarve suraaH = all, [such] gods; sambhraantaaH = are bewildered; samkruddham maarutam prasaadayanti = enraged, Air-god, started to supplicate for grace.

"When the triad of worlds is being roiled with breathlessness, all the administrative gods of universe are bewildered, and they started to supplicate the Air-god for his grace... [4-66-26]

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प्रसादिते च पवने ब्रह्मा तुभ्यम् वरम् ददौ ।

अशस्त्र वध्यताम् तात समरे सत्य विक्रम ॥ ४-६६-२७

27. samare satya vikrama = oh, one - in war, chivalric, warrior - Hanuma; taata = oh, bear boy; pavane prasaadite = Air-god, while being supplicated; brahmaa = Brahma; tubhyam = to you; a shastra vadyataam = not, by [any] missile, destructibility; varam dadau = boon, gave.

"Oh, chivalric warrior at war, while the Air-god is being supplicated, oh, dear boy, Brahma gave you a boon decreeing your 'indestructibility by any missile...' [4-66-27]

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वज्रस्य च निपातेन विरुजम् त्वाम् समीक्ष्य च ।

सहस्र नेत्रः प्रीत आत्मा ददौ ते वरम् उत्तमम् ॥ ४-६६-२८

स्वच्छंदतः च मरणम् तव स्यात् इति वै प्रभो ।

28, 29a. prabhuH = oh, ablest Hanuma; sahasra netraH = Thousand-eyed one - Indra; vajrasya nipaaten = of Thunderbolt, falling - on you, hit by it; tvaam = you; vi rujam = without, hurt; samiikSya = on scrutinising; priita atmaa = glad, at heart [kind-heartedly]; tava = for you; svacChandataH maraNam syaat = by volition, death, let there be; iti = saying so; te = to you; uttamam varam dadau = choicest, boon, he gave.

"On scrutinising that you are unhurt even after hit by Thunderbolt, oh, ablest Hanuma, the Thousand-eyed Indra kind-heartedly gave you a choicest boon saying that your death occurs only by your own volition... [4-66-28, 29a]

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स त्वम् केसरिणः पुत्रः क्षेत्रजो भीम विक्रमः ॥ ४-६६-२९

मारुतस्य औरसः पुत्रः तेजसा च अपि तत् समः ।

त्वम् हि वायु सुतो वत्स प्लवने च अपि तत् समः ॥ ४-६६-३०

29b, 30. bhiima vikramaH = one who is - frightful, venturer [fist fighter - pugilist]; saH tvam = such as, you are; kesariNaH = Kesari's; kSetra jaH = arable, born [wife's son, where wife is an arable land, and its crop is his son]; putraH = son; maarutasya = Air-god's; aurasah putraH = direct-descendent, son; tejasaa = by spiritedness [gusting]; tat samaH ca = his [Air-god,] selfsame, also; vatsa = oh, dear boy; vaayu sutaH = [as] Air-god's, son; tvam plavane tat samaH hi = in flying, his [Air-god's,] selfsame, in all respects.

"Such as you are, you are Kesari's son through his wife, oh, frightful pugilist, and you are the lineal son of Air-god, and even by your gusting you are selfsame to Air-god, and even by your flying also you are his selfsame to Air-god, in all respects... [4-66-29b, 30]

There used to be many systems to beget children in the bygone eras, called **kshetraja**, one's own, **aurasa**, in one's own wife but by other supernatural entities, **niyoga**, in one's own though other superior human beings or supernatural beings, and **kr^itrima**, by artificial methods like the present day cloning or by 'test tube baby' methods, and by **datta**, adaptation etc. Here Hanuma is said to be both the **kshetraja** as well as **aurasa** where his **aurasa** sonship is said for its **gauNa artha** latent and incidental meaning to endow him with the attributes of Air-god. Dharmakuutam narrates about these system and some of it is: atra maaruta aurasatvam maaruta viirya utpannatva matreNa gauNam bodhyam | sa~NskR^ite sva kShetre sva viiryaat utpannasya aurasa shabda mukhya arthatvaat | tathaa ca aurasa aadi vibhaaga pratipaadanam upassaram tallakShaNam darshitaani manunaa - aurasa kShetrajaH caiva dattaH kr^itrima eva ca | guuDHotpannao apaviddhaH ca daayaasaa baandhavaaH ca ShaT || - teShaam lakShaNaaNi api sa eva aaha - sva kShetre sa~NskR^itaayaam tu svayam utpaaditaH ca yaH | tam aurasamvijaaniyaat putram prathama kalpitam || sva dharmeNa niyuktaayaam kShetrajaH smR^itaH | sadR^isham priiti samyuktam sa j~neyaH kr^itrimaH sutaH | manu -

- And these systems of begetting children is a taboo and banned for this Kali Yuga era:

eteShu datta aurasa vyatiriktaanaam putratve parigraH kalau niShiddhaH | candrika smR^iti artha saara aadau kali yuga dharma madhye parigaNanaat - iti; And the verse 20 says that Anjana has 'divined Hanuma...' pra ja j~ne = very, well, divined... [tr. discover by guessing, intuition, inspiration, or magic]; but not 'delivered' manually through routine labour.

[Verse Locator](#)

वयम् अद्य गत प्राणा भवान् अस्मासु सांप्रतम् ।
दाक्ष्य विक्रम संपन्नः कपि राज इव अपरः ॥ ४-६६-३१

31. adya vayam gata praaNaa = now, we are [I am,] gone, lives [as good as dead]; bhavaan = you; saampratam = presently; asmaasu = among us; daakSya vikrama sampannaH = competence, valiance, rife with; aparaH kapi raaja iva = the other, monkey's, king [Sugreeva,] like.

"Presently we are as good as dead, and among us presently you are the only one rife with competence and valiance, you are the other Sugreeva, the king of monkeys, to us... [4-66-31]

[Verse Locator](#)

त्रिविक्रमे मया तात स शैल वन कानना ।
त्रिः सप्त कृत्वः पृथिवी परिक्रान्ता प्रदक्षिणम् ॥ ४-६६-३२

32. taata = oh, dear boy; trivikrame = in Trivikrama [during the period of incarnation]; sa shaila vana kaananaa = with, mountains, forests, thickets; pR^ithivii = earth is; maya = by me; triH sapta kr^itvaH = three*seven = twenty-one, times, on making - multiplying; pradakSiNam parikraantaa = circumambulations, moved around.

"During the period of Trivikrama incarnation I have circumambulated the earth inclusive of its mountains, forests and thickets for twenty-one times, moving rightward around it... [4-66-32]

[Verse Locator](#)

तथा च ओषधयो अस्माभिः संचिता देव शासनात् ।
निर्मथ्यम् अमृतम् याभिः तदा तदानीम् नो महत् बलम् ॥ ४-६६-३३

33. tadaa = then; tathaa = that way; deva shaasanaat = by gods, orders; yaabhiH = by which [herbs]; amR^itam nirmathyam = ambrosia, is to be churned; [taabhiH = such]; oSadhayaH = herbal plants; asmaabhiH = by us [by me]; sancitaaH = collected; tadaaniim = then; naH balam mahat = for us [to me, there used to be] great, energy.

"Like that, by the order of gods we ourselves have collected those herbal plants with which ambrosia had to be churned from Milky Ocean, and in that way, then there used to be a great energy for us... [4-66-33]

The expressions 'we' and 'us' 'ourselves' are royal the 'we-s', 'us-s' and 'ourselves...'

[Verse Locator](#)

स इदानीम् अहम् वृद्धः परिहीन पराक्रमः ।

साम्प्रतम् कालम् अस्माकम् भवान् सर्व गुण अन्वितः ॥ ४-६६-३४

34. **idaaniim vR^iddhaH** = presently, an aged one; **saH aham** = such as I am; **pari hiina** = completely, lessened; **paraakramaH** = valiance; **saampratam kaalam** = at present, time; **bhavaan asmaakam** = you, among us; **sarva guNa anvitaH** = with all, endowments, endowed with.

"Such as I am, I am now aged and my valiance is completely lessened... but at the present time, you alone are endowed with all endowments among us... [4-66-34]

[Verse Locator](#)

तत् विजृंभस्व विक्रांतः प्लवताम् उत्तमो हि असि ।

त्वत् वीर्यम् द्रष्टु कामा इयम् सर्वा वानर वाहिनी ॥ ४-६६-३५

35. **vikraantaH** = oh, vanquisher; **tat** = thereby; **vijR^imbhasva** = give a jump-start - to leap ocean; **plavataam uttamaH asi hi** = among fly-jumpers, the best, you are, indeed; **sarvaa iyam vaanara vaahinii** = entire, this, vanara, army; **tvat viiryaam** = your, prowess; **draSTu kaama** = to witness, is anxious.

"Thereby oh, vanquisher Hanuma, you give a jump-start to leap the ocean. Indeed, you alone are the best one among all fly-jumpers, and this entire vanara army is anxious to witness your prowess... [4-66-35]

[Verse Locator](#)

उत्तिष्ठ हरि शार्दूल लंघयस्व महा अर्णवम् ।

परा हि सर्व भूतानाम् हनुमन् या गतिः तव ॥ ४-६६-३६

36. **hari shaarduula** = oh, monkey, lion-like; **hanuman** = oh, Hanuma; **uttiSTha** = arise; **mahaa arNavam langhayasva** = vast, ocean, you leap; **tava** = your; **yaa gatiH** = which, cruise [escape velocity = the minimum velocity needed to escape from the gravitational field of a body]; that is; **sarva bhuutaanaam** = all, beings - escape velocity of all beings; **paraa hi** = unlike / the other, indeed.

"Arise, oh, lion-like monkey, leap over this vast ocean, oh, Hanuma, your escape velocity is indeed unlike that of all the other beings... [4-66-36]

[Verse Locator](#)

विषाण्णा हरयः सर्वे हनुमन् किम् उपेक्षसे ।

विक्रमस्व महावेग विष्णुः त्रीन् विक्रमान् इव ॥ ४-६६-३७

37. **hanuman** = oh, Hanuma; **sarve harayaH viSaaNNaa** = all, monkeys, are dispirited; **kim upekSase** = why, indolence of yours; **mahaa vega** = highly, speedy [speedier than sound, light and thought - supersonic, super-photic, super-cerebric;]; **viSNuH triin [lokaan] vikramaan iva** = Vishnu, three [who trod the triad of worlds in a trice,] trod, as with; **vi kramasva** = boldly, triumph over. {(aadaraartham punarukti) vi kramasva = boldly, triumph over.}

"Oh, Hanuma, all these monkeys are dispirited. Why this indolence of yours? You boldly triumph over the ocean as your speed is highest, supersonic, super-photic, super-cerebric is your celerity. As with Vishnu who trod the triad of worlds in a trice, you too triumph over..." Thus Jambavanta persuaded Hanuma to get ready for action. [4-66-37]

The bracketed words are in remembrance of the regularly chanted eulogy of Hanuma:

manojavam maaruta tulya vegam jitendriyam buddhimataam variShTham | vaataaatmajam vaanara yuudha mukhyam shrii raama duutam shirasaa namaami || in that mano javam is 'speedier than thought...'

ततः कपीनाम् ऋषभेण चोदितः
 प्रतीत वेगः पवन आत्मजः कपिः ।
 प्रहर्षयन् ताम् हरि वीर वाहिनीम्
 चकार रूपम् महत् आत्मनः तदा ॥ ४-६६-३८

38. tataH kapiinaam R^iSabheNa coditaH = thereafter, of monkeys, bullish [Jambavanta] motivated by; pratiita vegaH = familiar, one whose speed [coupled with his irresistible enterprise]; pavana aatmajaH kapiH = Air-god's, son, monkey; taam hari viira vaahiniim = her, monkey, army; pra harSayan = to highly, gladden; tadaa = then; aatmanaH = his own; ruupam = form - physique; mahat cakaara = enormously, made.

Thereafter, when the best monkey among monkeys, namely Jambavanta, the king of bears has motivated, then that son of Air-god, Hanuma, whose speed is familiar coupled with his irresistible enterprise, enormously increased his physique as though to gladden the army of monkeys. [4-66-38]

Some parables of Hanuma

Apart from trying to snatch Sun-fruit, Hanuma's childhood-rascaling was intolerable for some sages and hermits. Hanuma used to tease and tickle the sages by snatching away their personal belongings, by spoiling well arranged worship articles etc. Knowing that Hanuma is indomitable by the blessings of Brahma and Indra and all the celestials, and as a severe punishment is uncalled for, as he is simple little monkey, the sages gave him a minor curse. That curse is 'Hanuma does not remember his might on his own, but recollects it whenever others remind him about it...' If Hanuma were to be aware of his own might, the course of Ramayana would have been otherwise. He would have simply enlarged his body and brought whole of Lanka island to Rama, as he has lifted sanjivini mountain, to enliven Lakshmana in the war with Ravana's son, Indrajit. So this was a necessary curse upon Hanuma. Hence Jambavanta had to harangue Hanuma.

The word kapi also means 'Sun...' kam= water; pi= drinker, drinker of waters... the Sun. kaparkayebhavaanaraaH Sun, monkey, elephant are the meanings for kapi. As Sun drinks waters only to give rain Hanuma drinks raama rasa amR^ita to shower wisdom on anyone, may it be Sugreeva, Angada or Seetha. Hanuma is the student of a guru no less than Sun-god. On ascertaining that nobody is prepared to teach him scriptures, and fied him as a fickle monkey, he approaches Sun, as Sun is an all-knowing teacher, karma saakshi, an eternal witness of all deeds. Hanuma raises his body to solar orbit and requests Sun to accept his studentship. Sun declines saying, "I am ever on my wheels, where can I be standstill to teach you leisurely, I have my unending duty to perform..." and thus continued His solar traversal. But Hanuma undeterred by Sun's dismissing, still enhances his body, placing one leg on the eastern mountain range and the other on the western, face turned toward the travelling Sun. Hanuma again requested Sun in this posture saying, "my face will always be towards you, in whichever orbit you go, but teach me...oh! God..." Pleased by the pertinence of Hanuma, Sun teaches all the scriptures to Hanuma. So also Hanuma is a witness to all the happenings in Ramayana, like Sun, and also performing whatever duty assigned to him. Even today any student is asked to adore Hanuma, to obtain such a stubborn health, enduring education, and above all a reverential scholarship.

Hanuma is having a benefit of icChaa maraNam 'death at his wish...' but he is not yet dead, believably, for he is chiranjiivi 'eternal entity on earth...' When Rama is crowned as emperor, after his exile and eliminating Ravana, Rama and Seetha gave gifts to all of their friends. When it was turn to Hanuma to choose a gift, shunning the heavens or other higher planes or other things, he asks for living in this mortal world as long as the name Rama is audible. Then Seetha blesses Hanuma with that gift saying " Oh! Hanuma, wherever you are, there will be plenty of fruits and eatables, and further, in villages, public shelters, temples, houses, gardens, cowsheds, cities, and at riversides, crossroads, pilgrimages, water tanks, trunks of banyan trees, and on mountains, caves, peaks and wherever people stroll, your image will be installed, so that you can listen Rama's name, uttered by the people from all corners of the earth..." Thus Hanuma is believed to be still living, as the name of Rama is still audible. He is also called an old monkey living from ages till now, which is reflected in Maha Bharata, when Bhima could not lift the tail of this old monkey, on his way in forests. Even today one can see huge images, statues of Hanuma at all these places, as said by Seetha, either installed ages ago, or recently.

Another parable is told that Hanuma is the first one to script Ramayana on claytablets, recording each and every detail of what Rama did. Having finished his writing he brought those claytablets to Rama, to bless that work. Rama humbly said to Hanuma, "I have not done anything great to be recorded this laboriously... I have done my righteous duty...that's all..." Then Hanuma was upset. Dejected by the slighting away of 'his great deeds as simple acts of duty' by Rama, Hanuma brought those clay tablets to seashore, recited each verse, and broke each tablet on his knee and threw them into sea. This writing is called **hanumad ramayana**. This work is unavailable from that time. But one tablet came to shore afloat on the sea, which is retrieved during the period of Mahakavi Kalidasa, and hung at a public place to be deciphered by scholars. On that tablet only one foot of a stanza is available. That foot says "Oh! Ravana, those your ten heads, on which you lifted of Mt. Kailah, the abode of Shiva, are now bumped on battlefield by the claws of crows and eagles, know what has happened to your high-headed Decahedral pride, at the hands of virtue..." Kalidasa deciphers this stanza and informs that it is from **hanumad ramayana**, recorded by Hanuma, but an extinct script. And Kalidasa salutes that clayplate for he is fortunate enough to see at least one stanza of **hanumad ramaayana**. It is said that none can conclusively narrate about Hanuma, for he is many faceted. He is symbolic for unwavering dedication to righteousness, unstinting performance of entrusted duties, unfailing talents in service. So the tradition holds Hanuma dear...

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षट् षष्ठितमः सर्गः

Thus, this is the 66th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 67 Verses converted to UTF-8, Nov 09

Introduction

Hanuma comes forward to leap the ocean at the repeated encouragement given by Jambavanta. Then he increases his physique, fit enough to take a leap, and starts declaring his capabilities, by which the other monkeys feel jubilant. Then Hanuma climbs Mt. Mahendra, by which whole of that mountain is put to turmoil. And he reaches Lanka, instinctually, as he has the speed of Air-god and of the Thought Process, i.e., **mano javam, maaruta tulya vegam...** Thus, with this chapter this book of Kishkindha Kanda, 'The Empire of Holy Monkeys...' concludes.

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तम् दृष्ट्वा जृम्भमाणम् ते क्रमितुम् शत योजनम् ।
वेगेन आपूर्यमाणम् च सहसा वानरोत्तमम् ॥ ४-६७-१
सहसा शोकम् उत्सृज्य प्रहर्षेण समन्विताः ।
विनेदुः तुष्टुवुः च अपि हनूमन्तम् महाबलम् ॥ ४-६७-२

1, 2. **shata yojanam kramitum** = hundred, yojana [ocean], to cross over; **jR^imbhamaaNam** = burgeoning; **sahasaa** = quickly; **vegana** = progressively; **aa puurya maaNam ca** = filling up, also [stupendously maximising body]; **vaanara uttamam** = monkey, the best; **mahaabalam** = staggeringly, mighty one; **hanuumantam** = at Hanuma; **dR^iSTvaa** = on seeing; **te** = those [the other monkeys]; **sahasaa shokam utsR^ijya** = instantly, sadness, shunning off; **praharSeNa samanvitaaH** = jubilation, along with [jubilantly]; **vineduH** = raved; **tuSTuvuH ca api** = rhapsodize over, also, even.

On seeing that best monkey Hanuma, who is burgeoning to cross over the hundred yojana-ocean and who is also quickly, progressively, and stupendously maximising his body, the other monkeys instantly shunning off their sadness, raved and rhapsodized over that staggeringly mighty monkey, Hanuma. [4-67-1, 2]

[Verse Locator](#)

प्रहृष्टा विस्मिताः च अपि ते वीक्षन्ते समंततः ।
त्रिविक्रम कृत उत्साहम् नारायणम् इव प्रजाः ॥ ४-६७-३

3. **samantataH** = all over [available]; **te** = those [monkeys]; **pra hR^iSTaa** = altogether, buoyed up; **vismitaaH ca api** = utterly, astounded, also, even; **prajaaH** = [as with] people; **trivikrama kR^ita utsaaham** = in Trivikrama [incarnation,] made [when tri-world was trodden by Vishnu,] enthusiastically [as with the enthusiasm then shown by the people]; **naaraayaNam iva viikshante** = at Narayana, as with, [monkeys] are seeing [at Hanuma.]

Those monkeys available all over there are altogether buoyed up and utterly astounded, and as with the people who have enthusiastically seen Narayana when He maximised His

physique to tread the triad of worlds in His Trivikrama incarnation, these monkeys too are looking at Hanuma who is now maximising his body. [4-67-3]

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संस्तूयमानो हनुमान् व्यवर्धत महाबलः ।
समाविद्ध्य च लांगूलम् हर्षात् बलम् उपेयिवान् ॥ ४-६७-४

4. **mahaabalaH** = [already an] outmatching one in energy; **hanumaan** = Hanuma; **samstuuyamaanaH** = while being extolled; **harSaat** = by gladness [owing to extolling]; **balam upeyivaan** = [added] energy, [Hanuma] on accruing; **laanguulam** = tail; **samaavidhya [sam aa vidh]** = impetuously lashing; **vyavardhata [vi a vardh]** = outsized himself.

Hanuma who is already an outmatching monkey by way of his energy, has now accrued added energy obtained through the gladness derived by the way of extolment from other monkeys, and then he impetuously lashed his tail and oversized himself. [4-67-4]

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तस्य संस्तूयमानस्य सर्वैः वनर पुंगवैः ।
तेजसा आपूर्यमाणस्य रूपम् आसीत् अनुत्तमम् ॥ ४-६७-५

5. **sarvaiH vanara pungavaiH** = by all, monkey, chiefs; **samstuuyamaanasya** = while being eulogised; **tejasaa apuuryamaaNasya** = by resplendence, being reinforced; **tasya ruupam** = his, physique; **an uttamam aasiit** = not, surpassed, it became.

His physique which is being reinforced with resplendence while all the monkey chiefs are eulogising him has become unsurpassed in its form. [4-67-5]

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यथा विजृंभते सिंहो विवृते गिरि गह्वरे ।
मारुतस्य औरसः पुत्रः तथा संप्रति जृंभते ॥ ४-६७-६

6. **vivR^ite** = in wide-open [or, spacious]; **giri gahvare** = in mountain's, in cave / den; **simhaH yathaa vijR^imbhate** = a lion, as to how, prances about; **maarutasya aurasaH putraH** = Air-god's, lineal, son; **samprati tathaa jR^imbhate** = now, like that, prancing around.

Hanuma, the lineal son of Air-god, is now prancing about as with a lion prancing around a wide-open den of a mountain. [4-67-6]

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अशोभत मुखम् तस्य जृंभमाणस्य धीमतः ।
अंबरीष उपमम् दीप्तम् विधूम इव पावकः ॥ ४-६७-७

7. **jR^imbhamaaNasya dhiimataH** = while he is inflating, of that clever one; **tasya mukham** = his, face; **diiptam** = red hot; **ambariiSa upamam** = frying-pan, in simile; **vi dhuuma paavakaH iva** = without, fumes, Ritual-fire, like; **ashobhata** = shone forth.

While he is inflating the face of that clever Hanuma shone forth like a red-hot frying pan and like the fumeless white-hot Ritual-fire. [4-67-7]

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हरीणाम् उत्थितो मध्यात् संप्रहृष्ट तनू रुहः ।
अभिवाद्य हरीन् वृद्धान् हनुमान् इदम् अब्रवीत् ॥ ४-६७-८

8. **hariiNaam madhyaat utthitaH** = from monkeys, from the mid of, on bestirring himself; **sam pra hr^iSta** = highly gladdened; **tanuu ruhaH** = from body, rose [hairs, hair-

raising bodied, with a spine-tingling sensation in his body]; **hanumaan** = Hanuma; **vR^iddhaan hariin abhivaadya** = elderly, monkeys, on reverencing; **idam abraviit** = this, said.

On bestirring himself from among the monkeys, and on reverencing the elderly monkeys, Hanuma said this, with a spine-tingling sensation in his body. [4-67-8]

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अरुजन् पर्वत अग्राणि हुताशन सखी अनिलः ।
बलवान् अप्रमेयः च वायुः आकाश गोचरः ॥ ४-६७-९

9. **hutaashana sakhaH** = Fire-god's, friend; **aprameyaH ca** = inestimable, also; **balavaan** = formidable one [in formidableness]; **aakaasha gocaraH** = in skies, meandering one; **anilaH [gamana shiilaH]** = expeditious one; **vaayuH** = Air-god; **parvata agraaNi arujan** = mountain, tops, [while] toppling down.

"He who is an inestimable one in his formidableness, and an expeditious one in his meandering in the skies, that Air-god who is the friend of Fire-god will be toppling mountaintops..... [4-67-9]

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तस्य अहम् शीघ्र वेगस्य शीघ्र गस्य महात्मनः ।
मारुतस्य औरसः पुत्रः प्लवने च अस्मि तत् समः ॥ ४-६७-१०

10. **shiighra vegasya** = high, speeded one ; **shiighra gasya** = brisk, paced one; **mahaa aatmanaH [praaNa rakshakaH]** = great-souled [life-sustainer]; **tasya** = his; **maarutasya** = of Air-god; **aurasaH putraH** = lineal, son; **aham** = such as I am; **plavane tat samaH asmi** = in flight, his [Air-god,] coequal, I am.

"I am the lineal son of that high-speeded, brisk paced, life-sustaining Air-god, hence I am a coequal to him in flights... [4-67-10]

Hanuma narrates many of his capabilities to his fellow monkeys and on listening them Jambavanta blesses him to find Seetha. This is not a self-exaltation but self-assertion of his capabilities. Hence these are to be taken as expressions of strong assertions, rather than a self-eulogy or wishful thinking, and hence it is said here in 'shall I? Do you want me to?' fashion.

[Verse Locator](#)

उत्सहेयम् हि विस्तीर्णम् आलिखंतम् इव अंबरम् ।
मेरुम् गिरिम् असंगेन परिगंतुम् सहस्रशः ॥ ४-६७-११

11. **vistiirNam** = broad; **ambaram** = [scribing on] sky; **aalikhantam iva** = scratching [standing like lofty scribe-pawl,] like; **merum girim** = Meru, mountain; **a sangena** = un, remitting - unremittingly; **sahasrashaH** = for thousands [of times]; **pari gantum** = round, to go - circumabulate; **utsaheyam hi** = I venture to, indeed.

"Indeed shall I venture to go round the Mt. Meru, which is standing like a broad and lofty scribe-pawl scribing on the sky, for thousands of times, that too, unremittingly... [4-67-11]

Annex: 'As none has ventured to measure its circumference nor its height, so far...'

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बाहु वेग प्रणुन्नेन सागरेण अहम् उत्सहे ।
समाप्लावयितुम् लोकम् स पर्वत नदी ह्रदम् ॥ ४-६७-१२

12. **aham** = I; **baahu vega** = by [undulating] arm's, speed; **pra Nunnena** = skewing down [for spiralling waters up]; **saagareNa** = of ocean; **sa parvata nadii hradam** = together with,

mountains, rivers, lakes; **lokam** = world; **samaaplaavayitum** [sam aa plava] = to completely inundate; **utsahe** = I venture to.

" Or, shall I venture to skew down the ocean with the speed of my undulating arms to spiral up its waters, in order to completely inundate the world together with its mountains, rivers and lakes... [4-67-12]

Annex: 'As none has turned the table of ocean, nor the ocean swam beyond its shoreline in a fashion of misdemeanour, all through the creation, shall I make it so, now...

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मम ऊरु जन्घा वेगेन भविष्यति समुत्थितः ।

समुत्थित महा ग्राहः समुद्रो वरुण आलयः ॥ ४-६७-१३

13. **varuNa aalayaH samudraH** = Rain-god's, abode, ocean; **mama uuru janghaa vegena** = my, thighs, calves, by speed of; **sam utthitaH** = shoved up; **samutthita mahaa graahaH** = shoved up, [will be its,] great, capturers [sharks and the like]; **bhaviSyati** = happens to be - spilling over.

"Shall I shove up the ocean, the abode of Rain-god, with the speed of my thighs and calves in order that its underwater beings like sharks, alligators and crocodiles will be shoved up and spilled all over... [4-67-13]

Annex: 'unheard is the fact that marine fauna has ever came out onto land... shall I make them come out of it now, and offer as an easy prey to Garuda... as Garuda helps a lot in the Great War with Ravana, in future...

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पन्नग अशनम् आकाशे पतन्तम् पक्षि सेवितम् ।

वैनतेयम् अहम् शक्तः परिगंतुम् सहस्रशः ॥ ४-६७-१४

14. **pannaga ashanam** = viper, diner; **pakSi sevitam** = birds, one who is adored by [lord of birds]; **aakaashe patantam** = in sky, when fallen - flying on the sky; **vainateyam** = [around] Garuda; **sahasrashaH** = for thousands of [times]; **parigantum** = to circumambulate; **aham shaktaH** = I am, capable.

"Shall I make circumambulations for thousands of times around the Lord of Birds and the viper-diner, Garuda, while he is on the wing in the sky... [4-67-14]

Annex: 'unknown is one who can dare to approach or trespass Garuda's flight path, and all the birds slide-slip if He comes into sight... shall I orbit Him now, as he is considerate of me...

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उदयात् प्रस्थितम् वा अपि ज्वलंतम् रश्मि मालिनम् ।

अन् अस्तमितम् आदित्यम् अभिगंतुम् समुत्सहे ॥ ४-६७-१५

ततो भूमिम् असंस्पृष्ट्वा पुनः आगन्तुम् उत्सहे ।

प्रवेगेन एव महता भीमेन प्लवगर्षभाः ॥ ४-६७-१६

15-16. **plavagarSabhaaH** = oh, fly-jumpers, the best; **vaa api** = or, even; **udayaat** = from Mt. Udaya [Mt. Sunrise]; **prasthitam** = started journeying; **jvalantam** = flaming; **rashmi maalinam** = [flaming] sunrays, having as a garland of [corona]; **aadityam** = to Sun; **an astamitam** = not, dusk [before sundown]; **abhigantum** = towards going; **utsahe** = I venture; **tataH** = then; **bhuumim** = land; **a samspr[^]iSTvaa** = without, touching; **bhiimena** = with astounding [speed]; **mahataa** = with astonishing; **pra vegena** = with high, speedily [impetuosity]; **punaH** = again - revolving around; **aagantum** = to comeback; **samutsahe** = I venture to.

"Oh, best fly-jumpers, just by my astounding and astonishing impetuosity shall I venture to start with the Sun who starts his journey of the day from Mt. Sunrise, and shall I go to Mt. Dusk before Sun, and again shall I venture to comeback even before the sundown towards the same day's flaming Sun when he is garlanded with flaming sunrays around him in midday, that too without my touching the land... [4-67-15, 16]

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उत्सहेयम् अतिक्रांतुम् सर्वान् आकाश गोचरान् ।
सागरम् शोषयिष्यामि दारयिष्यामि मेदिनीम् ॥ ४-६७-१७

17. **aakaasha go caraan** = sky, way, wayfarers; **sarvaan** = all of them; **atikraantum** = to overtake; **utsaheyam** = I venture to; **saagaram shoSayiSyaami** = ocean, I wish to dry up; **mediniim daarayiSyaami** = earth, I wish to pare off.

"Shall I overtake all the wayfarers in skyway, or shall I parch down the ocean, or pare off the earth... [4-67-17]

These capabilities of these vanara-s are already said in Bala Kanda, as their congenital capabilities as at 1-17-27: 'They can also speedily agitate the Lord of Rivers, the Ocean...tear off the ground with their two feet, and can leap great oceans...'

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पर्वतान् चूर्णयिष्यामि प्लवमानः प्लवंगमाः ।
हरिष्यामि ऊरु वेगेन प्लवमानो महाअर्णवम् ॥ ४-६७-१८

18. **plavangamaaH** = oh, fly-jumpers; **plavamaanaH** = while fly-jumping; **parvataan cuurNaSyaami** = mountains, I wish to pulverise; **plavamaanaH** = while I fly over; **uuru vegena** = by my thigh's, speed; **mahaaarNavam** = great ocean [hariSyaami] = I wish to expropriate - wish to deplete.

"Or, shall I pulverise the mountains while fly-jumping on them, or oh, fly-jumpers, shall I splash out the waters great ocean just by the speed of my thighs while I fly over it, by which all of its water will trail after my tail... [4-67-18]

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लतानाम् विविधाम् पुष्पम् पादपानाम् च सर्वशः ।
अनुयास्यति माम् अद्य प्लवमानम् विहायसा ॥ ४-६७-१९
भविष्यति हि मे पन्थाः स्वातेः पन्था इव अंबरे ।

19. **adya** = now; **vihaayasaa plavamaanam** = by sky, while I fly; **maam** = me; **lataanaam paadapaanaam ca** = of [every] climbing plants, of trees, also; **vividhaam** = divers; **puSpam** = flower; **sarvashaH** = from all over; **anuyaasyati** = straggle after me; then; **ambare** = in sky; **me panthaaH** = my, [flight] path; will be like that of; **svaateH panthaa iva** = Star Swati's, path, like; **bhaviSyati hi** = it will be, indeed.

"Or, shall I now let divers flowers of every climbing plant and tree straggle after me when I fly by the sky... then my flight path will become like that of Star Swati and its constellate stars twinkling in the sky... [4-67-19]

Annex: 'these flowers pay a floral tribute to my flight as a bon voyage... would you like to see it now...' The star Swati is Arcuturus, as forming the 13th and 15th lunar asterism, and esteemed as deity bringing fresh rains and thereby crops. Hence, this adventure of Hanuma will yield crops in finding Seetha.

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चरन्तम् घोरम् आकाशम् उत्पतिष्यन्तम् एव च ॥ ४-६७-२०

द्रक्ष्यन्ति निपतन्तम् च सर्व भूतानि वानराः ।

20b, 21b. **vaanaraaH** = oh, vanara-s; **ghoram aakaasham** = in terrible [vast of,] sky; **ut pati Syantam eva ca** = falling up [ascent on northern side,] even, also; **carantam** = while going [while I am in movement across the sky]; **nipatantam ca** = falling down [descent on southern side]; **sarva bhuutaani** = all, beings; **drakSyanti** = shall see.

"Oh, vanara-s, shall I make all beings see my northerly ascent to the sky, my movement across the vast of sky, and my southerly descent from the sky... [4-67-20b, 21a]

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महा मेरु प्रतीकाशम् माम् द्रक्ष्यध्वम् प्लवंगमाः ॥ ४-६७-२१

दिवम् आवृत्य गच्छन्तम् ग्रसमानम् इव अंबरम् ।

21b, 22a. **plavangamaaH** = oh, fly-jumpers; **mahaa meru pratiikaasham** = a prodigious one, to Mt. Meru, similar in shine - such as I am; **divam aavR^itya** = sky, spanning on; **gacChantam** = while going [a propulsive force]; **ambaram grasamaanam iva** = sky, to swallow up, as though; **maam drakSyadhvam** = me, you shall see.

"Oh, fly-jumpers, shall I show you a prodigious me spanning the sky like massive Mt. Meru and flying with a propulsive force as though to swallow the sky... [4-67-21b, 22a]

Annex: 'so far you have seen one massive Mt. Meru swallowing a bit of sky with its massy peak... but I will be a flying mountain and I will swallow all of the sky, not only with a mountainy peak but with a mountainous base, as well...'

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विधमिष्यामि जीमूतान् कंपयिष्यामि पर्वतान् ।

सागरम् शोषयिष्यामि प्लवमानः समाहितः ॥ ४-६७-२२

22b, 22c. **samaahitaH** = self-assuredly; **plavamaanaH** = while flying; **jiimuutaan** = clouds [cloudscape]; **vi dhamiSyami** = verily, swipe at [helter-skelter]; **parvataan kampa yiSyami** = mountains, I wish to swirl, [topsy-turvy]; **saagaram shoSayiSyami** = ocean, I wish to sere.

"While flying self-assuredly shall I swipe at the cloudscape helter-skelter, or shall I swirl the mountains topsy-turvy, or shall I sere the ocean pell-mell... [4-67-22b, 22c]

Annex: 'all can be done not individually, but I do it all at a time, in my gustily alacritous single flight...'

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वैनतेयस्य वा शक्तिः मम वा मारुतस्य वा ।

ऋते सुपर्ण राजानम् मारुतम् वा महाबलम् ।

न तत् भूतम् प्रपश्यामि यत् माम् प्लुतम् अनुव्रजेत् ॥ ४-६७-२३

23. **vainateyasya vaa** = of Garuda, or; **maarutasya vaa** = of Air-god, or; **[yaa] shaktiH** = [which,] forcefulness - is there to them; **[saa] mama** = [that forcefulness,] I have [mine vies with them]; **plutam maam** = while flying, me; **yat bhuutam** = which, being; **anuvrajet** = follow up on; **tat** = that - such a being; **suparNa raajaanam** = eagle's, king; **mahaabalam maarutam vaa** = great mighty, Air-god, or; **R^ite** = except for - those two; **na prapashyaami** = not, I see [intangible.]

"Which forcefulness either the Divine Eagle, Garuda, or Air-god has, mine vies with that... and no being is tangible who can follow up on me to overtake while I am on the wing, excepting for the king of eagles, Garuda and the almighty Air-god... [4-67-23]

Here the anu vrjet 'follow up on me...' is not straggling after me...' but 'who can follow me to overtake me in the race...' Hence 'many can follow me but it can be called, a treading after me, as none can surpass me in my speed...'

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निमेष अन्तर मात्रेण निरालंबनम् अंबरम् ।
सहसा निपतिष्यामि घनात् विद्युत् इव उत्थिता ॥ ४-६७-२४

24. **ghanaat utthitaa** = from black-cloud, uprisen; **vidyut iva** = electric-flash, as with; **nimeSa antara maatreNa** = a minute, within, just by [in a split-second]; **sahasaa** = in a trice; **nir aalambanam ambaram** = without, support [supportless,] sky; **nipatiSyaami** = I wish to fall onto - such a sky.

"Shall I penetrate the supportless sky in a split-second, like an electric-flash rocketing from a black-cloud in a trice? [4-67-24]

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भविष्यति हि मे रूपम् प्लवमानस्य सागरम् ।
विष्णोः प्रक्रममाणस्य तदा त्रीन् विक्रमान् इव ॥ ४-६७-२५

25. **saagaram plavamaanasya** = ocean, while jumping over; **me ruupam** = my, aspect; **tadaa** = then [in those days]; **triin vikramaan** = with three, paces; **pra krama maaNasya viSNoH iva** = easily, pacing [three worlds,] Vishnu's, like that of; **[adya** = now]; **bhaviSyati hi** = will become, indeed.

"When I am jumping over the ocean, now my aspect will indeed become like that of Vishnu who in those days easily paced the triad of worlds just in three paces... [4-67-25]

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बुद्ध्या च अहम् प्रपश्यामि मनः चेष्टा च मे तथा ।
अहम् द्रक्ष्यामि वैदेहीम् प्रमोदध्वम् प्लवंगमाः ॥ ४-६७-२६

26. **plavangamaaH** = oh, fly-jumpers; **aham** = I am; **buddhya ca prapashyaami** = by percipience, also, clearly perceiving; **me manaH ceSTaa ca** = by my, perspicacity's, strokes [different strokes like twitches of eyes and arms, etc., forebodings]; **tathaa** = is like that - similarly prognostic; **aham drakSyaami vaidehiim** = I [avouch that I] will, descry, Vaidehi; **pramodadhvam** = rejoice yourselves.

"Oh, fly-jumpers, I am clearly perceiving by my percipience and the different strokes of my perspicacity are similarly prognostic... and I avouch that I will descry Vaidehi... hence, rejoice yourselves... [4-67-26]

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मारुतस्य समो वेगे गरुडस्य समो जवे ।
अयुतम् योजनानाम् तु गमिष्यामि इति मे मतिः ॥ ४-६७-२७

27. **vege maarutasya samaH** = in speed, Air-god, equal to; **jave garuDasya samaH** = in fleetness, Garuda, coequal to; **yojanaanaam ayutam tu** = yojana-s, ten-thousand, even; **gamiSyaami** = I can traverse; **iti me matiH** = thus, my, certitude is.

"I who am a coequal of Air-god in speediness, and of Garuda in fleetness, can traverse ten-thousand yojana-s at a stretch... that is my certitude... [4-67-27]

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वासवस्य स वज्रस्य ब्रह्मणो वा स्वयंभुवः ।

विक्रम्य सहसा हस्तात् अमृतम् तत् इह आनये ॥ ४-६७-२८

लंकाम् वा अपि समुत्क्षिप्य गच्छेयम् इति मे मतिः ।

28, 29a. **vikramya** = on spring up; **sa vajrasya vaasavasya** = one who is - with, Thunderbolt, of Indra - either; **svayam bhuvaH brahmaNaH vaa** = Self-created, Brahma, or; **hastaat** = from [their] hand; **sahasaa** = fleetly; **amR^itam** = Elixir; **iha aanaye** = to here, I fetch; **lankaam** = Lanka [island itself]; **samutkSipya [sam up kshipya]** = on upheaving - extracting it from ocean; **gacCheyam** = go away - I can bring; **iti me matiH** = thus, my, mind [confidence.]

"I will fetch that Elixir from the hands of Self-created Brahma, or from hands of Indra even if he is wielding his Thunderbolt just on fleetly triumphing over him... or, I can even bring isle of Lanka itself extracting it from the ocean... thus is my confidence..." So said Hanuma to other monkeys. [4-67-28]

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तम् एवम् वानर श्रेष्ठम् गर्जन्तम् अमित प्रभम् ॥ ४-६७-२९

प्रहृष्टा हरयः तत्र समुदैक्षन्त विस्मिताः ।

29b, 30a. **tatra** = therein [the matter of leaping the ocean]; **evam** = that way; **garjantam** = one who is roaring out [his capabilities]; **amita prabham** = one with illimitable, resplendence; **tam vaanara shreSTham** = at him, that vanara, the choicest one; **harayaH** = monkeys; **prahR^iSTaa** = extremely gladdened; **vismitaaH** = stunned; **samudaikshanta [sam ud iiksha]** = stared upward [for he increased his body enormously.]

While that choicest vanara with illimitable resplendence, namely Hanuma, is roaring out his capabilities in the matter of leaping ocean on enormously increasing his physique, all the other monkeys are stunned to stare overhead at his aggrandized form and thus they are extremely gladdened.. [4-67-29b]

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तत् च अस्य वचनम् श्रुत्वा ज्ञातीनाम् शोक नाशनम् ॥ ४-६७-३०

उवाच परिसंहृष्टो जांबवान् प्लवगेश्वरः ।

29b, 30a. **asya** = his [Hanuma's]; **tat** = that; **j~naatiinaam shoka naashanam vacanam** = kinsmen's, anguish, annihilating, word [avouchment of Hanuma]; **shrutvaa** = on hearing; **plavageshvaraH** = fly-jumper's, king; **jaambavaan** = Jambavanta; **pari sam hR^iSTaH** = very, much, gladdened; **uvaaca** = [and] said.

On hearing the avouchment of Hanuma, which itself is an annihilator of the anguish of his kinsmen, then the king of fly-jumpers Jambavanta is very much gladdened and said. [4-67-29b, 30a]

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वीर केसरिणः पुत्र वेगवन् मारुत आत्मज ॥ ४-६७-३१

ज्ञातीनाम् विपुलः शोकः त्वया तात प्रणाशितः ।

3b, 31a. **viira** = oh, brave one; **kesariNaH putra** = oh, Kesari's, son; **vegavan** = oh, speediest one; **maaruta aatmaja** = oh, Air-god's, son; **taata** = oh, dear boy; **tvayaa** = by you; **j~naatiinaam** = for kinsmen; **vipulaH shokaH** = boundless, bother; **praNaashitaH** = entirely wiped out.

"Oh, brave one, oh, son of Kesari, oh, son of Air-god, oh, dear boy, you have wiped out the boundless bother of your kinsmen in its entirety.. [4-67-30b, 31a]

तव कल्याण रुचयः कपि मुख्याः समागताः ॥ ४-६७-३२

मंगलम् कार्यं सिद्धिं अर्थम् करिष्यन्ति समाहिताः ।

31b, 32a. tava kalyaaNa rucayaH = in your, blessedness [the enjoyment of divine favour,] enamoured of; samaagataaH kapi mukhyaH = who forgathered [here,] monkey, leaders; samaahitaH = devoutly; kaarya siddhi artham = object, for attainment, for the purpose of; mangalam kariSyanti = benedictions [orisons,] they will do [they all obsecrate.]

"The monkey leaders forgathered here are enamoured of your blessedness, and for the purpose of your attainment of the object, they all obsecrate orisons, devoutly... [4-67-31b, 32a]

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ऋषीणाम् च प्रसादेन कपि वृद्धं मतेन च ॥ ४-६७-३३

गुरुणाम् च प्रसादेन प्लवस्व त्वम् महाअर्णवम् ।

32b-33b. R^iSiiNaam prasaadena = of sages, by compassion; kapi vR^iddha matena ca = of monkey, elders, by choice, also; guruuNaam prasaadena ca = of [oracular] teachers, by consideration, also; tvam mahaaarNavam plavasva = you, extensive, ocean, you leap.

"You will leap over the extensive ocean with the compassion of sages, choice of elderly monkeys, and with the consideration of our oracular teachers... [4-67-32b, 33a]

The course he adopts in jumping over ocean is that of siddha-s, caarana-s who are teacherly, and by these references of Jambavanta, Hanuma is going to perform a teacherly mission in teaching Seetha, about the relativity of soul-body-supreme, in Sundara Kanda.

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स्थास्यामः च एक पादेन यावत् आगमनम् तव ॥ ४-६७-३४

त्वत् गतानि च सर्वेषाम् जीवितानि वन ओकसाम् ।

33b, 34a. tava aagamanam yaavat = your, arrival, until; eka paadena sthaasyaamaH = on single, foot, we stay [here]; sarveSaam vana okasaam jiivitaani = of all, forest, dwellers, lives; tvat gataani ca = at you, reached - they are following you, also.

"Each of us will stay here on one's own single-foot till you arrive, as the lives of all the forest dwelling monkeys are following you..." Thus Jambavanta blessed Hanuma to initiate action. [4-67-33b, 34a]

Annex: 'we stand in a yogic posture of standing on a single-foot, as though in ascesis, awaiting your successful arrival, as all our lives are now accompanying you... and it is apt of you to comeback successfully and return our lives to us... so that we have a breather...'

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ततः च हरि शार्दूलः तान् उवाच वन ओकसः ॥ ४-६७-३५

को अपि लोके न मे वेगम् प्लवने धारयिष्यति ।

34b, 35a. tataH = then; hari shaarduulaH = monkey, the tiger [Hanuma]; taan vana okasaH uvaaca = them, forest, dwellers, said to; loke plavane = in world, in flying; me vegam = my, speed [brunt of bouncing]; kaH api = whosoever, even; na dhaarayiSyati = cannot, [possibly] bear.

Then that tigerly monkey Hanuma said to the forest dwelling monkeys, "Even so, in this world whosoever he might be, either animate or inanimate being, he cannot possibly bear the brunt of my bouncing... [4-67-34b, 35a]

This verse ordinarily means, 'who is he who can bear the brunt of my take-off...' It also means that 'there is someone who can bear it, he is Rama...' as per the analogy of a Vedic hymn that says, **kasmai devaaya haviSaa vidhema** 'to which god we oblate... as none is manifest...' For this Adi Shankara says **eka asmai devaaya haviSaa vidhema** because this hymn misses one **è - èkaaratva lopena** 'to that single Almighty we offer oblations...' Here too Hanuma is allusively referring to Rama, 'except for Rama who is other who can possibly do so...'

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एतानि हि नगस्य अस्य शिला संकट शालिनः ॥ ४-६७-३६

शिखराणि महेन्द्रस्य स्थिराणि च महान्ति च ।

35b, 36a. **shilaa sankata shaalinaH** = with boulders, altitudinal cliffs, beaming forth; **asya** = of this; **mahendrasya nagasya** = of Mt. Mahendra, mountain's; **etaani shikharaaNi** = these, crests; **sthiraaNi ca** = tough, also; **mahaanti ca hi** = towering, even, indeed.

"This Mt. Mahendra is beaming forth with boulders and altitudinal cliffs, and the crests of this mountain are indeed tough, and even towering... [4-67-35b, 36a]

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येषु वेगम् गमिष्यामि महेन्द्र शिखरेषु अहम् ॥ ४-६७-३७

नाना द्रुम विकीर्णेषु धातु निष्पन्द शोभिषु ।

36b, 37a. **naanaa druma vikiirNeSu** = divers, trees, outspreaded with; **dhaatu niSpanda shobhiSu** = from ores, transuded [from mountain's interstices,] shining forth; **yeSu mahendra shikhareSu** = in these, Mt. Mahendra's, in peaks; **aham vegam gamiSyaami** = I, into speed, I go [I gain speed for my kick-start.]

"Diversely outspreaded are its trees, and divers are its transuding ores, thus this mountain is shining forth... hence, from the peaks of this Mt. Mahendra I will gain speed for my kick-start... [4-67-36b, 37a]

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एतानि मम वेगम् हि शिखराणि महान्ति च ॥ ४-६७-३८

प्लवतो धारयिष्यन्ति योजनानाम् इतः शतम् ।

37b, 38a. **itaH** = from here; **yojanaanaam shatam** = yojana-s, hundred; **plavataH** = while [on the verge] to fly [in upstart]; **mama** = of mine; **vegam** = speed [impetus of kick start]; **mahaanti ca** = sturdy, also; **etaani shikharaaNi** = these, crags; **dhaarayiSyanti hi** = can withstand, for sure.

"On the verge of my upstart from here for a hundred yojana-s, these sturdy crags are sure to withstand the impetus of that kick-start... [4-67-37b, 38a]

'Are these monologues self-extolling or are they for encouraging the monkeys who are on the verge of self-ruin...' is an objection ex parte. For this it is said 'a combatant's self-eulogy is no self-eulogy at all, but what all said by him will come under the category of 'war whooping or battle crying...'

na anvatra hanumataa aatma stutiH kR^ita iti pratipaaditam | tacca anupapannam - aatma prasha~Nsaa para garhaam iti varjayet iti - aapastamba suutreNa aatma stuteH niShiddhatyaa mahaa puruSheNa hanumataa tat kaaraNa sambhavaat iti cet na - aatma stuteH viira vaadatvena adoShatatvaat - viira vaada ruupayaa aatma stute adoShatvam - iti vaanaraan protsaahayan bala mardino janaardana iva pravR^iddha kalevaro hanumaan a~Ngada jaambavabhi anuj~nayaa raavaNa mandira darshana kutuuhalena mahendra girim aaruroha ||
dharmaakuutam- Thus Hanuma climbs Mt. Mahendra.

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ततः तु मारुत प्रख्यः स हरिः मारुत आत्मजः ।
 आरुरोह नग श्रेष्ठम् महन्द्रम् अरिर्नर्दमः ॥ ४-६७-३९
 वृतम् नाना विधैः पुष्पैः मृग सेवित शाद्वलम् ।
 लता कुसुम संबाधम् नित्य पुष्प फल द्रुमम् ॥ ४-६७-४०
 सिंह शार्दूल चरितम् मत्त मातंग सेवितम् ।
 मत्त द्विज गण उद् धुष्टम् सलिल उत्पीड संकुलम् ॥ ४-६७-४१

39, 40, 41. tataH = then; maaruta prakhyaH = Air-god, renowned as [as an alternative Air-god, selfsame to]; maaruta aatmajaH = Air-god's, son; arinardamaH = enemy-subjugator; saH hariH = such as he is, that monkey - Hanuma; naanaa vidhaiH puSpaiH = diverse, kinds, of flowers; vR^itam = hedged in [that mountain is]; mR^iga sevita shaadvalam = by deer, adored by [sweethearts,] pastures; lataa kusuma sambaadham = climber's, flowers of, constrictive; nitya puSpa phala drumam = always [ever,] flowering, fruiting, trees - having; simha shaarduula caritam = lions, tigers, freely moving; matta maatanga sevitam = ruttish, elephants, adore [love it]; matta dvija gaNa ut dhuSTam = lusty, bird, flights, up, roaring [tr. say, sing, or utter (words, an oath, etc.) in a loud tone; uproarious]; salila = waters; ut piiDa = up, pent [pent-up with rapids]; sankulam = clangourous [with rapids]; such a; naga shreSTham = mountain, best [towering]; mahendram = Mt. Mahendra; aaruroha = he shinned up.

Then that monkey who is the son of Air-god and a selfsame of Air-god shinned up that towering mountain Mahendra, as he is an enemy-subjugator about to subjugate the arch rival Ravana, where that mountain is hedged in with diverse flowers, its pastures are the sweethearts of deer, it is constrictive with diverse flowers of ever flowering, ever fruiting trees and with the flowers of climbers as well, and where lions and tigers are freely moving and ruttish elephants love it, and where the flights of birds are uproarious, and pent-up rapids are clangourous. [4-67-39, 40, 41]

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महद्भिः उच्छ्रितम् शृणौः महेन्द्रम् स महाबलः ।
 विचचार हरिश्रेष्ठो महेन्द्र साम विक्रमः ॥ ४-६७-४२

42. mahendra saama vikramaH = [heavenly] Mahendra, equal, in valour; mahaabalaH = highly energetic one; harishreSThaH = grand monkey Hanuma; mahadbhiH shR^ingaiH ucChritam = with loftiest, crags, towery; saH = he / that / such a mountain; mahendram vicacaara = on Mahendra, ambled.

He who is equal in valour to the Paradisiacal Mahendra, that highly energetic and grand monkey Hanuma ambled on loftiest and towery crags of such a mountain. [4-67-42]

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बाहुभ्याम् पीडितः तेन महाशैलो महात्मना ।
 ररास सिंह अभिहतो महान् मत्त इव द्विपः ॥ ४-६७-४३

43. mahaatmanaa = by high souled one; tena = by him that Hanuma; baahubhyaam piiDitaH = by both arms [and hands,] squeezed; mahaashailaH = lofty mountain; simha abhihataH = by lion, paw-hit; matta mahaan dvipaH iva = brutish, elephantine, elephant, as if; raraasa = trumpeted.

When squeezed by both the arms and hands of that high souled Hanuma, that lofty mountain trumpeted, as if it is a lion-paw-hit brutish-elephantine-elephant. [4-67-43]

Some mms use the word padbhyaam 'by feet...' instead of baahubhyaam 'by arms and hands...' where mountaineering is basically done firstly with hands, and where the foothold comes later. And this padbhyaam can be ellipted in next verse.

मुमोच सलिल उत्पीडान् विप्रकीर्ण शिलौच्चयः ।
वित्रस्त मृग मातंगः प्रकंपित महा द्रुमः ॥ ४-६७-४४

44. [padbhyaam = by his foot-stepping] vi pra kiirNa = virtually, widely, bestrewn; shila uccayaH = boulders, heaps of; vi trasta mR^iga maatangaH = actually, scared, [all] animals, elephants; pra kampita mahaa drumaH = essentially, rocked, gigantic, trees; salila utpiiDaan mumoca = water [as waterfalls,] of rapids, spouted out.

Virtually and widely bestrewn are the heaps of boulders, essentially scared are all the animals and elephants, and actually rocked are the gigantic trees, and its rapids and waterfalls have spouted out of that mountain by the impact of foot-stepping of Hanuma. [4-67-44]

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नानागंधर्वमिथुनैर्पानसंसर्गकर्कशैः ।
उत्पतद्भिर्विहंगैश्चविद्याधरगणैरपि - यद्वा -
नाना गन्धर्व मिथुनैः पान संसर्ग कर्कशैः ।
उत् पतद्भिः विहंगैः च विद्याधर गणैः अपि ॥ ४-६७-४५
त्यज्यमान महा सानुः संनिलीन महा उरगः ।
शैल शृङ्गा शिला उत्पातः तदा अभूत् स महा गिरिः ॥ ४-६७-४६

45, 46. tadaa = then; saH mahaa giriH = that, colossal, mountain; mahaa saanuH = lofty, cliffs; paana = in drinking; sansarga = indulged in; karkashaiH = inebriated; naanaa gandharva mithunaiH = numerous, with gandharva-s, with couples; ut patadbhiH = up, falling [put to flight]; vihangaiH ca = with birds, also; vidyaadharaa gaNaiH api = with vidyaadharaa, with hordes of, even; tyajyamaana = being forsaken; sam niliina mahaa uragaH = completely, slouched, spanking, snakes; shaila shR^inga = mountain's, tops; shilaa ut paataH = stones, rising up, falling down; abhuut = have become [desolated.]

Then, the numerous gandharva couples and the hoards of vidhyaadhara-s even, that are indulged in drinking and inebriated on that mountain are forsaking those lofty cliffs of that mountain, and even the birds are put to flight, spanking snakes are completely slouching, and rising up and falling down are the stones of that mountaintops to each step of Hanuma, and thus that colossal mountain is desolated. [4-67-45, 46]

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निःश्वसद्भिस्तदातैतुभुजगैरर्धनिःसृतैः ।
सपताकैवाभातिसतदाधरणीधरः ॥ - यद्वा -
निःश्वसद्भिः तदा तैः तु भुजगैः अर्ध निःसृतैः ।
स पताक इव आभाति स तदा धरणी धरः ॥ ४-६७-४७

47. tadaa = then; saH dharaNii dharaH = he, earth, borne [Mt. Mahendra]; niH shvasadbhiH = out, breathing [exhaling, hissing]; ardha niH sR^itaiH = half, out, came [popped up]; taiH bhujagaiH = by those, with snakes; sa pataaka iva aabhaati tadaa = with, [flying] flags, appeared to be, gleaming, that way.

With snakes popping up halfway through their snake-pits with their hoods swaying and tongues hissing that earth-borne mountain Mahendra appeared to be a gleaming mountain with flying flags. [4-67-47]

Vividly: The snakes popped up from the snake pit only with half of their body, ready to slither away if Hanuma treads them underfoot. The flutters of a flags are the hissings of snakes and swaying of hoods are the

waving flags, and numerous are those snaky-flags, and equally numerous are their colours, and with them the mountain itself is with flying colours.

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ऋषिभिः त्राससंभ्रान्तैस्त्यज्यमानशिलोच्चयः - यद्वा -

ऋषिभिः त्रास संभ्रान्तैः त्यज्यमानः शिला उच्चयः ।

सीदन् महति कांतारे सार्थ हीन इव अध्व गः ॥ ४-६७-४८

48. **traasa sambhraantaiH R^iSibhiH** = by scare, bewildered, by sages; **tyajya maanaH** = being forsaken; **shilaa uccayaH** = mountain, towering; **sa artha hiina** = with, one's associates, without [desolated]; **mahati kaantaare** = in vast, of thick of forest; **siidan** = wilting; **adhva gaH iva** = way, farer [like,] appeared to be.

While the sages are forsaking that towering mountain as their own scare bewildering them, that mountain appeared to be one who is desolated by his associates in the vast of a thick of forest, as a wilting wayfarer. [4-67-48]

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स वेगवान् वेग समाहित आत्मा

हरि प्रवीरः पर वीर हन्ता ।

मनः समाधाय महाअनुभावो

जगाम लंकाम् मनसा मनस्वी ॥ ४-६७-४९

49. **vegavaan** = expeditious one; **vega samaahita aatmaa** = in speediness, quite staid, with a soul; **para viira hanta** = other [enemy,] stalwart, eliminator; **manasvii** = a conscientious one; **mahaaanubhaavaH** = highly, proficient one; **saH** = he that; **hari pra viiraH** = among monkeys, importantly, brave one [Hanuma]; **manaH samaadhaaya** = impulses, on stabilising; **manasaa lankaam jagaama** = instinctually, to Lanka, went to - made headway.

And he who is an importantly brave monkey among all the monkeys, an eliminator of enemy stalwarts, that highly proficient, expeditious, and conscientious Hanuma, on stabilising his impulses and making soul is quite staid in speediness, he made head away to Lanka, instinctually. [4-67-49]

Why give credit to Hanuma's flight?

It may look oddish in narrating this chapter, only to eulogise the effort of Hanuma in taking a flight over the ocean, when the oldish-girlish-hottish Shurpanakha is easily taking flights across ocean with or without visa. Or even that stooge of Ravana, namely Akampana, who rushes to Ravana to carry the news of annihilation of Khara, Dushana and others, and he even comes to Ravana before Shurpanakha crossing ocean without difficulty. However, Ravana is the lone one who uses a chariot-like aircraft that brays like a supersonic jet. In such a case an objection is raised in questioning - 'are they not speedier than Hanuma?' It is not so, it is said, the effort and preparation of Hanuma are on the level of earthly beings, whereas the artifice of Ravana with tricks and trickery, with more tricky and technical aircrafts of demons, is an infra-mundane action, if not witchery and wizardry. No doubt, Ravana's machines and vehicles are the derivatives of Atharvana Veda, but they are all counterproductive, revulsive, and phobic to the wellbeing of society. Uncongenial to atmosphere and thus unwelcome stratagems. And here it is said by Hanuma, one to too many times 'I will do it by the speed of my arms, thighs and calves...' etc., which itself is reflective of his innate, inherent, personal traits, talents, and capabilities, than more technical or contrived paraphernalia of the demons. Hence, Hanuma is identified as a self-assured, self-active, self-propelling dedicatee to duty, and his flight is on a separate footing.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त षष्ठितमः सर्गः

Thus, this is the 66th, and conclusive chapter of Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

shriirastu
All Be Blest

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